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NO. 50, NORTH FOURTH STREET, UP STAIRS,

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For "The Friend."

THE PLANTS OF THE PRAIRIES.

In a late number of "The Friend," I met with an account of the vegetable compass of the western prairies. To me the account was new and interesting; and though the polarity of the leaves of this plant is rather a strange circumstance, I have little doubt it may be true. Having spent a short time in examining the botany of those prairies myself, I was struck with the great variety of plants found there, and with the novelty of many, and the remarkable habits of some of them. In Eaton's Manual of Botany for North America, a work in general use, but few of these are described; and I have met with no account of them to interest the general reader. As my own knowledge on this subject is but scanty, I write rather for the purpose of receiving than of giving information. Should this article meet the eye of any one who is familiar with the beauties and wonders which store these fields of nature, I would suggest to him that he possesses a fund of information which might interest many readers of "The Friend." What little knowledge I did gather respecting them, increased my admiration of the wisdom and goodness of the Creator, who, in the plants diffused throughout these sections of our country, has supplied a train of human wants, particularly experienced in the same localities.

The high grass which covers the prairies has been, and in some places still is, much infested with rattle-snakes. The poison from the fang of the rattle-snake is said to be mortal, when lodged in human flesh; but a certain plant abounds there, which I was assured by many persons, was infallible in arresting its deadly progress, and effecting a complete cure. Either the root or top is effectual; scarcely an acre of those parts of Illinois and Iowa, visited by the writer, was without it; and the application is so simple that it can be used under almost all circumstances. The appearance of the plant is so peculiar, that it is readily recognized after being once seen; but for the same reason, it is difficult to describe it by a comparison with any other plant that is commonly known. In general appear-

ance it resembles the teasel (*Dipsacus fullonum*). It appears to be a perennial plant, and attains the height of about two feet. From its well known efficacy it is called "Rattle-snake's Master," by the inhabitants where it abounds.

On the low lands of the prairies there is a species of sun-flower (or helianthus) growing to the height of six or seven feet. The flowers, which are large, grow from all sides of the stalk, like those of the holly-hock. (*Althæa rosea*). As I was travelling towards the west one morning, I observed a piece of low land before me quite yellow, with the flowers of this plant, which was then in full bloom. When I had passed the place where they grew, on looking back, there were very few flowers to be seen. From the well known habit of the "common sun-flower" (*H. annuus*) with which I believed this to be of the same genus, I thought it likely that as these flowers then had their disks to the sun, they would continue to follow him as he passed the meridian, and sunk in the western sky. But in this I was disappointed. Toward evening I again noticed a group of the same flowers, but found them still turned to the east. This was the last time I observed them; and I have never been able to get any further light upon the subject. If it be true, as I suppose, it to be, that the flowers of this plant open almost invariably to the east, it would supply to the "vegetable compass" its only deficiency that of distinguishing north from south. (It might not show the point with sufficient precision to make a complete compass itself.) The flowers themselves could thus serve as an assistant to the "vegetable compass," only during a short season of the year, but if the pedicles remain bent when the flowers have left them, they must continue to show the general direction of the east, until the stalks are consumed by the autumnal fires, or completely broken off and scattered by the storms of winter. Further researches among the plants found here might discover habits, which, in connection with those already known, would at all times furnish to the traveller on these monotonous plains a guide as infallible as that which directs the mariner over the pathless ocean.

Many flowers of the prairies, whose beauty and variety are ever ready to beguile the leisure hours of even the superficial observer, belong to species, if not to genera, different from any I have met with east of the Alleghany. Diseases also prevail there of a character different from what are experienced in the eastern states. From what is already known of the medical virtues of plants in general, and of the properties of some of these in particular, is there not a presumption

that the plants of the prairies are capable of supplying a remedy against all the maladies to which man in the same climate is liable, while, at the same time, they delight his senses, and contribute to many of his other wants?

It is a beautiful idea that the Creator has made nothing in vain. It is pleasant to believe that every created thing has an office assigned it in the great chain of being; that no plant could be blotted from existence without detriment to man's enjoyment, or injury to other creatures, whose end, like ours, is their own happiness, and the glory of Him who made them. Hence every new discovery of the mutual dependence between man and the vegetable kingdom, or between any of the different orders of created things, must diffuse a glow of delight through the mind of the lover of nature. Every such discovery goes to demonstrate the proposition that wisdom and love pervade all the works of God.

E. L.

Cecil County, Md.

For "The Friend."

THE FLOWER GARDEN.

The Philadelphia Gazette has republished from the last number of the London Quarterly Review, a very pleasant article under the above title. Besides being too long for our convenience, some parts of the article are of a character which might be thought somewhat out of place in "The Friend;" we shall therefore restrict ourselves to the following extract—

"One class of plants, which, though it has lately become most fashionable and cultivated by an almost separate clique of nursery-men and amateurs, cannot yet be said to rank with florist's flowers, is that of the Orchidææ, triivially known, when first introduced, by the name of air-plants. It is scarcely more than ten years ago that any particular attention was bestowed upon this interesting tribe, and there are now more genera cultivated than there were then species known. Among all the curiosities of botany there is nothing more singular—we had almost said mysterious—than the character, or, to speak more technically, 'the habit' of this extraordinary tribe. The sensation which the first exhibition of the butterfly-plant, (*Oncidium papilio*) produced at the Chiswick Gardens must still be remembered by many of our readers, and so wonderful is the resemblance of the vegetable to the insect specimen, floating upon its gossamer-stalk, that even now we can hardly fancy it otherwise than a living creature, were it not even still more like some exquisite

production of fanciful art. Their manner of growth distinct from, though so apparently like, our native mistletoe, and other parasitical plants—generally reversing the common order of nature, and throwing summersets with their heels upward and head downward—one specimen actually sending its roots into the air, and burying its flowers in the soil—living almost entirely on atmospheric moisture—the blossoms in some species sustained by so slender a thread that they seem to float unsupported in the air—all these things, combined with the most exquisite contrast of the rarest and most delicate colours in their flowers, are not more extraordinary characteristics of their tribe than is the circumstance that in nearly every variety there exists a remarkable resemblance to some work either of animate nature or of art. Common observation of the pretty specimens of this genus in our own woods and fields has marked this in the names given to the fly, the bee, and the spider-orchid; but in the exotic orchises this mimicry is still more strongly marked. Besides the butterfly-plant already alluded to, there is the dove-plant, and a host besides, so like to other things than flowers, that they seem to have undergone a metamorphosis under the magic wand of some transforming power.

“Remembering the countries from which most of them come—the dark jungles of Hindoostan—the fathomless woods of Mexico—the unapproachable valleys of China—one might almost fancy them the remains of the magic influence which tradition affirms of old to have reigned in those wild retreats: and that, while the diamond palaces of Sarmacand, and the boundless cities of Guatemala, and the colossal temples of Elephanta, have left but a ruin or a name, these fairly creations of gnomes and sprites, and afrets, and jinns, (if so we must call them), being traced on the more imperishable material of nature herself, have been handed down to us as the last vestiges of a dynasty older and more powerful than European man.

“To pass from the romantic to the useful, we cannot do a kinder deed to our manufacturers than to turn their attention to the splendid works of Bateman and Dr. Lindley, dedicated to this class of plants. It is well known how contemporaneous was the cultivation of flowers and manufactures in some of our large cities—at Norwich, for instance, where the taste yet survives, and where there is a record of a flower-show being held as early as 1657)—the flowers which the foreign artisans brought over with them suggesting at the same time thoughts of years gone by and designs for the work of the hour. Our new schools of design might literally take a leaf—and a flower—out of the books we have mentioned, and improve our patterns in every department of art by studying examples of such exquisite beauty, variety, and novelty of form and colour, as the tribe of orchideous plants affords.

“Another class of plants, very different from that just mentioned, to which we would call the attention of designers, is that of the Ferns. Though too commonly neglected by the generality, botanists have long turned

their attention towards this extensive and elegant class. These humble denizens of earth can boast their enthusiasts and monographers, as much as the pansy or the rose; nor has the exquisite tracery of their fronds escaped the notice of the artist and the way-farer. But few, perhaps, even of those who have delighted to watch the crozier-like germ of the bracken bursting from the ground in spring, and the rich umber of its maturity among the green gorse of autumn, are aware that Britain can produce at least thirty-six distinct species of its own, with a still greater number of subordinate varieties; these, too, constituting but a very small fraction of the 1508 species which Sadler enumerates in his general catalogue. Newman, in his recent work, has figured more than eighty varieties, the natural growth of our own isles alone, and mentioned fourteen distinct species found in one chasm at Ponteryd! Though some of the tail-venettes of his volume fail in representing—as how could it be otherwise?—the natural abandon and elegance of this most graceful of all plants, we would still recommend the great variety and beauty of his larger illustrations as much to the artist and manufacturer, and embellisher, as to the fern-collector himself.

“Our notice of ferns might seem rather foreign to the subject of ornamental gardening, (though we shall have something to say of a fernery bye-and-bye,) were it not for the opportunity it affords us of introducing, probably for the first time to many of our readers, a botanical experiment, which, though for some years past, partially successful, has but lately been brought to very great perfection for the purposes both of use and ornament. We allude to the mode of conveying and growing plants in glass-cases hermetically sealed from all communication with the outer air. There are few ships that now arrive from the East Indies without carrying on deck several cases of this description, belonging to one or other of our chief nurseries, filled with orchideous plants and other new and tender varieties from the East, which formerly baffled the utmost care to land them here in a healthy state. These cases, frequently furnished by the extreme liberality of Dr. Wallich, the enterprising and scientific director of the Company's gardens in the neighbourhood of Calcutta, form on ship-board a source of great interest to the passengers of a four-months' voyage, and, after having deposited their precious contents on our shores, return again by the same ship, filled with the common flowers of England,

“That dwell beside our paths and homes,” which our brethren in the East affectionately value by association above all the brilliant garlands of their sunny sky.

“This interchange of sweets was a few years ago almost unattainable, the sea-air and spray as is well known, being most injurious to every kind of plant; but their evil effects are now completely avoided by these air-tight cases, which admit no exterior influence but that of light. Without entering into any deep physiological explanation, it may be enough

to say that vegetable, unlike animal life, does not exhaust the nutritive properties of air by repeated inhaling and exhaustion; so that these plants, aided perhaps by the perfect stillness of the confined atmosphere, so favourable to all vegetation, continue to exist, breathing, if we may so say, the same air, so long as there is moisture enough to allow them to deposit every night a slight dew on the glass, which they imbibe again during the day. The soil is moistened in the first instance, but on no account is any further water or air admitted. The strangers which we have seen thus transmitted, being chiefly very small portions of succulents and epiphytes, though healthy, have shown no inclination to flourish or blossom in their confinement; but it must be remembered that the temperature on the deck of a ship must be very much lower than what this tribe requires, and the quantity of wood-work which the case requires to stand the roughness of the voyage, greatly impedes the transmission of light. As soon as the ships are placed in the genial temperature of the orchideous house, they speedily shoot out into health and beauty.

“But while this mode of conveyance answers the purposes of science, a much more beautiful adaption of the same principle is contrived for the bed-room garden of the invalid. Who is there that has not some friend or other confined by chronic disease or lingering decline to a single chamber!—one, we will suppose, who a short while ago was among the gayest and the most admired of a large and happy circle, now through sickness dependent, after her one staff and stay, for her minor comforts and amusements on the visits of a few kind friends, a little worsted-work, or a new Quarterly, and in the absence or dulness of these, happy in the possession of some fresh-gathered flower, and in watering and tending a few pots of favourite plants, which are to her as friends, and whose flourishing progress under her tender care offers a melancholy but instructive contrast to her own decaying strength. Some mild autumn-evening her physician makes a later visit than usual—the room is faint from the exhalations of the flowers—the patient is not so well to-day—the wanders that he never noticed that mignonette and those geraniums before, or he never should have allowed them to remain so long—some weighty words on oxygen and hydrogen are spoken—her poor pets are banished forever at the word of the man of science, and the most innocent and unfeeling of her little interests is at an end.

“By the next morning the flowers are gone, but the patient is no better; there is less cheerfulness than usual; there is a listless wandering of the eyes after something that is not there; and the good man is too much of a philosopher not to know how the working of the mind will act upon the body, and too much of a Christian not to prevent the rising evil if he can; he hears with a smile her expression of regret for her long-cherished favourites, but he says not a word. In the evening a largish box arrives, directed to the fair patient, and superscribed, ‘Keep this side upwards—with care.’ There is more

than the common interest of box-opening in the sick-chamber. After a little tender hammering and tiresome knot-loosening, Thompson has removed the lid;—and there lies a large oval bell-glass fixed down to a stand of ebony, some moist sand at the bottom, and here and there over the whole surface, some tiny ferns are just pushing their curious little fronds into life, and already promise, from their fresh and healthy appearance, to supply in their growth and increase all the beauty and interest of the discarded flowers, without their injurious effects. It is so. These delicate exotics, for such they are, closely sealed down in an air-tight world of their own, flourish with an amazing rapidity, and, in time, produce seeds which provide a generation to succeed them. Every day witnessing some change, keeps the mind continually interested in their progress, and their very restriction from the open air, while it renders the chamber wholesome to the invalid, provides at the same time an undisturbed atmosphere, more suited to the development of their own tender frames. We need scarcely add, that the doctor the next morning finds the wonted cheerful smile restored, and though recovery may be beyond the skill, as it is beyond the ken, of man, he at least has the satisfaction of knowing, that he has lightened a heart in affliction, and gained the gratitude of a humble spirit, in restoring, without the poison, a pleasure that was lost."

THE MINT AND ITS OPERATIONS.

The new edifice upon Tower Hill was completed about 1811, at an expense of about a quarter of a million of money. This immense sum, however, included Boulton's expensive machinery. In the present interesting process of coining, the ingots are first melted in pots, when the alloy of copper is added, (to gold, one part in twelve; to silver, eighteen pennyweights to a pound weight,) and the mixed metal cast into small bars. And now begin the operations of the stupendous machinery, which is unequalled in the mint of any other country, and is in every way a triumph of mechanical skill. The bars, in a heated state, are first passed through the breaking down rollers, which, by their tremendous crushing power, reduce them to only a third of their former thickness, and increase them proportionally in their length. They are now passed through the cold rollers, which bring them nearly to the thickness of the coin required, when the last operation of this nature is performed by the braw bench, a machine peculiar to our mint, and which secures an extraordinary degree of accuracy and uniformity in the surface of the metal, and leaves it of the exact thickness desired. The cutting out machines now begin their work. There are twelve of these engines in the elegant room set apart for them, all mounted on the same basement, and forming a circle range. Here the bars or strips are cut to pieces of the proper shape and weight for the coining press, and then taken to the sizing room to be separately weighed, as well as sounded on a circular piece of iron, to detect any flaws. The

protecting rim is next raised in the marking room, and the pieces, after blanching and annealing, are ready for stamping. The coining room is a magnificent looking place, with its columns, and its great iron beams, and the presses ranging along the solid stone basement. There are eight presses, each of them making, when required, sixty or seventy, or even more, strokes a minute; and as at each stroke a blank is made a perfect coin—that is to say, stamped on both sides, and milled at the edge—each press will coin between four and five thousand pieces within the hour, or the whole eight between thirty and forty thousand. And to accomplish these mighty results, the attention of one little boy alone is required, who stands in a sunken place before the press, supplying it with blanks.—*Knights's London.*

NEW CHEMICAL DISCOVERY.

At a recent meeting of the Academy of Sciences in Paris, a paper was read from — De Ruolz, on the means of fixing one metal upon another by the galvanic process. In this paper the *method* was described, but there had been no material results from practice. The learned gentlemen of the Academy, however, strongly encouraged — De Ruolz to proceed in his investigations and experiments—a perseverance which has proved eminently successful. At the late sitting of the Academy on the 8th of August, the celebrated — Arago gave an analysis of a new paper by — De Ruolz, explicitly showing the results of that gentleman's assiduous labour toward the discovery above mentioned. In the first experiments, the practical use of the discovery had gone no further than the precipitation of pure metals. This, indeed, was a most important step in science, considering to how many valuable purposes it could be applied, but it remained to be ascertained whether mixed metals might not also be precipitated. This is what — De Ruolz has done, and as a proof, several specimens covered with a precipitate of copper and tin, in the proportions which constitute bronze, were submitted to the Academy. The red tints of copper, so offensive to the eye in objects of art produced by the galvanic process, has given place to the more delicate and pleasing appearance of bronze. — De Ruolz announces that the excessive expense required for the precipitation of zinc, has compelled him to abandon this method of plating; but on the other hand, he exhibited to the Academy specimens of precipitated lead, which are not attended with greater expense than if they were to be coated by the old and less perfect process, no matter what the thickness of the coating in either case may be. The various advantages of the galvanic system are fully shown in the paper of — De Ruolz, and our readers will, we imagine, readily comprehend that it must be a valuable improvement in various ways. A precipitated coating must always be more regular and uniform than one laid on by hand. It can be made to any degree of thickness, and cannot be detached from the material to which it is applied. Iron

roofs, for instance, both as to frame work and sheet iron, may be coated so as to resist the action of the atmosphere, and be made to last four times the usual time, and this without any great augmentation of cost, for the coating may be thin, and the iron work itself, not being exposed to atmospheric action, may be made much lighter than it is now that bulk is necessary, as much in order to make allowance for oxidation, as for any actual wear that, independently of oxidation, it has to undergo. For domestic purposes the galvanic process, as regards a leaden envelope, may be advantageously employed in various ways.

Usefulness of Toads.—*Editors of the Cultivator.*—I will take the liberty of stating to you some facts, relative to the protection of garden vegetables from the attacks of the cut worm, and some others of the same tribe. Some years ago, when dressing my garden, I discovered a toad nestled under a plant, and shortly after hoed up a cut worm, which I shoved near the toad, who snapped him up as soon as he got sight of it. The thought occurred to me, as the toads and worms both come out at night in search of food, it would be good policy to gather up the toads and put them in my garden to catch the worms. I did so, by catching all I could find about my door yards, hopping about at night-fall, put them in my garden, and was not troubled with the worms that season. I have repeated the experiment with the same success ever since. I consider it also an act of humanity to keep them out of the boys' way, who are apt to torment the poor creatures, when hopping about in search of food. If the heads of families would prevent their small children from destroying the toads, and larger boys from shooting and pelting with stones the birds which feed on worms and insects, they would come around our premises, and do a great deal in relieving us from their depredations on our fruit and gardens.

April 20th, 1842.

S. McCoy.

Old Man of the Mountains.—This is a name given to a great natural curiosity in the northern part of New Hampshire. Leaving Franconia, you find yourself in the midst of the most beautiful and romantic scenery imaginable. Mount Lafayette and adjacent mountains present a grand and imposing appearance, which have oft been a subject for the pencil. As you pass on for a few miles over a tolerably good carriage road, your attention is arrested by the word "Profile," painted on a board nailed on a tree. You look in the direction pointed out, and on a high peak of bare rock is presented a complete profile of the human face. The old man has somewhat the appearance of a revolutionary worthy, his three-cornered hat a little disproportioned by the assaults of the enemy.

So exact is the resemblance to the human face, that one is inclined to think it the work of art; but as you proceed along the road winding around the hill, instead of obtaining a front view of the old man's countenance,

your eye rests only on craggy rocks, and you find the profile is formed of many projecting crags, so arranged as to present the appearance of one solid rock. Kirtledge, the temperance agent, pronounced the old gentleman a cold-water man from the emblem at his feet. This was a pond of pure water, the source of one of the head branches of the Merrimac river.

THE FRIEND.

TENTH MONTH, 1, 1842.

We issue to-day the first number of the sixth volume of "The Friend." As our periodical has heretofore been conducted, we purpose it shall continue. Dedicated in the first place, to the cause of religion and the interests of our Society; and then, to furnishing our readers with unobjectionable literary and miscellaneous reading.

Scattered as the members of our religious Society are over this land, it is very desirable that they should have a paper, in a peculiar manner intended for their use, whence they may know how their brethren in other places fare, and what subjects are prominently claiming the attention of Friends. Such a paper is calculated to have a cementing effect; and we are persuaded that our journal has operated beneficially. This declaration may be made with propriety by the Editor, while he is willing to award the credit to those who have written for its pages, and those who have exercised a sound judgment in the selection of appropriate matter.

While the Editor feels obliged to those who have forwarded from a distance obituary notices for "The Friend," he has again to request, that discretion be used in their preparation, and that some Friend of religious discernment, in the neighbourhood of the deceased, may peruse them; and that they may be early forwarded. Accounts of departed individuals are often instructive and awakening; but laudatory notices of those, who in their lives have not borne the cross, however they may gratify family affection or partial friendship, cannot subserve the cause of Truth; and the Editor desires he may not be the medium of conveying wrong impressions.

We enter upon another volume, with no excited hopes or depressing anticipations; but with the intention of doing what we can to keep our journal an appropriate and welcome visitor at the dwellings of our subscribers,—the list of whom we should gladly see increased.

We earnestly request our correspondents to remember us when lively extracts dawn upon their minds, or suitable extracts occur in their reading.

An index for the volume just closed is in the hands of the printers, and it is expected will be forwarded with our next number.

Our friend Anne Jenkins of Rhode Island, who, it will be remembered, went to England on a religious visit early in last spring, has returned, having accomplished her prospect.

She arrived at Boston in one of the steam packets, about two months since.

OHIO YEARLY MEETING.

From an obliging correspondent we have received the following satisfactory account of this Yearly Meeting.

"Ohio Yearly Meeting convened at Mount-pleasant on Second-day, the fifth, and concluded on Sixth-day, the ninth instant; the meeting of ministers and elders being held on Seventh-day, the third. The meeting was largely attended, among whom was a considerable portion of our young Friends, whose attention and orderly deportment were encouraging and strengthening to their elder brethren, and gave promise of their future usefulness in the church.

"On considering the state of Society, as reported from the Quarterly Meetings, much concern was felt on account of the deficiencies still too apparent among us, and utterance was found for pertinent and wholesome advice, calculated to stir us up to greater faithfulness in the discharge of several of our Christian duties, among which the attendance of our meetings for worship was felt to be one of primary importance.

"The subject of the guarded education of our youth again claimed the serious consideration of the meeting; and it was cause of sorrow and regret to find so large a number reported as going to District Schools. Yet, notwithstanding the discouragements which attend it, Friends were earnestly advised not to relax their efforts in this very important engagement, but to persevere in the hope that we shall more and more see the necessity of educating our children in select schools, under the care of the Society, and thus withdrawing them from the many temptations and allurements incident to mixed schools.

"It was a source of encouragement to find that our Boarding School had been satisfactorily conducted the past year; and that notwithstanding the pecuniary difficulties of the present times, the institution had supported itself. If Friends would duly appreciate the advantages it affords, we believe its usefulness would be more generally extended among the youth, throughout the bounds of our Yearly Meeting.

"We received an interesting report from the Indian Committee; from which it appears, that Friends' establishment, west of the Mississippi river, (under the joint care of the Indiana, Baltimore, and Ohio Yearly Meetings,) is in a more prosperous condition than at any previous time. The school numbers upwards of thirty Indian children, who are making considerable progress in learning. Many of the natives have forsaken their roving habits, and are now giving their attention to agricultural pursuits; and have comfortable dwellings, &c. &c.

"The situation of the people of colour, both bond and free, claimed the feeling sympathy of the meeting. Friends were tenderly entreated to dwell under the deep religious concern, which has always characterised the movements of our Society on this interesting

subject. By being thus united together, and acting as a body, our strength will not be wasted, but we shall be prepared, when the proper time presents, availingly to plead the cause of these oppressed people.

"Having been favoured to transact the affairs of Society in much harmony, a precious covering of solemnity overspread the meeting at its conclusion, affording the comfortable assurance, that He who is the crown of the assemblies of his people, had not been unmindful of us. S."

AGENCY.

John Mabie, is appointed agent for Wilmington, Ohio, and its vicinity, in the place of Micajah Bell, resigned.

David Bail, Rochester, N. Y. for Farmington Quarter, in the place of Jesse P. Haines, resigned some months since.

We intend publishing next week a general List of Agents.

A Meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held in Mulberry-street meeting-house, on Second-day evening the 3d instant, at seven o'clock.

JOSEPH KITE, Clerk.

NOTICE.

The committee to superintend the Boarding School at West Town, will meet there on Sixth-day, the seventh of next month, at ten o'clock, A. M.

The committee on instruction to meet on the preceding evenings, at 7½ o'clock.

The semi-annual examination is to commence on Third-day morning, the 4th of Tenth month, and continue till Fifth-day afternoon.

THOMAS KIMBER, Clerk.
Philadelphia, Ninth mo. 24th, 1842.

A meeting of the Institute for Coloured Youth will be held in the Committee room, on Mulberry street, on Second-day, the 3d of the Tenth month, at 10 o'clock A. M., for the purpose of considering the propriety of accepting the charter granted by the Legislature at its late session.

Thomas Wistar, George Williams,
Charles Roberts, John Paul,
M. L. Dawson, William Biddle,
Philip Garrett, Blakey Sharpless,
John G. Hoskins, Samuel Mason, Jr.
Thomas Evans, Casper Wistar,
John Elliott, Thomas P. Cope,
Joseph Scattergood, Thomas Wistar, Jr.
Ninth mo. 20th, 1842.

TEACHER WANTED.

A well qualified female teacher, who is a member of the Society of Friends, is wanted to take charge of the senior department in Friends' Select School, in New York. Apply to Mahlon Day, 374 Pearl street, New York. Niath mo. 14, 1842.

Selected for "The Friend."

FRIENDS IN SCOTLAND.

From "Memoirs of the Rise, &c. of the People called Quakers in the North of Scotland. By JOHN BARCLAY."

"On the 16th of the Tenth month, 1669, the little company of Friends at Aberdeen, had to resign one of their earliest and most exemplary members to that state of rest and fruition beyond the grave, which can never more be interrupted by sin or sorrow. This individual, Margaret Molleson, has been before named as the wife of Gilbert Molleson, a magistrate. In her youth, she was an inquirer after the best people, and joined herself in worship with the most strict and refined in profession then in that city. But, it having pleased God, who beheld her hungering desires after himself and his righteousness, to send some witnesses and servants, called Quakers, from England, into the North of Scotland, who preached the everlasting gospel; she was among the first in those parts that received their message.

"Coming to taste the unspeakable love of God in Christ Jesus, she delighted often to retire therein, out of the encumbering cares of her family and business; and although her love to her husband, and cares of her many children were great, yet her chief source of peace and joy, her chief desire and care, was to draw nearer and nearer unto the true and living God, the beloved of her wrestling soul. For this end were the public meetings of the people called Quakers her frequent place of resort, and she continued 'instant' in more private approaches to the Lord; insomuch that her husband, who was not at that time in profession with Friends, had cause to say, her knees were worn with kneeling at prayer. For about four months before her departure, when he awoke in the night season, he usually found her in meditation; and after her decease, he said before several people who came to visit him, that he had lost a true Mary and a Martha, none knowing how great his loss was, so that he could not but deeply lament it.

"On the 16th of the Tenth month, 1669, in the morning, she was suddenly taken ill, and in the evening of the same day died in child-birth, having been for some time before made sensible that her end was approaching. Yet her physician, not supposing that she had been in so dangerous a state, said to her, she need not fear—his life for her's; to which she answered, 'Fear! I have no cause; but thou wilt see thou art mistaken.' At this time, many relations and neighbours being in her chamber, were in much sorrow; among whom was an eminent professor, and an old acquaintance of her's, who desired those about her to pray for her; which she hearing, when others thought she had been dying, answered, 'My Advocate is with the Father, and my peace is made: I am feeding at a table none of you perceive.' Some lamenting much her being likely to be taken away from her nine children, who were all around her bed, she said, 'As many of them as shall truly fear the Lord, and follow him, shall be provided

for:—which has been since truly fulfilled. And, fixing her eyes on her son Gilbert, who was then about ten years of age, she said, in a heavenly frame of mind, 'Truth is precious; cleave to it.' Observing the people in her chamber lamenting much, she said to them, 'Settle yourselves, and be stayed in your minds, for ye are now to see the last!' Then, in a sense that she was about to reap the fruit of all her spiritual labours, she declared, 'Now interruption is to cease, and my eternal joy is already begun!'

"Soon after this she expired.

"A few months subsequently to the removal of this exemplary character, one of her daughters, Christian, was married to Robert Barclay. She had, through much suffering and hardship, in her sixteenth year, publicly embraced the testimonies held by Friends, and was one, whose name and character truly coincided; a daughter worthy of such a mother, and a wife worthy of such a husband. As there will be further occasion to speak of her in the course of these memoirs, her character shall not here be enlarged on; yet it may be interesting to some readers, to contemplate the grounds and motives for entering on the marriage state, which appeared to influence such a mind as that of the 'Apologist,' at the age of twenty-one years,—at least so far as they are developed in the following letter, addressed to the worthy object of his choice.

"25th of First month, 1669.

"Dear Friend:—Having for some time past had it several times upon my mind to have saluted thee in this manner of writing, and to enter into a literal correspondence with thee, so far as thy freedom could allow; I am glad that this small occasion hath made way for the beginning of it.

"The love of thy converse; the desire of thy friendship; the sympathy of thy way, and meekness of thy spirit, has often, as thou mayst have observed, occasioned me to take frequent opportunity to have the benefit of thy company; in which, I can truly say, I have often been refreshed, and the life in me touched with a sweet unity, which flowed from the same in thee,—tender flames of pure love have been kindled in my bosom towards thee, and praises have sprung up in me to the God of our salvation, for what he hath done for thee. Many things in the natural will concur to strengthen and encourage my affection towards thee, and make thee acceptable unto me; but that which is before all, and beyond all; is, that I can say in the fear of the Lord, that I have received a charge from him to love thee, and for that I know his love is much towards thee; and his blessing and goodness is and shall be unto thee, so long as thou abidest in a true sense of it.

"I write not these things to draw out thy mind, but as being with me so to do; that thou mayest rather be humbled, and love the more to abide in the low, meek, quiet, satisfied, peaceable, contented habitation, from which there is safety that cannot be hurt, and peace that cannot be broken,—a place of rest and quietness, where the children of light and

babes of the household of faith have fellowship together, and embrace one another in the pure love, which is mysterious, and hid from such as are led away by the foolish loves and fond affections of this world. [For] when any bear the name of Truth, or have at any time tasted of the good thereunto belonging, are entangled [herein,] they cannot but receive great hurt, and much damage to their spiritual prosperity and advancement. Against [this] it is my study to watch, and my earnest desire to be enabled so to do. My friendship and respect for thee doth engage me to offer the same advice to thee; because thou and I are those, amongst the small handful in this place, whose private condition puts in a capacity to be obvious to temptation of that kind; by yielding to which, I fear it will be found some have received hurt. That such as are behind, may be preserved from the like danger, is the cry of my soul. I am sure it will be our great gain so to be kept, that all of us may abide in the pure love of God; in the sense and drawings whereof, we can only discern and know how to love one another.

"In the present flowings thereof, I have truly solicited thee, desiring and expecting, that, in the same, thou mayest feel and judge.

"ROBERT BARCLAY."

"About this time the jealousy and enmity of magistrates, preachers, and people in and around Aberdeen, began to grow very strong towards the Friends; so that, at the Monthly Meeting, the rabble, being stirred up by some envious spirits, had nearly laid violent hands upon John Swintoune, Patrick Livingston, and some others who happened to be there. But when Robert Barclay's marriage took place, their fury was yet more heightened, that being the first proceeding of the kind that had been performed in the city. The couple were married in the usual simple but solemn manner, before many witnesses of various classes, and at the house of Gilbert Molleson, the father of the young woman, who then filled the office of bailie or magistrate. The public preachers of the place thought their authority so slighted by this act, and were so exasperated at it, that by the bishop's means, they procured letters to summon Robert Barclay before the Privy Council for an unlawful marriage. 'This matter was, however, so overruled of the Lord,' as the Friends of Ury express it, 'that they never had power to put their summons into execution, so as to do us any prejudice.'

"Robert Barclay settling with his father at Ury, a Monthly Meeting was established there soon after, for transacting the affairs of the little rising church in that district; also a more public or general meeting, held half yearly; the first, convened on the opening of the year 1669, was remarkable for the commencement 'of several people of good account.'

Soon after the decease of Robert Barclay, the following was addressed to the widow by George Fox. It proved the last letter, except one, which that worthy ever wrote.

GEORGE FOX TO CHRISTIAN BARCLAY.

"28th of Tenth month, 1690.

"Dear Friend:—With my love to thee and thy children, and all the rest of Friends in the holy seed, CHRIST JESUS, that reigns over all; in whom ye have all life, and salvation, and rest, and peace with God!

"Now, dear friend, though the Lord hath taken thy dear husband from thee, his wife, and his children, the Lord will be a husband to thee, and a Father to thy children. Therefore, cast thy care upon the Lord, and trust in Him: let Him be thy confidence, and let thy eye be unto Him at all times; who is a great Ruler and Orderer of all, both in heaven and earth, and hath the breath and souls of all in his eternal infinite hand! And all the creation is upheld by his Word and power, by which they were made;—so that a sparrow cannot fall to the ground without his will and pleasure;—and his sons and servants in his image, are in greater value in his eye than many sparrows. Therefore, thou and thy family may rejoice, that thou hadst such an offering to offer up unto the Lord, as thy dear husband; who, I know, is well in the Lord, in whom he died, and is at rest from his labours, and his works follow him.

"And now, my dear friend, do thy diligence in thy family, in bringing up thy children in the fear of the Lord, and his new covenant of life; that thou mayest present them to God as his children, and all thy servants and tenants, in the wisdom of God. Thou must answer the Truth in them all, in truth, holiness, righteousness, and justice, and walking humbly before God. Thou wilt always feel his presence to assist, and enable thee to perform whatsoever he requires of thee; so that whatever thou dost do, it may be to the honour and glory of God. And do not look at the outward presence of thy husband; but look at the Lord, and serve Him with a joyful heart, mind, soul, and spirit, all the days thou livest upon the earth.

"From him, who had a great love and respect for thy dear husband, for his work and service in the Lord, who is content in the will of God, and all things that he doeth:—and so must thou be. And so, the Lord God Almighty, settle and establish thee and thine upon the heavenly Rock and Foundation; that, as thy children grow in years, they may grow in grace, and so in favour with the Lord. Amen!"

GEORGE FOX.

"Postscript.—I know thy husband hath left a good savour behind him, so I desire thou mayest do the same."

Newton.—Sir Isaac Newton, when he had any mathematical problems or solutions in his mind, would never quit the subject on any account; dinner was often known to be three hours ready for him before he could be brought to the table. His man often said, when he was getting up in the morning, and began to dress, he would, with one leg in his small clothes, sit down on the bed, and remain there for hours before he came down to breakfast.

For "The Friend."

ELIZABETH KITELEY.

This dear friend, though for forty-two years an acknowledged minister of Philadelphia Quarterly Meeting, was little known beyond the precincts of Muncy Monthly Meeting, excepting to those who there met with her. Her early years were spent in Wilmington, Delaware, where, it is believed, she first appeared in the ministry. In youth she was light-hearted and volatile, partaking of the giddy pastimes that are too often permitted to mark that interesting period of life. Yet the faithful Witness was near her, and her erring footsteps were early turned from the paths of folly. In allusion to which she told some Friends who visited her in her old age, that in the spring time of life she had gone with mincing and tinkling feet; and she could remember the very spot where it was told her, that she must no more go with mincing and tinkling feet; and she dared not afterwards do so.

Her public appearances being acceptable to Friends, in the year 1800 she was recommended as a minister. In testimony she was lively and brief, her offerings being "seasoned with salt." A Friend who knew her intimately, about seven years before Elizabeth's decease, drew up the following memorandum respecting her.

"It is on my mind to write a few lines respecting my dearly beloved friend Elizabeth Kiteley, who is now near her ninetieth year. She has been an example of meekness, patience and humility, ever since I knew her, which is more than thirty years; and her ministry sound and edifying. To me she has truly been as a nursing mother, in the time when I greatly needed such a caretaker. Her feeling mind entered into my exercises; and at times opened the way for me to advocate the blessed Master's cause to the people, according to apprehended duty, however feebly. At one of my late visits to her, she lent me a book of manuscripts of her own trials and experiences; and by it I find, as well as by her conversation, together with my own knowledge, that she has passed through some deep trials; so that I think it may be said of her, she 'has been refined, but not with silver, and chosen in the furnace of affliction'; and when the few remaining sands are fully run, there is, I believe, a well-grounded hope, that she will join the general assembly and church of the first-born, whose names are written in heaven."

In her old age, though accustomed faces became strange to her, and well-beloved voices were no longer familiar, yet He who had been her stay from her youth up, was the comfort of her declining day. Anchored in humble confidence upon the Rock of Ages, she had nothing to do with this world, but to wait for her release from it.

As long as memory retained its tenacity, she manifested a deep interest in the affairs of Society; and rejoiced when the feet of the messengers were directed to their secluded meeting.

She occasionally expressed her feelings in

metre; and though her verses had no pretensions to poetical merit, they were always innocent and instructive. The following is a favourable specimen:

"'Tis all in vain, e'er to complain,
To those who cause our trouble;
The Jews of old did so—behold
Pharaoh their tasks did double;
And made a law forbidding street,
But made them gather stubble.

"When they did cry to the Most High,
He took compassion on them;
And every groan did reach his throne—
There they had justice done!"

"Their wheels did fly,—and heavily
They marched through that dark night;
But a bright lamp in Israel's camp,
Did give the people light!

"The hand of God, with Moses' rod
Did the Red Sea divide;
And all went well with Israel,
For God was on their side!"

On the 27th day of the Seventh month, 1839, she was gently released from her frail tabernacle, and entered into that rest prepared for the people of God; being in the ninety-seventh year of her age; a minister forty-two years.

Some of her intimate acquaintances have prepared the following just tribute to her memory:

"It hath been on the minds of some Friends, to write a few lines respecting our beloved Friend Elizabeth Kiteley. She removed to Muncy with her husband, about the year 1789, near which time some of us who are now living became personally acquainted with her, and had indeed a very affectionate regard for her, for we soon perceived the sweetness, the meekness and patience of her spirit, produced through a thorough submission to the blessed Master's holy cross. She was truly a nursing mother in our borders, of every plant of our heavenly Father's planting; and faithful in warning the erring.

"It was, perhaps, a year or two before she came, that we had the privilege of holding a meeting on First-days, which was granted by Exeter Monthly Meeting, and her labours of love therein were truly comforting. She was an exemplary and diligent attendant of those, as long as she was enabled to do so; and while in her eightieth year has rode on horse-back to meeting. Her ministry was sound and edifying.

"Through the length of years that were meted out to her, her memory failed, and there were but a few of her friends that she remembered ever to have seen before. She died in the ninety-seventh year of her age, and was gathered as a shock of corn fully ripe; and we humbly trust, is enjoying a place among the redeemed followers of a crucified Saviour."

Such is the language of those who knew her well for many years. And how interesting to contemplate in this, as in many other instances, of aged people who have given their youth and strength to the Lord, the childlike confidence with which they confide on Him, and remember his promises, when every thing else is forgotten! In their age they receive the petition of their youth, "when I am old and grey-headed, O God, forsake me not!"

For "The Friend."

URY.

This place, celebrated as the residence of Robert Barclay, the "Apologist," is situated near the German ocean, adjacent to Stonehaven, a town on the eastern coast of Scotland, about fifteen miles south of Aberdeen.

The estate of Ury is said to contain about 2000 acres of land, which lies on both sides of the rivulet Cowie, and to extend from Stonehaven, in a north-westerly direction for nearly five miles. The mansion-house is about a mile and a half from Stonehaven, on the north bank of the Cowie, which runs for about three miles through the lands of Ury, and at the house is confined within natural bulwarks of rock.

Ury was purchased by David Barclay in 1648. He joined the Society of Friends in 1666, when he resided at Edinburgh. His son Robert became attached to the Society in the same year, before he was 19 years of age. At this time, Robert was sent by his father to reside at Ury, where the latter soon after settling with his family: meetings for worship were established there, and continued from that time to be regularly held in a building close to the family mansion for about one hundred and twenty years. Ury has remained in possession of the Barclay family down to the present day. On the decease of David Barclay, in 1686, it passed to his eldest son Robert Barclay, the "apologist." He died in 1690, and his eldest son Robert Barclay succeeded to the estate; at his death in 1747, it descended to his son Robert Barclay, who died in 1760; Ury was then inherited by his eldest son Robert Barclay, at whose death in 1797, the estate came into the possession of his eldest son, the present proprietor, Robert Barclay.

This estate has been greatly improved, particularly by the late proprietor, of whom, and his labours, it has been said, "that, from a rugged and barren surface, he produced the most beautiful place in Britain."

Friends travelling in religious service in Scotland have often felt much interest for the family at Ury, and have frequently visited the place; the descriptions given by some of them in their published journals are subjoined.

William Savery who travelled in Scotland in the year 1797, records his visits at Ury in the following terms:—

"Tenth month 11th.—Went to Urie, the place of Robert Barclay's birth and death. The present possessor is lately come to the estate; he is a young man of eighteen, named Robert, and was out hunting. The likeness of Friends seems quite extinguished; the father of this young man retained a regard for our profession in the early part of his life; but went off, got to be a member of parliament, and died about two years past. The young man's preceptor told us, he knew Mr. Barclay would have been glad to see us; and asked us to stay until he returned from hunting, and to dine there about four o'clock, which we declined, having determined to be at Aberdeen in the evening. The library room, which is small, is the place where

Robert Barclay is said to have written his works. There are a great many ancient Friends' books, all Robert Barclay's writings, and nearly all the pieces in opposition to him, and many other books of more modern date, on different subjects. The meeting-house, which has not been made use of for a number of years, stands within a few yards of the dwelling—the minister's gallery and some other seats remaining; but it now appears to be a place for broken furniture and lumber. The preceptor took us about half a mile from the dwelling, to the top of a little mount, the highest land in the neighbourhood, which was the burying-place of Friends; the family are buried together, and now inclosed by a house built over them, at the expense of David Barclay of London; they consist of seven graves; it is probable that several of the family died in other places. We left the former residence of the excellent apologist and defender of our faith, with heaviness of mind, and with reflections upon the impossibility of the best of men conferring grace and virtue upon their descendants. The country from Urie to Aberdeen was very poor; the distance about fourteen miles."

Richard Jordan, a minister, travelled in Scotland in the year 1800, he mentions his visit at Ury as follows:—

"Fourth-day, twenty-seventh, [Eighth mo.] we set our faces towards Edinburgh again, and got as far as Stonehaven to lodge, and next morning went to see Robert Barclay at Ury; he had three sisters with him, one of whom had lately married; her husband, and a young clergyman, who had been tutor to some of the children, were also present. They received us very kindly; we breakfasted with them; and after walking awhile in the garden, which is beautifully situated on a lively running stream of water, and cultivated in great perfection, we returned to the house, which is said to be the same that the apologist lived in. It is a large stone building, in which still remains the study in which the Apology was written, which is now a library. After we had viewed various parts of that ancient good man's relics, we proposed a religious opportunity with these young people, who had neither father nor mother living, which they acceded to; it was much to the relief of my mind, and I hope will be remembered to profit by most, if not all of them. Robert, and his brother-in-law, walked with us near a mile, and seemed loth to part with us, taking their leave in a very affectionate manner. Oh, may the lives and testimonies of those eminent instruments, and faithful servants of God, in their day, like 'the blood of righteous Abel, though dead, yet continue to speak' to after generations, and to their own posterity, in particular, that they may be stirred up to follow them as they followed Christ."

John Barclay visited the meetings in Scotland in 1826; he gives an account of his visit at Ury in the following extract from a letter, dated

"Ury, near Stonehaven, Ninth month.

"This place (Ury) has for some years been surprisingly improved, especially of late; the

walks and woods planted by the father of the present proprietor, are beautiful; a bold rushing stream winds not far from the house, through a bed of rocks; and the inequality of the ground is pleasing indeed. It is a sweet spot. The proprietor, Robert Barclay, received me very kindly, and welcomed me. I am made very comfortable here, but must get through my business, and be gone; accordingly, I have this morning examined the library throughout, and found already several interesting things; but the correspondence is what I want, and hope to see.

"On Second-day, I completed my business here to my satisfaction, having brought with me what was valuable."

For "The Friend."

THE GOSPEL STATE.

How desirable it is to be brought into the dispensation of the gospel of Jesus Christ our Lord and Saviour. It does not consist merely in living at a period of time, and in a country, where the Holy Scriptures are accessible, and where the doctrines which they contain are preached, and most surely believed, but it is only really and truly known by experiencing the heart-changing power of the Saviour. As he is received in the heart, and is suffered to bring the will of man, with his wayward passions and appetites, under his controlling, all-regulating power, the gospel reign and kingdom of the dear Son of God is known, and life and immortality are brought to light. The blessedness of this dispensation of life and power, by which we are made sons of God, is felt and witnessed, and faith is given by which the redeemed and sanctified are enabled to see beyond this transitory existence, and at times are favoured with a fulness of that hope which entereth within the veil, where the joys that are unspeakable and full of glory, are possessed by the saints in light.

"The gospel state is a state of substance; a state of enjoying the life, and of feeling the presence and power of the Lord in his pure Holy Spirit; a state of binding up; of healing and of knowing the Lord, and of walking with him in the light of his own Spirit. It begins in a sweet powerful touch of life, and there is a growth in the power, virtue, rest, peace and satisfaction of the soul in God, to be administered and waited for daily. Now, art thou here, joined to the spring and drawing water out of the well of life with joy? Or art thou dry, dead, sapless, or at best but unsatisfactorily mourning after what thou wastest? Oh, wait for the quickening virtue, for the visitations of the day-spring from on high, that ye may be again quickened unto God, and find his Spirit breathing upon you. Consider what is the matter that ye have mourned so long, and sought so long, and yet are at a distance from the thing ye have mourned for and sought after.

"'Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.' The way of unbelief is broad; yea, the way of belief is broad also. It is easy for a man so to believe concerning Christ, or in Christ, as his heart may call it, as to miss of

the nature of the true faith, and of the sweet and blessed effects which accompany it. It is easy likewise to miss the yoke, or to take up a wrong yoke in the self-will and wisdom, and in the self-interpretation of Scriptures, or easy starting aside from the true yoke. Again, a man may so read, and so hear, as that he may be always learning, and never come to the knowledge of the truth; never come to the truth as it is received and held in Jesus. And if a man thus miss the way, how can he attain the end? If a man begin not in the true faith, in the living faith, how can he attain the rest, which the true faith alone leads to? If a man miss the yoke, or abide not constantly under it, how can he meet with the true ease which is in it, and which it alone can administer? If a man learn not the truth aright of the true Teacher, how can he ever reap the effects of the true knowledge?

"Ah, poor hearts, it is not enough to have breathings after God, nor to be very diligent, either in outward ordinances, or inward exercises; but the way of the gospel must be cast up of God, and the soul led into it by him, and daily preserved by him; and must walk in the path which is proper for it to walk in, or it may mourn and cry all its days, and never meet with that enjoyment of God, and satisfaction in God, which it cries after. It is one thing to mourn after a gospel state, and another thing to be brought into it by the power. With my heart I own those that mourn after and feel the want of God wherever they are; but this I know certainly, that they can never come to the enjoyment of Him, but in that living path which the Scriptures testify of, to be in Him who is the life, and which his Spirit is now found manifestly leading into; blessed be his name!"

For "The Friend."

SARAH T. HOWLAND.

A notice has already appeared in "The Friend," in regard to the decease of SARAH T. HOWLAND. A friend who has long observed with much satisfaction her exemplary life, wishes a more full record thereof for the benefit of those who may read it, more especially young mothers.

She was an affectionate wife and careful mother; was early engaged for the preservation and improvement of her tender offspring, and rather than expose them at the mixed schools, she devoted a portion of time daily to their instruction, greatly to their benefit and her own satisfaction. She was also exemplary in daily reading a portion of Scripture to her family; and in patiently enduring the afflictions and vicissitudes of life.

For several years she had been gradually enfeebled, with a spinal affection, so that it became difficult for her to get into her carriage; yet she persevered in the regular attendance of our religious meetings; and acted many years very acceptably as clerk of her monthly and quarterly meetings.

During the short sickness which terminated her life, her mind was peaceful, and perfectly resigned to the will of her Heavenly Father, her trust being in her Saviour.

Her death is a serious loss to her friends and relatives; but they doubt not her everlasting gain. Her age was forty-eight.

A Camphor Tree.—A camphor tree mentioned by Kempter, A. D. 1691, as already celebrated for its size, hollow from age, and supposed to measure six fathoms in circumference, though from its standing on a hill it was not then actually measured, was visited by Seibold in 1826. He found it still healthy, though one hundred and thirty-five years older. He and his pupils measured it; he gives sixteen thousand three hundred and eighty-eight metres, (about fifty feet) in circumference; adding, in confirmation of this enormous size, that fifteen men can stand in its inside.

Among the latest inventions in this age of improvements, is a project broached by Lefevre, of New York city, to pave the streets with plates of cast iron. A petition to that effect was presented to the Board of Aldermen, and referred to a committee.

Railway and Steamboat Travelling.

From a report made to the London Board of Trade on the comparative safety of steamboat and railway travelling, it appears that from the 1st January to the 1st July, 1841, but thirty lives were lost by railroad travelling; of these, three passengers lost their lives from causes beyond their own control; two suffered for their own folly and negligence; five were trespassers on the road; and the remaining twenty were engineers, labourers, and workmen on the line of the railway. The number of passengers travelling was 9,122,000—distance travelled 182,440,000 miles, and the number of passengers killed from causes beyond their own control was three, or one out of 3,040,666 passengers; or in other words, one passenger lost his life for each 60,913,332 miles travelled. The author of the report, Lang, shows by a number of facts, that railways are the safest of all modes of conveyance, and more particularly so than steamboat travelling.

A Locomotive for the Russian Government.

Ross Winans, an able machinist of Baltimore, has just completed a powerful burthen locomotive, by special order from the Emperor of Russia. A similar order has been sent to England, so that the comparative merits of the rival machinists may be fairly tested. This engine has an upright boiler, adapted for either wood or coal, and is intended for a track of six feet in width. The contract price of the engine is \$11,500. Upon trial, she has proved herself very efficient, as we learn from the Baltimore American. Thomas Winans, son of the builder, is offered a handsome salary by the Russian government to go to Russia to give instructions for casting chilled car and engine wheels.

A Singular Flower.—A new flower has been introduced from China, the *Cirropetalum Sinense*, one of whose loles is exactly like a tongue and chin in a state of continual oscillation. The petals and upper sepal are purple, the lateral sepals are yellowish and green. The flowers are arranged in a circle, and all look outwards, so that on whatever side the umbel is regarded, it presents to the eye the same row of grinning faces and wagging chins. From this flower the Chinese may have taken the hint for their figures of men and women with chins in perpetual motion.—*Late paper.*

Selected for "The Friend."

THE PILGRIM'S SONG.

My rest is in Heaven, my rest is not here,
Then why should I murmur when trials are near?
Be hushed, my sad spirit, the worst that can come,
But shortens thy journey, and hastens thee home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this;
I look for a city which hath not pined;
I pant for a country by sin undined.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not my portion, I seek not my rest,
Till I find them forever in Jesus's breast!

Afflictions may damp me, they cannot destroy,
One glimpse of His love turns them all into joy;
And the bitterest tears, if He smiles but on them,
Like dew in the sun-shine, grow diamond and gem!

Let doubt then and danger my progress oppose,
They only make Heaven more sweet at the close;
Come joy or come sorrow, what'er may befall,
An hour with my God will make up for it all!

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smooth it with hope, and I'll cheer it with song.

MARRIED, at Friends' Meeting, Kendall, on the 27th of Seventh month last, JAMES D., son of Benjamin W. Ladd, to ELIZABETH, daughter of the late Mahew Folger, of Massillon, Stark county, Ohio.

—, on Fifth-day, the 15th ult., at Friends' Meeting, at Parkerville, Chester county, Pa., JOHN G. JACKSON, of Hockessin, New Castle county, Del., to ELIZABETH BAILY, of the former place.

—, at Friends' Meeting, Wilmington, Ohio, on Fifth-day, the 22d of Ninth mo., 1842, BROOKS JOHNSON, of Waynesville, Ohio, to LYDIA, only daughter of Edward and Jemima Burson.

DIED, in Venice, Cuyuga county, N. Y., on Sixth mo. 21st, 1842, MARTHA TUPPER, wife of Calvin Tupper, in the 62d year of her age. She was a devoted and useful member of the Monthly Meeting of Scipio, and a minister in unity with Friends. She was very sympathizing, and useful to her friends and neighbours, in cases of sickness or other affliction; an affectionate wife, and a kind and interesting friend.—She had lately returned from our Yearly Meeting, since which she had attended several times in the ministry in a lively manner. Seven days previous to her increment, she attended our Monthly Meeting, in the business of which she took an active part; at its close, she spoke to some of her friends of feeling unwell. On her return home, took her bed. The next day remarked, that she was very ill; and that she had done so, and it was the Lord's will, she was willing to go.—Being severely affected in her head and throat, she was in a great measure deprived of her senses during the few days of sickness which terminated her life.—The sudden and unexpected death of this beloved and gifted friend, in the midst of her usefulness, is a heavy loss to her surviving friends.

THE FRIEND.

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THE SNAKE CHARMER.

From "Hours in Hindostan," by J. R. Addison.

I confess, when I heard that the snake-charmer had arrived in the cantonment I was quite delighted. Curious beyond measure to behold a specimen of his powers, I repaired early to the Commandant's, where I had agreed to breakfast, and afterwards became one of the spectators of his attempts to entrap, by fascination, some of these reptiles. It had long been suspected that Colonel E——'s garden was infested by more than one of these dreaded monsters; we therefore repaired thither, where we found the juggler awaiting us. The man had nothing extraordinary in his appearance, nothing attractive in his eye or manner. He was as common a looking native as I had ever seen. To what caste these people belong I know not; I rather suspect a very low caste.

When we entered the enclosure, we at once desired him to set about his task, which he did thus:—He placed himself immediately in front of the hole in which one of the serpents was supposed to lurk, placing at the same time a *kedgeree* pot (an earthen jar) near him, and desiring his assistant to cover the reptile with it on a certain signal being given. He then took from his *kumer-band* (sash) a small pipe, which he instantly began to play on, in a style which, I confess, seemed to me anything but likely to charm. Its noise was that of the smallest and shrillest-sized fife, only differing from that instrument in being played upon at the end, in the same manner as a flageolet. The tune he performed was monotonous and disagreeable.

For about ten minutes the piping of our juggler, which he accompanied with strange contortions, had no effect, and we were once or twice on the point of turning away, when he entreated us by his looks to remain, and watch the result. At the end of that time we could see, by the fixedness of the man's eye, that he saw his victim approaching; in another instant the head of a large cobra capella peered from the hole. We naturally shrank back. The charmer, however, seemed rather delighted than dismayed as the monster emerged

from its earthy home. Presently its whole length appeared. A more magnificent snake I had never seen, and I must admit that it seemed fascinated by the juggler, who now slowly retreated a few paces, to show his power. As he moved the serpent moved; when he stopped, the serpent did the same. The eye of the snake seemed magnetically riveted on that of the charmer, depending on, and watching his every movement. The man assured me afterwards that, had he ceased to play for a single instant the cobra capella would have sprang on him, and destroyed him. I certainly never saw anything more curious, but I must confess that the very close proximity of this death-dealing monster was by no means pleasing to my feelings.

When the man (followed at about five yards distance by the snake,) arrived at a smooth spot in the middle of the garden, he suddenly squatted down, and began to play louder, and more energetically than before. The animal paused for a moment, then raising itself, stood upright, reared on its tail, in the same position as that which it often assumes previous to making the fatal spring. Imagining this to be the case, a trembling shudder went round that portion of the party who had never before witnessed a similar exhibition. The old hands, the regular *Qui His* (a nickname given to Bengalees,) stood perfectly unmoved. They were aware of what was about to follow. The snake, thus painfully poised, began a sort of bounding up and down, keeping its eyes steadily fixed on the musician, almost in time to the tune he was playing. Europeans, who had never visited British India, may doubt the fact; but those who have been in the east, will bear me out in the truth of the following assertion. The cobra capella actually danced for several minutes on its tail, apparently charmed with the uncouth music the juggler was playing. In the meantime the native boy stole round, and on a certain signal given by his master, suddenly dropped the *kedgeree* pot on the snake. A strong, waxed cloth was passed under it, drawn up, and tied. The fatigued musician got up, salamed to the company, and carried his captive into the house, where he had several others similarly imprisoned. In about half an hour the same thing was repeated with precisely similar effect. Out of the four snakes said to lurk in the garden one only escaped his fascination; and this one failure he ascribed to the presence of an evil eye amongst our followers. Even in these remote parts the same superstition respecting the "Evil Eye" exists, that tinges the minds of half the students in the German Universities.

The next exhibition of his powers was given in the hall, when certainly he performed tricks

and wonders, which I shall not, however, set down. Had I not seen them I should not have believed them; I cannot, therefore, expect that my readers should do so, and will not risk my reputation for veracity by relating them.

Being desirous of seeing a combat between a snake and its inveterate enemy, the mungooze, (an animal similar to the ichneumon of Egypt,) I requested the charmer to exhibit a fight of the kind. He instantly consented (as every one of these men carry not only snakes, but mungoozes with them,) and led us out into the compound—the field attached to almost every house in cantonments. Having expressed our fears lest any of the party might be injured by the reptile, he proposed that the exhibition should take place under an enormous pheasant-coop of worked wire, which was lying unused in the court-yard. This arrangement was acceded to, and, at our suggestion, the snake first taken in the morning was selected for the encounter. The mouth of the vessel in which he was enclosed was placed under the edge of the coop, and the covering suddenly withdrawn. In a moment after the cobra capella darted out. The *kedgeree*-pot was then taken away, and the edges of the pheasant-trap let down. During two or three minutes the monster poked his nose all round the enclosure, evidently wishing to escape; but, finding this impossible, he quietly coiled himself up, freeing, however, his magnificent head from the folds, and remained in a sort of listening attitude.

Presently the man produced the mungooze, and let him in to his adversary. Never was I more surprised. This was the first time I had seen one. I had expected to behold a somewhat powerful opponent. Never could I have fancied that so small an animal would have dared to cope with serpents of the largest and deadliest kind; such, however, was the case. For a time the mungooze ran about without going direct up to the snake, which, however, having perceived its tormentor on its first entrance, had prepared to give him battle. Suddenly the tiny creature, which seemed to be little more than a single mouthful to its adversary, saw the snake, and without hesitation ran at it. So apparently unequal a contest I never beheld. The cobra capella had reared itself, and spread out its hood, a sort of fleshy cape it inflates when irritated, and which has given rise to its designation. The marks round its eyes resembled a pair of spectacles. Its marble-stained scales seemed all alive, as it raised itself some three feet high to meet the attack of the little savage, whose fiery eyes seemed suddenly to glow like red-hot cinders as it rushed towards its mighty enemy, and bit it. The snake darted at it,

squeezed it, inflicted its dreadful wound, and then drew itself back. The mongoose was evidently disabled. Faint, and almost dying, it retreated. Many of us fancied the battle over, and regretted the untimely end of the courageous little beast. After limping about for some minutes, and even lying down with exhaustion, the mongoose began to poke its nose on the grass. What it swallowed none have ever been able to trace, though large rewards have been offered for the discovery. What the herb is which this little animal partakes of none can tell, but certainly its effects are miraculous; for, no sooner did the creature imbibe the sought-for antidote, than it suddenly recovered its pristine strength, and again attacked the serpent. This scene was re-enacted no less than seven times; each time the cobra appearing weaker and weaker, till actually tired out. The mongoose at length succeeded in catching the monster by the throat, and destroying it, to the surprise and admiration of all present.

For "The Friend."

EFFECTS OF CHARCOAL ON VEGETATION.

Some of the gardeners and scientific men of Germany, have within a few years interested themselves in a series of experiments upon this subject, conducted at the royal botanic gardens of Munich, by Edward Lucas of Erfurt, assistant gardener. The results are highly curious, and may probably be turned to good account by cultivators in this country. Professor Zuccarini of Munich, mentions that by the use of charcoal, shoots of plants, leaves, parts of leaves, calyces, &c. may be made to grow, even of plants that seldom or never make roots in the usual way of treatment.

He states that Lucas, in the spring of 1839, discovered that several plants in a hot-house that were plunged in refuse of charcoal, showed an extraordinary vigour of growth, as soon as they had pushed their roots through the holes in the bottom of the pots, into this under stratum. This observation led to a set of experiments, which quite astonished himself, and the scientific friends who encouraged him to prosecute them.

He at first used the refuse of charcoal, too fine to be burnt, from which he sifted the coarser pieces by a coarse earth sieve. He found that to answer best which had been exposed for some months to the influence of the air and weather. In such charcoal, unmixcd with any other material, he succeeded the first season in getting cuttings of many plants to grow; he names sixty-six kinds; among them Euphorbias, Begonias, Cacti, and other succulent plants, black pepper and the bread fruit. The unsuccessful experiments were few compared with the successful. From parts of leaves he succeeded in getting a considerable variety of plants to vegetate; he enumerates twenty-nine, including a species of Euphorbia, two of Begonia, and the sweet potato. All the species of Gloxinia grew, even from a flower-stem or a calyx. A species of pine (*Pinus excelsa*), grew from the leaves.

He then mixed various kinds of earth with

the charcoal, and still had the most extraordinary results. He says that all the plants he subjected to this treatment, were as much distinguished by their luxuriance, as by the more perfect development of their individual parts. This was particularly the case with tuberous rooted plants, which besides their perfect development, had also a much longer period of vegetation; so that the difference in this respect, between those that were cultivated in their usual soil, and those which had a mixture of charcoal, amounted to nearly two months. Orange trees with yellow leaves, having had a layer of charcoal laid on after the upper surface of earth had been removed, soon recovered their green colour; this was also the case with some other plants. He was not very particular as to the proportion of earth he mixed with charcoal, but generally found half of each to do very well, always taking care that the coal had been exposed for some time to the weather, and that timely watering was never neglected, as the porosity of the earth causes it to dry quickly. An old and sickly plant of the *Doryanthes excelsa*, which had been declining for two years, and had no roots left but one old and decayed one, was planted in one third charcoal. In three weeks it began to grow, and finally recovered perfectly.

Lucas, in an essay written within a year, mentions that many gardeners not having succeeded in their experiments, charcoal had fallen into disrepute among them; but he believes that in every case the failure was owing to the manner of applying it, or to the quality of the coal itself. He has found that in many cases, particularly when used in pots, as soon as the capillary vessels of the charcoal are full, a farther supply of water is useless and injurious; when mixed with soil, however, it requires more frequent watering. But the chief cause of failure was the fineness of the charcoal, by which its most valuable qualities,—capillarity, capability of condensing gases, and porosity, were lost.

Many new plants, of which he names seventy-two, some very difficult sorts to root, had grown in charcoal, since his last published essay. He mentions four kinds of magnolia, a myrtle, Canada pine, Indian azalea, an erica, the *tendrils of a grape*, the oleander, and two kinds of medicinal guaiacum. Among the plants he names, are species of the most opposite families, and most of them rooted much easier than in sand or earth; with some, no trial of the usual methods of propagating had before been successful at the botanic garden of Munich. He had not made much use of charcoal in sowing seeds, but when applied, it had proved very efficacious. He had made experiments upon the fitness of charcoal for packing plants for transportation; and for this purpose some young chamædoreas, ferns, calcæolarias, salvias, verbenas and young cabbage and cucumber plants, some with moss round the roots, others without any covering, were put in dry or very slightly moistened charcoal, firmly pressed down, and the closed box placed for four weeks in an airy shed, on which the sun shone for several hours; at the expiration of this period, the palms and ferns

were found in a very fresh state; the calcæolarias and salvias had some yellow leaves, but had made young shoots; a species of petunia, even flowered on the box being opened; the verbenas only had suffered, but were still alive; the young cabbage and cucumber plants taken out of dung beds had rotted, but without injuring any of the plants lying beside them; cut flowers of many different sorts kept perfectly fresh in pure dry charcoal, for from eight to fourteen days. Radishes, parsnips, onions, and the turnip-like roots of oxalis lasiocarpa, *Zucc.* attained a considerable size in a bed filled one foot deep with pure charcoal; the roots of tulips which had produced flowers in the spring, being planted in the same bed, flowered again perfectly well late in the autumn.

To prove if any difference existed with respect to the efficacy of different sorts of charcoal, the garden inspector, M. Seitz, had charcoal made from eight kinds of wood, viz., oak, linden, ash, beech, alder, willow, elm and fir. They were found to have almost exactly similar effects. It was very different with animal charcoal, which in this experiment produced the most favourable results; many leaves rooted in them which had not succeeded in the wood charcoal, and some very soon produced shoots.

Zuccarini says that those leaves were found to vegetate most freely which had strong prominent veins. The cut ends of these being placed in the charcoal, a small tuber or callosity formed upon the extremity of each. These attained the size of a large pea before putting out roots, and from them proceeded the germ or shoot which formed the new plant; each vein thus producing a separate plant. He found it of advantage as soon as the growth of the tuber was sufficiently advanced, to remove the cutting from the coal into a proper sort of mould, and, by this means, the little knob being able to provide its own nourishment, will prevent the untimely exhaustion of the parent leaf. If this precaution is delayed, an entire stoppage takes place in the growth; the knob produces neither roots nor buds, and dies; because the parent leaf cannot yield any more nourishment; and the charcoal appears to him to have a preserving and stimulating, rather than a nourishing quality.

W. Neubert of Tübingen discovers, however, that by the use of charcoal, plants thrive permanently in much smaller pots than heretofore. He had primulas, eight years old, with stems a foot and a half high, growing and blooming luxuriantly in pots of two inches diameter. He transplants them every autumn, and takes away half the ball of roots and all the side shoots, and is careful to keep them tolerably moist. He finds his plants (quite the reverse of Lucas's experience,) produced much fewer roots than usual, and conjectures that this may be owing to his having used beech coal instead of fir, as Lucas did.

Dr. Buchner undertakes to explain upon scientific principles, the wonderful effects of charcoal. He ascribes them in part to the power possessed by that substance of absorbing light and heat to a very great degree, in consequence of its dark colour and extreme

porosity; and also to its capacity for absorbing atmospheric air. Among all the bodies capable of absorbing gases and vapors, charcoal has been proved by numerous experiments, to hold the first rank. Consequently, when long exposed to atmospheric action, it imbibes many qualities highly conducive to vigorous vegetation, and is the means of conveying to the roots of plants, besides light and heat, nitrogen, hydrogen and oxygen in great abundance.

He remarks that for a long time it was generally supposed, that charcoal, as an inanimate body, incapable of decay, contributed in no degree to the nourishment of plants, and that charcoal dust could only serve, at most, to make the earth looser and warmer. But Lucas found that the charcoal in which plants grew, by degrees underwent decomposition.

Judging from the effects of charcoal on vegetation, its antiseptic properties are of great importance. It has very little power of retaining water; and this property deserves great attention, in respect to recovering the health of plants which have been injured by being in a clayey soil, or too freely watered, or after continued rain, or being in contact with manure not sufficiently decomposed.

Lucas has not confined his experiments to coal. He has for six years been making use of *snow* in the germination of certain kinds of seeds, chiefly those of alpine plants. He first put into pots a portion of earth, the most suitable to the kind of plant to be cultivated; and then a layer of snow, then the seed, and covered it with another layer of snow. He then set them in a box covered with glass, and placed it in a temperature of 59° to 60° Fah., in which the snow melted. Many of the seeds germinated in two days. He even succeeded with the purple crotalaria, which he had never done before by any other method. After germination, he sprinkles a little sand over the seed.

Professor I. Liebig, of Giessen, who has devoted so much learned research to agricultural chemistry, is of opinion, "that the loose formation of the snow, which allows of an uninterrupted admission of oxygen; the exclusion of those foreign agents which are always found in a soil that contains corrupted vegetable matter; and finally the volatile alkali of the snow,—all these causes combined, effect the remarkable appearance of germination in this process."

Remarkable case of Instinct in a Bird.—One of the most remarkable cases of instinctive knowledge in birds, was related by my grandfather who witnessed the fact with his own eyes. He was attracted to the door, one summer day, by a troubled twittering, indicating distress and terror. A bird who had built her nest in the tree near the door, was flying back and forth with the utmost speed, uttering wailing cries as she went. He was at last at a loss to account for her strange movements; but they were soon explained, by the sight of a snake, slowly winding up the tree.

Animal magnetism was then unheard of; and whoever had dared to mention it, would doubtless have been hung on Witch's Hill, without benefit of clergy. Nevertheless, marvellous and unaccountable stories have been

told of the snake's power to charm birds. My grandfather having a mind to test the truth of such stories, thought he would watch the progress of things, but being a humane man, he resolved to kill the snake before it despoiled the nest. The distressed mother meanwhile continued her rapid movements and troubled cries, and he soon discovered that she went and came continually with something in her bill, from one particular tree—a white ash. The snake wound his way up; but the instant his head came near the nest, his folds relaxed, he fell rigid, and apparently lifeless. My grandfather made sure of his death by cutting off his head, and then mounted the tree to examine into the mystery. The snug little nest was filled with eggs, and covered with the leaves of the *white ash*!

The little bird knew, if my readers do not, that contact with the white ash is deadly to a snake. This is no idle superstition; but a veritable fact in natural history. The Indians are aware of it, and twist garlands of white ash leaves around their ancles, as a protection against rattle snakes. Slaves often take the same precaution, when they travel through swamps and forests guided by the north star; or to the cabin of some poor white man, who teaches them to read and write by the light of pine splinters.

I have never heard any explanation of the effect produced by the white ash; but I know that settlers in the wilderness, like to have these trees around their log-houses, being convinced that no snake will voluntarily come near them. When touched with the boughs they are said to grow suddenly rigid, with strong convulsions; after a while they slowly recover, but seem sickly for some time.—*L. M. Child.*

CARE OF STOCK.

At seasonable times, we have spoken of the producing and gathering in of hay, roots, &c.; also of the importance of making the barn comfortable. Without feed, and comfortable lodging, stock will not thrive. But these alone are not all that the farmer may profitably allow to his domestic animals.

Kindness, or gentleness in the general treatment of all animals, is quite conducive to their enjoyment and thrift; we therefore recommend the employment of kind tones and gentle action towards the inmates of the barn. No matter how large your outlay of kindness, for the investment will yield a good interest.

The card and curry-comb, exciting the action of the skin, help to increase the circulation, and to give health and vigour to the animal. The cow being generally confined to the yard in winter, and accustomed to but little exercise, requires carding and rubbing more than the ox, whose exercise will open the pores of the skin and help to keep up good circulation throughout the system. And yet it is the ox, that goes into company with his owner, whose hide is rubbed down with elbow grease; while the cow, *needing it more*, is seldom thus favoured. A good carding, each morning, will be found economical food for your beasts.

Let all your animals be so well littered that their bed shall be dry and comfortable. Sides debauched and wet with excrements, must be both uncomfortable and unhealthy.

Feed out your hay in small quantities at a time; the cattle relish better that which has just been before them, than that which they have fouled by their breath. Mix a variety of kinds together; fresh meadow hay, salt marsh hay, oat or barley straw, English hay; these, or whatever other ingredients you may have, it is often well to mix thoroughly, and feed out to the stock. The proportions must be determined by the quantity of each that is to be consumed in the course of the winter; but make your calculations so as to have the food become better in quality towards spring, than it is in midwinter.

All hay, before being fed out, should be well shaken up. The more the straws cross each other, and the lighter they lay one upon the other, the better will they be masticated, and the more nourishment will they afford.

Like their owners, cattle relish variety, and it is well to vary the kinds of food frequently; a foddering of corn stalks or clover, daily, is relished not only by animals that are made to eat mean hay, but also by those which are plentifully fed with hay of the finest quality.

Roots are fed out *profusely* by some farmers to their stock. That they are valuable, no one doubts; but we have sometimes thought that where more than a peck, or at most a peck and a half per day, is given to a cow, that the excess above this quantity is much less serviceable than the first peck. A large quantity is too loosening, and produces an irritation which causes much of the food to pass off too rapidly, and before it has given out the nourishment it would have furnished had it been longer retained. Where such results follow, though your stock may thrive, yet the keeping is expensive. We deem it doubtful whether the use of roots diminishes to any considerable extent the quantity of hay which an animal requires; but where roots are used, manner hay will answer the purpose, and the stock will come out in much better condition in the spring.

Be regular in your hours of feeding. This regularity contributes much to the quiet and contentment of all animals.

Keep the barn floor clean; a broom should always be kept there, and frequently used. Save every thing that the stock can be made to eat. The time spent in the barn in preparing the feed, and in keeping the animals clean and comfortable, is far from being thrown away.

Water should always be in the barn yard, and it is desirable to have it under cover.

The testimony in regard to the economy of chopping hay and straw, is strong and full.

—*N. E. Farmer.*

"Those whom God hath freed from the bondage of Popery, should strive to free themselves from all the remnants thereof; but if they cleave still to any of them, God in judgment may bring the whole upon them again."

—*Archbishop Usher.*

For "The Friend."

THE PATH OF DUTY.

Gems are glittering bright before me,
Jodia's treasures are around,
Flowers of brightest hues are o'er me,
Blooming on enchanted ground.

But these gilded baits of pleasure,
From a foreign land unknown,
May not—dare not—be my treasure,
Though I dwell a pilgrim here!

Rather let the desert hide me!
"Till the chastening hand of Love,
To a better home shall guide me,
With a radiance from above.

Earth-born joys, how soon they leave us,
With an aching, wounded heart;
Planting thorns that rankling grue us
With a deep and cruel smart!

Oh, then, withering buds of beauty,
Smile not thus to bind me here,
For the lonely path of duty,
Must be mine—though dark and drear.

Israel's Shepherd! gently lead me,
Where sweet Shiloh's waters flow;
In the lowly valley feed me,
Where thy flocks in safety go.

Teach me to thy voice to hearken,
Humbly following thy behest,
Then, when night to earth shall darken,
Take me to thy fold of rest!

Translated for "The Friend."

ADORATION.

From the German of Cramer.

How shall my thoughts to Him ascend
Who doth with love creation fill?
—My King, my Father, and my Friend?
I call; but he is silent still!
O, when dear Saviour shall I see,
My speaking spirit joined to thee?

Thy wondrous workmanship of light,
Whose glory long hath never told,
Make manifest thy matchless might,
Thy wisdom and thy love unfold.
My thoughts they fill, but human speech
Creation's beauties may not reach!

What perfect praise my soul shall move
When I behold thee as thou art!
Creation's paths, which plainly prove
Thy glory, though beheld in part,
The workings of Omnipotent might,
Are but thy shadows, not thy light!

Thou throughout nature I behold,
And praise thee in a faltering tone;
But could my spirit-wings unfold,
And bear me nearer to thy throne,
Midst streams of joy which flow from thee,
Glorious my voice of praise should be!

Had I with white-robed seraphs place,
Where worship flows unceasingly—
Could I behold my Saviour's face,
As all the blessed ones can see,—
My heart which leaps in childish voice,
Should in maturity rejoice!

Thy voice of mercy speaks within,
Of washings which can make me white;
Of free forgiveness for the sin,
Which shadeth off thy inner Light;
Then what can I ask more of thee;
Since thy own Spirit teacheth me?

Within my soul thy heavenly ray
Continues still its light to shed,
A morning-dawn to endless day.—
Soon shall the sunny noon be spread;
Then full of thee my soul shall raise
The seraph song of perfect praise!

Eminent Shoemakers.—Linnaeus, the founder of the science of botany, was apprenticed to a shoemaker in Sweden, but afterwards taken notice of, in consequence of his ability, and sent to college.

David Pareus, the elder, who was afterwards a celebrated Professor of Theology at Heidelberg, Germany, was at one time apprenticed to a shoemaker.

Joseph Pendrell, who died some time since, at Gray's Buildings, London, and who was a profound and scientific scholar, leaving an excellent library, was bred and pursued through life the business of a shoemaker.

Hans Sachs, one of the most famous of the early poets, was the son of a tailor; served an apprenticeship to a shoemaker, and afterwards became a weaver, in which he continued.

Benedict Baddouin, one of the most learned men of the sixteenth century, was a shoemaker, as likewise was his father. This man wrote a treatise on the shoemaking of the ancients, which he traced up to the time of Adam himself!

To these may be added those ornaments of literature, Holcroft, the author of the Critic, and other works; Gifford, the founder and for many years the editor of the London Quarterly Review, one of the most profound scholars, and elegant writers of the age; and Bloomfield, the author of the "Farmer's Boy," and other works, all of whom were shoemakers, and the pride and admiration of the literary world.

John Brand, Secretary of the London Antiquarian Society, and author of several learned works, was originally a shoemaker, but found means to complete his studies at Oxford.

Winkelmann, the learned German antiquary, was the son of a shoemaker, and was for some time engaged in the same employment, but finally burst from his obscurity, and became a professor of belles lettres. He was the friend and correspondent of the most learned men of his time.

Fox, the founder of the sect called Quakers, was the son of a weaver, and apprenticed to a shoemaker and grazier.

Roger Sherman, the American statesman, was apprenticed to a shoemaker, and found ample time during his minority to acquire a stock of knowledge that assisted him in the acquisition of fame and fortune.—*Late Paper.*

Total Eclipse of the Sun, July 8, 1842.—We have been indulged with the perusal of a private letter from that excellent astronomer, Francis Baily, Esq., giving an account of this superb phenomenon, as witnessed by himself at Pavia, [in Italy,] over which town the line of central darkness exactly passed. The appearances were every way extraordinary, unexpected, and most singular. At the moment when the total obscuration commenced, a brilliant crown of glory encircled the moon, like the aureole which the catholic painters append to their saints. Suddenly, from the border of the black and labouring moon, thus singularly enshrined, burst forth, at three distinct points, within the aureole, purple or lilac flames, visible to every eye! At this mo-

ment, from the whole assembled population of the town, a simultaneous and deafening shout broke forth. A similar manifestation of popular feeling is recorded at Milan, occasioned by the self same astonishing spectacle, accompanied in the latter instance with a general "Huzzah! vivent les astronomes!" The eclipse was also viewed from the Superga, near Turin, by our Astronomer Royal, — Airy, apparently under less favourable circumstances. We have yet heard of no astronomer witnessing from a great elevation in the Alps the shadow striding from peak to peak, or blotting in succession the fair fields of North Italy. Such an exhibition must have been perhaps the sublimest which the eye of man can ever witness as a mere physical phenomenon.—*London Athenaeum.*

The Norfolk Herald states, that the "late Richard Carney, Esq." of Norfolk county, has bequeathed legacies to different benevolent institutions, amounting together, to 13,000 dollars; and also emancipated all his slaves, six in number, and gave to each 150 dollars, with a request that they should emigrate to Liberia.

MARRIED, on Fifth-day, the 29th ult., at Friends' Meeting-house, in Lower Rochester, JOHN L. FOLSON, of Epping, to MARY ANN BEDE, of Dover, N. H.

DIED, in Canton, Washington Co., Indiana, on the 10th day of the Sixth mo., 1842, FRANKLIN ALEXANDER, a member of Blue River Monthly Meeting; daughter of Phineas and Reb-eca Altherton, aged about 33 years; after a severe illness of short duration. It was her endeavor to be useful in Society, and as a teacher of youth; and this appeared to be a consolation to her in the hour of affliction. She was frequently engaged in prayer, and a few hours before her departure, expressed that she believed she had been permitted, through the course of the preceding night, to have a foresight of the blessed prospect before her. Her last words were nearly these, "Lord, let thy servant depart in peace, for mine eyes have seen thy salvation!"

—, on the morning of the 27th ult., HANNAH PARKER, aged 61 years; a member of Philadelphia Monthly Meeting. Though suddenly summoned to meet the Bridegroom of souls, there is ground for the consoling hope to survivors, that she had her lamp trimmed, and light burning, ready to enter into the marriage supper of the Lamb, our Lord, through whom alone she hoped for redemption and final salvation.

—, of pulmonary consumption, on the 27th ult., REBECCA L., wife of George Gaskill, of Burlington, New Jersey, and daughter of John Lancaster, late of Philadelphia, in the 31st year of her age. This interesting young woman was much beloved by a large circle of friends; and it is greatly to be desired, that they partake of the consolation which is mercifully mingled in this bereavement, they may be instructed by the example of her latter days, to make their peace with God while opportunity is graciously afforded.

Having felt the necessity of preparation for the final and solemn change, she was favoured availing to seek an ever-present Helper, who was pleased to carry on His work secretly within her. The day before her death, while giving directions relative to the disposition of various valuable articles, she remarked to a friend, that she had not left the most important work to this time; and that it had been going on when they knew little about it. After this, being exhausted, she had little ability to converse; though, she remarked, that there was much she could say, if she had strength. Having attained a state of peaceful resignation, she departed this life in great serenity, leaving her afflicted friends comforted in the belief that she is an inheritor of the precious promises given to those who love the appearing of the Lord Jesus.

For "The Friend."

A WORD IN SEASON.

In looking over some manuscripts of the last century, I have found a paper purporting to be a copy of an address by the late Samuel Fothergill, to his neighbours, during the winter of 1786, a time of great difficulty to the poor in England. It is written in that peculiar and unfinishing language, which characterized this eminent minister of the gospel; and perhaps it may not be unprofitably revived at the present time, when the wants of our own suffering poor are likely to present strong claims on the sympathies of those who have hearts to feel, during the approaching inclement season. Let us remember too, that even in Philadelphia we have need to behold with blushing and confusion of face,—yea, and with distress also,—the crowds of attendants on the theatres, and other places of vain and profitless amusement, and the large amount of money wantonly lavished in dissipation, which might go far towards alleviating the condition of our suffering fellow-creatures.

The effects of the five or six places of theatrical entertainment in this city on the youth, who are continually enticed to frequent them, are lamentable indeed. Sad is it to see the numbers of abandoned, miserable boys, and tawdry, wretched creatures of the other sex, who nightly crowd the pavements before the doors of these nurseries of vice and crime; and it would well serve the cause of Christian morality, could our legislature be prevailed upon to close forever these polluted places.

We have got rid of lotteries in Pennsylvania; we are apparently, though gradually, stemming the tide of drunkenness; we have long ago cleared our skirts of internal slavery; and why may we not trust, that the day will come, when the commonwealth founded by William Penn may not harbour the nuisance of a single play-actor within its borders?—Then we might hope to have fewer miseries to relieve, and larger means wherewith to do it.

W.

A few Hints, addressed to the Inhabitants of Warrington.

The present distress of our poor neighbours, justly demands our attention, and ought to excite in our minds a proper disposition to relieve them, accompanied with gratitude to that kind Providence who hath made us to differ from another.

Sympathy with the distressed is painful, yet a pleasing sensation to those who consider the social duties of life necessary to be sustained with propriety, as one step towards a fellowship hereafter; and every consideration should induce us to aspire after.

If we are blessed with hearts susceptible of such impressions, to mitigate their distress will necessarily be our endeavour, if happily their burden may be made lighter through our assistance.

These remarks arise from the general complaints and cries of our suffering poor, which indeed are loud and piercing, through the want of bread; circumstances the most painful, when not a few parents, after the labour of

the day, are compelled to hear, without any possibility of relief, the piteous cries of their children for bread, which, alas! they are not able to procure for them.

That this is the state of many amongst us, is a most painful and certain truth, though perhaps neither thought of nor attended to by many, who in fulness of bread and ease, forget the anxiety of the poor.

What attempts have we made to relieve them, and mitigate their sorrow and suffering? I wish I could give a detail of many.

Are the inhabitants unable to administer relief to their poor neighbours? Are their circumstances such as render it difficult for them to sustain the necessary duties of society? I believe otherwise.

Have we not had amongst us for many weeks a gang of Players, vagabonds, declared such by the laws of the land?

Cannot we find money enough to squander away upon them, to supply their luxury, and pay them for corrupting our youth?

We can spare, as I am credibly informed, from eight to fifteen pounds a night, supporting at the expense probably of some hundred pounds [per annum] these scandalous vagabonds, in defiance of every awful sanction of laws divine and human, and hear unmoved the cries, and see the tears of our starving poor, who mourn for the relief we thus lavish away. Is this a loan to the Lord, which we might hope himself would repay?

Who will hesitate a moment, on reflection, whether it be not more consistent with our duty and interest, to turn this stream of profusion into the families of the poor? Banish these vermin from amongst us, approve ourselves capable of rational and religious considerations, and thereby will be suggested to us, in a time of need, the calm, peaceful evidence, of our having been "good stewards of the manifold mercies of God."

Inquire not who is the author of these remarks, but whether they are true.

For "The Friend."

GOSPEL CHARACTERISTICS.

The new covenant is distinguished from the old by the enunciation of practical doctrines, which appropriately mark it as the gospel of peace and salvation, intended to effect a spiritual reformation, and to introduce a spiritual worship amongst men. When the prophet, speaking in the name of the Lord, foretold the introduction of the new dispensation, he declares, "this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." With this promise agreeth well the saying of our Saviour, when he declared, that the Spirit of Truth should be in the disciples, and should guide them into

all truth. It is in harmony with the declaration of the beloved disciple, "and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie;" and also with that of the apostle to the Hebrews, "that God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son." All these passages are intended to mark no transient communication from Heaven to one man, for the benefit of the rest of the world, but they point out that under the gospel, every member of the flock of Christ, has the privilege of hearing him in his inward and spiritual appearance. He hath spoken unto us; and he will continue to speak unto the faithful to the end of the world. The new covenant had been spoken of as belonging to a period when the lion should lie down with the kid, and when nothing should hurt or destroy; and it was ushered in with the anthem of "glory to God in the highest, and on earth peace, good will towards men." In accordance with the spirit which marks the prophecies, and breathed in the angelic song, were the injunctions of our Saviour to his disciples, that they should not resist evil, that they should love their enemies, bless them that hated them, and pray for those that used them desperately.

Having, under the gospel dispensation, union and communion with the Prince of Peace, we shall, as a necessary consequence, if we are faithful, become more and more leavened into his Spirit, wherein love will be the covering of our minds, and we shall learn to bear hardness with patience, submit to wrong without anger, and be brought earnestly to desire the present and everlasting welfare even of those who treat us desperately and persecute us. Having thus become members of the body of Christ, partaking of his grace and good spirit, we shall find him dispensing to us, as he sees meet, those gifts which he has reserved for men. Not all gifts in the ministry; but qualifications for various services and stations in his flock and family, which are to be used only when, and as, the Master points out. When any have been employed by him in his warfare, the work being effected, the weapon is to be returned into his armory. If any presume to enter the spiritual conflict, without his order, they go without the heavenly armour, and however their weapons may seem to resemble those which are carried by the faithful, they will be found wholly ineffectual in the warfare against sin and corruption. To those who have any true perception of the nature and ground of gospel ministry, how absurd the idea seems, of educating children for that office. We, who know not the heart, undertake to select instruments for the Master; we, who are unable to do any good thing of ourselves, dare to think we can qualify others for his service, and then presume to set them at work for him.

John Dobbs, who was born near Carrickfergus, in the year 1656, was the eldest son of Richard Dobbs, a justice of the peace for the county of Antrim, and a man of considerable property and influence. He had high views for his son, and calculated that with the

strong natural abilities which John early in life displayed, he might rise to become a bishop. With this expectation, he gave his son the advantages of a good education; and could not forbear, at times, speaking of what he considered the most desirable post for him. When John was but about eleven years of age, he overheard his father express this desire; and the reflection arose in his mind: "It is a great concern to take the care of other men's souls upon me: it is well if I can look after my own."

Being of a serious turn of mind, the company and conversation of those who were loose and dissipated, became exceedingly burthen-some to him. To complete his education, he was sent to Oxford. Whilst he was on his way, a fellow-traveller incidentally mentioning that some were not willing to send their children thither, lest their morals should be corrupted, the information excited serious alarm in his mind. When he entered the schools, he found that the conduct of many of the students justified all that had been said of their looseness in morals, indolence and folly. In vain did John, in integrity and zeal, endeavour to turn the conversation of these to improving subjects; he could accomplish no good end with respect to them, and being fearful of his own stability, he requested liberty to leave the college, and return to his father's house. This he obtained; but the company who were brought there by his father's station in civil society, occasioned this young seeker after purity and peace, great sorrow of heart. Degraded by intemperance and other vicious habits, they were little calculated to instruct or interest him, and he accordingly kept as much as he could out of their society.

He now lived much retired, endeavouring to walk before his heavenly Father in great circumspection and innocence. His mother, Dorothy Dobbs, had become united in membership with the Religious Society of Friends, and from her Christian conversation and deportment, he was inclined to regard the principles which she had adopted with a favourable eye. He read with interest some of the religious writings of different members amongst Friends; but declined all intentions of entering into their community. His father, indeed, although he allowed his wife to attend their meetings, declared he would turn any of his children from under the paternal roof who should do so.

Thus things continued until about the nineteenth year of his age, when he attended a meeting appointed by Thomas Docrwa, a ministering Friend from England. The ministry at this meeting was attended with such baptising power and authority, that John was effectually reached; and being convinced of the truth of the doctrine delivered, he soon after joined in membership with the Society of Friends. This step brought great tribulation and sorrow upon him, through the opposition of his family and friends, particularly his father. He had been a general favourite; but now their conduct towards him was changed. His father, whose hopes and expectations on his behalf, seemed now likely to be frus-

trated, endeavoured, first by the force of argument, by persuasion, and by flattery, to cause him to break off his connection with Friends; and when this failed, treated him with great severity. But John, who had made his election, from what he believed to be a clear sense of religious duty, was neither to be shaken by the enticements of worldly advantages, by the desire he felt to gratify a beloved parent, nor from the natural wish of escaping from the sufferings he was called on to endure. He was at one time kept a prisoner in the house for several months; and during that period, for not pulling off his hat when they met, his father beat him over the head with great fury with a cane. The injury he received brought on a fever, and although he recovered therefrom, at times he suffered from the effect of this violence as long as he lived. His mother, who through all his trials was his faithful friend, protecting him as far as she was able, soon after was taken sick and died.

John now felt the continuance at his father's house so disagreeable to himself and others, that he left it; and going to London, placed himself with Charles Marshall. Here he was instructed in chemistry and medical knowledge; after which he returned to Ireland, and became a practitioner of reputation and success.

His father continued to the last in the same bitter spirit towards him, leaving the family estate to his younger son, charged with an annuity of ten pounds per annum for John, "to keep him from starving, or relying on this seducing people for support." The heir was wasteful and extravagant, and out of this ample property, the annuity was but poorly paid.

Believing that the will of his father was illegal, the friends of John Dobbs urged him to apply to the law for the remedy of the wrong he had received; and offered him the pecuniary aid requisite. He accordingly commenced legal proceedings; but not feeling that quiet and inward peace, which above every thing else in this life he coveted, he withdrew the suit, and confided himself and his cause to Providence. He made a wise and happy matrimonial connection; and by the industrious exercise of his talents, he gained a comfortable independence for himself and his family.

Contented with his circumstances in life, he made no efforts to acquire great riches, and faithfully warned his son, who became a merchant and embarked largely in trade, to moderate his desires, and to restrain himself in the pursuit of wealth. Through the enlightening influence of the Teacher of the new covenant dispensation, this concerned father was enabled to foretell to his son, that the property he was grasping after, would escape from his hands. This prospect was afterwards fully realized.

Rich in the distinguishing graces of the new covenant dispensation,—faithful to his Creator,—full of charity and of good fruits towards his fellow-creatures, John Dobbs continued through a long life to be an ornament and benefactor to general society, and an useful and dedicated member of the church militant. To preserve his peace of mind,—to

keep the favour of his Lord,—he had given up his claim to that wealth which would have exalted him in the view of the world; and in return for this dedication, durable riches and righteousness appeared to be his portion on earth, and he had a humble hope, that as he continued faithful to the end, he would be permitted to find his treasure laid up for him in the mansions of rest. He was endowed with bright talents, but although occupying them industriously under the direction of his inward Teacher, he shrunk from popularity, and sought not the applause of men. He was not called to the work of vocal ministry, but he exercised his gifts in the religious Society of which he was a member, and by his conduct and conversation was a preacher of righteousness. As such, he had attained a far higher and more dignified station, than that which his father had coveted for him.

Having lived in the spirit of the gospel, he was enabled to die in the full participation of its glorious hopes. His family, and some of his friends, were permitted to witness the serenity, thankfulness and joy, which, as the solemn termination drew near, covered his spirit. His mind was turned at the closing hour to consider the difference between the covenant of the law, and that of the gospel; and his lips were opened to point this out to those around his bed. He quoted the few first verses of the first chapter of the Hebrews: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." After finishing his remarks, he almost immediately expired; being in the eighty-fourth year of his age.

For "The Friend."

THE ANCIENT GROUND.

Meetings for the worship of Almighty God, and for the administration of church discipline, were instituted by Divine Wisdom; and under the government of Christ the blessed Head, they bring into usefulness the gifts and experience of the members, and promote their growth and the love and strength of the body at large. In the goodness of our Heavenly Father, provision is made for the performance of all the duties pertaining to our respective stations in the church. This provision is in the immediate appearance, operation and direction of the Spirit of Christ in the heart. It is not by a profession of the doctrine of the Spirit's teaching, but by daily obedience to it, that our religious duties can be performed. The outpouring of the Holy Spirit upon all flesh, sons and daughters, was foretold as the distinguishing trait of the Christian dispensation; and when our Saviour had nearly fulfilled his mission, he said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I

depart, I will send him unto you; and when he is come, he will *reprove the world of sin*, of righteousness, and of judgment. Howbeit when he the Spirit of Truth is come he will *guide you into all truth.*" The same Comforter, or Spirit of Truth that reproves the world of sin, is the guide of the disciple of Christ into all truth. But how generally do Christian professors disregard, or disbelieve the immediate teachings of the Holy Spirit. They admit the doctrine as it stands in the Bible, but do not appear to think the Spirit is to teach them, or that they are to wait, or look for it, to guide them into all truth—that this belonged to the apostles' days, and all we now have to do is to read and believe what it did for them. But the promise applies to mankind at large, to the end of the world, according to the will of God, and the condition in which we stand. The Apostle Paul writing to the Corinthian converts, says, "Now there are diversities of gifts, but the same Spirit—there are differences of administration, but the same Lord—and there are diversities of operations, but it is the same God that worketh all in all." "But the manifestation of the Spirit is given to every man to profit withal."

And after reciting various gifts, he says, "But all these worketh that one, and the self same Spirit, dividing to every man severally as he will."

These passages go to show, that in the view of the apostle every member receives his gift, and the ability to exercise that gift from the Holy Spirit of God.

The constitution and order of the church is thus described: "By one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."

"For the body is not one member but many." "If the foot shall say, because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

"But now hath God set the members, every one of them in the body, as it hath pleased him."

"And if they were all one member, where were the body? But now are they many members, yet but one body; and the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary. And those members of the body which we think to be less honourable, upon these we bestow more abundant labour; and our uncumely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or, one member be honoured, all the members rejoice with it."

What beauty, harmony and strength there is in a body thus constituted and tempered, all its many members performing their respective functions under the influence which flows from one Head. By this description of the apostle, it is plain that the control of the body is not in one member, nor in any number of the members, independent of the Head; and that in Christ's church there can be no lording one over another. In another Epistle, he says, that the diversity of gifts are given, and to be occupied, that "we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of the measure of every part, [that is the measure of grace which every part receives,] maketh increase of the body, unto the edifying of itself in love." Thus it appears that every member is to grow up into Christ in all things, not into man, and is not to be carried about by winds of doctrine, the slight, or cunning craftiness of ambitious men, who, like Diotrophes, may love to have the pre-eminence, but all are to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace;" "being kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you."

If the members are not to be carried about by every wind of doctrine, it must be obligatory upon them to stand firm against some winds; and here will appear the importance of acting under the direction of the Spirit which searcheth all things, ye, the deep things of God, and furnishes the spiritual man with clearness of judgment, and strength to turn the battle to the gate, and earnestly to contend for the faith once delivered to the saints. Those who are kept in all lowliness of mind, and meekness, relying upon the Great Head, and "Commander of the people," have nothing to fear, for in the Christian warfare, the battle is the Lord's, and he can not only defend his soldiers, but he will give them the victory when his time arrives; which the fearful and unbelieving, and those who turn back in the day of conflict, will not partake of.

It has been remarkable, what excellent wisdom and judgment, have been given to members of the church,—even to some who have not possessed very strong natural talents, or much learning—and how this sound judgment has been preserved even to old age. To what can we attribute it, but the steady practice of waiting upon the Lord until he appears, and afresh gives them the judgment which they are to deliver to others. Many of the ancient men and women with whom we have been conversant, placed their reliance for guidance wholly upon the Wonderful Counsellor; and even when matters of a mixed temporal character, were to be decided on, the uniform

habit of deliberation, and pausing for a renewed religious feeling, has not only been their preservation out of error, which the hasty, and those who trust in the arm of flesh, often fall into, but they have many times been furnished with counsel which has aided others, and the cause at large. How dignified is this state of solid, reverent waiting before the Lord, in the affairs of the church, with the mind directed to him in faith, that he will guide them by His eye, or the gentle impressions of his blessed Spirit, like the pointing of the finger. Many words, and profligate disputations and discussions, are saved by this excellent way of silent waiting. Time is necessary for things to open in the mind with gradual clearness; and as divine light and life arise, the creature becomes prepared to speak in the authority of Truth—and others are also prepared to hear and to receive what the Truth has furnished. Thus all may be brought to see, eye to eye, and a confusion and strife of tongues are prevented. It then requires but a small number, comparatively, to speak to, and settle a point; yet it is pleasant to have the mouths of those who keep rank, opened in counsel and judgment, whether many or few. Notwithstanding some are scattering from the true foundation, and some who never were built upon it are leaving the Society, I believe there is a deep concern on the minds of many to keep to the ancient ground; to seek more and more fervently after the good old way in which our fathers walked and found safety. Ancient zeal is reviving, a willingness to suffer reproach for a faithful avowal of the simplicity of the gospel of Christ is increasing—the sophistry of Beaconism, and all other spurious pretensions to correct Scriptural interpretations, without reference to, and in opposition to the illuminations of the Light of Christ, are losing their charm and force; and amidst the wavering and instability manifested by some, many in the prime and vigor of life, are turning to the Lord, and withdrawing their trust from man. As these dwell in lowliness of mind at the Master's feet, they will be gradually instructed—their faith and knowledge will increase—they will be taught to handle shield and buckler, and an army will be thus raised and trained by the great Captain of Salvation. The signs of the times are ominous—commotions are in the world, and in all religious Societies. "Yet, once more, I shake not the earth only, but also heaven. And this word, yet once more, significeth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." In these shakings, men and women of tender conscience, who cannot find that which satisfies the immortal soul, will be turned from the beggerly elements and the formal teachings of hired men, to seek their crucified yet risen Lord elsewhere than amongst the tombs of the dead. What a responsibility rests upon those who have been called into the fullness of the blessing of the gospel of Christ, to let their lights shine consistently with the high favours conferred upon them—that those longing, seeking ones, who have found no rest where they are, may be attracted by the light

in the candlestick, and know their feet turned into the footsteps of Christ's companions, and come to feed themselves and their kids beside the Sneyher's tent. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

K. L.

THE FRIEND.

TENTH MONTH, 8, 1842.

We invite the attention of our horticultural friends to a curious and interesting article on the "Effects of Charcoal on Vegetation," prepared for "The Friend," and inserted in page 10 of the present number. The result of similar experiments in this country we should be glad to be furnished with.

"The Principles of Morality, and the Private and Political Rights and Obligations of Mankind. By Jonathan Dymond. Abridged, and provided with Questions, for the use of Schools and of young persons generally. By Caroline M. Kirkland. New York: C. S. Francis & Co., Broadway. Boston: J. H. Francis, 128 Washington St. 1842."

This is a neatly printed 18mo of over 260 pages, containing the substance of Dymond's able and justly celebrated work. The questions appended to the volume, are intended to aid the teacher in its use as a school-book, for which this abridgment is mainly designed, and for which end the sound Christian principles of morality inculcated, in a prominent degree adapt it. The compiler in his preface thus very appropriately remarks:

"The essays which are here offered in an abridged form to the public, have been, not unjustly, ranked among the wonderful productions of our day. Their author, Jonathan Dymond,—a young man destitute alike of the gifts of fortune and of the advantages of scholastic leisure,—pursued his researches after moral truth within the narrow precincts of a linen-draper's shop, from which humble source he drew his subsistence. Throughout the tedious course of the lingering and painful disease, which brought him to the grave at the age of thirty-two, the unabated energies of an acute and pious mind, were devoted to the task of laying before his countrymen and the world, a system of morality which should differ from all those which had hitherto obtained currency, in the great point of an *exclusive gospel foundation*. Rejecting every intermediate consideration—every device or indulgence of human, and, of course, short-sighted, expediency—every effort to accommodate the simple precepts of the Saviour to the corruptions or the weakness of men,—this single-minded inquirer after heavenly truth, allowed but one question as to any practice or sentiment, however plausible or popular,—'How does this agree with the spirit of the gospel?'"

"Though these essays were the production of a strictly-consistent member of the Society

of Friends, yet few wide pages exhibit any thing of a denominational bias, and not one trace of sectarian spirit. The style, though Doric in its simplicity, has yet a majesty which is the natural result of the writer's profound conviction of the truths he was imparting."

We insert below a revised list of our agents. The index to vol. 15 being completed will be forwarded with the present number.

LIST OF AGENTS.

MAINE.

Daniel Taber, Vassalborough.
Stephen Jones, jr., Palermo.
Isiah Pope, Windham.

NEW HAMPSHIRE.

Joseph Hogg, Weare.
William Beede, Poplin.

MASSACHUSETTS.

Abijah Chase, Salem.
William Hawkes, Lynn.
James Austin, Nantucket.
William C. Taber, New Bedford.
Stephen Dillingham, P. M., West Falmouth.
John M. Earle, Worcester.

VERMONT.

John Knowles, Monkton, Addison Co.

RHODE ISLAND.

R. J. Peckham, Providence.
John Sherman, Newport.

NEW YORK.

Mahlon Day & Co. city of New York.
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William Willis, Jericho, L. I.
John F. Hull, Saugfordville.
David Bell, Rochester.

Charles Field, Saw Pit.

Joseph Boren, Putnamots.
Thomas Townsend, Louville.
Elihu King, Trumansburg.
Thomas Bedell, Coxsackie.
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Nathaniel Adams, Canterbury.
James Congdon, Poughkeepsie.

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Charles Albertson, Burlington.
John Biehop, Columbus.
David Roberts, Moorestown.
Casper Wistar, Salem.
Jno. C. Haines, Trenton.
Hugh Townsend, Plainfield.
Jacob Parker, Ralway.
John N. Reeve, Medford.
Benjamin Sheppard, Greenwich.

PENNSYLVANIA.

George Malin, Whiteland.
Charles Lippincott, Westchester.
George G. Ashbridge, Downingtown.
Joshua B. Pusey, Londongrove.
Solomon Lukens, Costesville.

Jesse J. Maris, Chester.

Thomas Wistar, jr., Abington.
Joel Evans, Springfield.
James Moon, Fallsington, Berks Co.
Thomas Mendenhall, Berwick, Columbia Co.
Jonathan Buns, Brownsville, Fayette Co.
Jacob Haines, Muncy, Lycoming Co.

DELAWARE.

John W. Tatam, Wilmington.

MARYLAND.

John P. Balderston, Baltimore.
Dr. Thomas H. Dawson, Easton.
Thomas Worthington, Darlington, Hartford Co.

VIRGINIA.

William Davis, jr., Lynchburg.
Robert White, Barber's X Roads P. O. Isle of Wight Co.

Aaron H. Griffith, Winchester.

NORTH CAROLINA.

Phineas Nixon, P. M., Nizon's, Randolph Co.

Jesse Hinshaw, New Salem.
Nathan Hunt, jr., P. M., Hunt's Store.
Laurel Moore, P. M., New Garden.
Thomas Newby, P. M., Newby's Bridge, Perquimans Co.

SOUTH CAROLINA.

Benjamin B. Husey, Charleston.

OHIO.

Ephraim Morgan, Cincinnati.
Ellwood Katelyff, Mount Pleasant.
James Stanton, Barnesville.
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Henry Henley, Caribage, Rush Co.

MICHIGAN.

Joseph Gibbons, jr., Adrian.

CANADA.

Augustus Rogers, New Market.

Frederick Stover, Norwich.

A Female Teacher Wanted,

At New Garden Boarding-School, to take charge of the female department, at the beginning of the winter session, which will commence the 26th of Eleventh month. Application may be made to Joshua Stanley, Centre, P. O., Guilford co., N. C.

WANTED, a man teacher, to take charge of a school under the care of Friends. Application to be made to Thomas Taylor, or Benjamin Taylor, near Mount Holly, New Jersey.

INDIAN COMMITTEE.

A special meeting of the Indian Committee will be held on Second-day next, the 10th instant, at 3 P. M., in the meeting-house on Mulberry street.

THOMAS EVANS, Clerk.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bette, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the Month.—Charles Ellis, No. 95 south Eighth street; Thomas Evans, No. 129 south Third street; Josiah Dawson, No. 318 Arch street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

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PHILADELPHIA.

For "The Friend."

SCENES IN AFGHANISTAN.

The following article, originally published in the *Maidstone Gazette*, has been forwarded by an acquaintance, now in England, to the editor of "The Friend," having been printed there as a tract. What a melancholy picture of the horrors and atrocities of war does it present! How *dare* nations, professing to be Christians, with hands reeking in blood, pretend to convert the heathen! What a stumbling-block is war to the spread of the gospel! Yet it is under *military* protection that it is proposed to Christianize Africa! So was Peru Christianized! and what was the fruit!

Scenes in Afghanistan.—Deeply interesting to Young Men, Wives and Mothers, of those who have a difficulty in maintaining their Families, and to all Christians.

The affecting intelligence of the destruction of human life in Afghanistan, has strongly reminded me of a scene which I witnessed some time ago at Gravesend. I was standing near the Custom House pier, taking a melancholy survey of a number of recruits who were embarking for the East Indies; most of whom appeared to be thoughtlessly rushing into the path that leads to destruction, whilst some of them seemed deeply dejected, as if bitterly repenting of their folly; when my attention was particularly engaged by two individuals; one was a decent young woman, who accompanied a recruit to the edge of the boat, apparently with the expectation of being allowed to accompany him, and when she was roughly thrust back, and separated from him, she became almost frantic from the disappointment. The other was a young man, whose appearance bespoke his being of a rather superior character to his companions, and who I suspected had enlisted in some unguarded moment, and now seemed to be suffering all the agonies of remorse. I asked a waterman who was standing near, what proportion of these men were likely to return? His reply was to this effect: that of those who escaped the sword, the destructive effects of the climate, and intemperance,—*about one in twenty, on an average, return to their native country.*

How little do young men, who enlist in a fit of drunkenness, or are tempted by delusive notions of glory and honour, and promotion, think of the sufferings which they will have to endure? What equivalent does a soldier receive, for being hacked to pieces in what is falsely called the field of honour, but truly—a field of blood!

In Dr. Combe's interesting work on "The principles of Physiology applied to the preservation of health, and to the improvement of physical and mental education," he mentions some appalling instances of mortality amongst recruits. He says: "According to Mr. Henry Marshall, regret for having enlisted, and separation from friends, make them brood over the inconveniences attending their new mode of life, and their health suffers in consequence. These causes, combined with the fatigue of drill and the restraints of discipline, have so much influence, that "growing lads" frequently fall victims to them. The recruit, if not very robust, falls into a gloomy state of mind, that is soon followed by deteriorated bodily health; he loses his appetite, becomes emaciated, and slight cough intervenes, and after frequent admission into hospital, he at last dies of diseased lungs. This is an outline of the history of many a young lad who enlists in the army." "He quotes the register of a regiment employed in the Burmese territory, from which it appears that in 1824 the ratio of mortality among the *young men* who went out with the corps was 88 per cent, or one in every 25!" Buonaparte said, "*Boys serve only to encumber the hospitals and road-sides.*" "How long, ye simple ones, will ye live simplicity—and fools hate knowledge!" "Who is wise, and he shall understand these things? Prudent, and he shall know them!"

The following particulars of the late affecting events in Afghanistan, are taken from the *Morning Post* :—

"The Cabool tragedy is over; the struggle has been a fearful one, but it is passed. The cup of affliction has been filled to the brim, and the waters of bitterness contained in it, have been drained to the dregs. The soldiers who for two months so gallantly endured the attacks of overwhelming numbers, amidst cold, hunger, and fatigue, have now no more sufferings or humiliations to endure. Of the army which on the 1st of November numbered from twelve to sixteen thousand, camp followers included, some two or three hundred only survive in captivity. Not ten men in all have as yet escaped from the hands of the enemy. One European and three Sepoy regiments have been utterly swept away." "A treaty was concluded by Major Pottinger and Major-General Elphinstone on the one part, and the Afghan chiefs, including Ukbar Khan, on the

other. The most important article appears to have provided for the entire evacuation of Afghanistan by the British troops, the Afghan chiefs guaranteeing them an unmolested passage to the frontier. In pursuance of this convention, the British troops quitted their camps on the 6th January. The rear guard was immediately attacked. At this time there was snow a foot deep on the ground. On the morning of the 8th January, the British camp was entirely surrounded by the insurgents. This day's march was a scene of continual slaughter. On the 9th, Ukbar Khan, who appears, with consummate treachery, to have pretended friendship, offered to protect the ladies, if they would put themselves under his charge. The offer was accepted. These ladies who had husbands with the force were accompanied by them. The troops shortly afterwards got into motion. The Sepoys, rendered helpless by cold, became an easy prey. The remnant of her Majesty's 44th for some time held the enemy at bay, but at length became unmanageable. All ranks made a rush towards Jellalabad. Only one *European* reached it, a Dr. Brydon, of the Bengal army, who brought the first intelligence of the disaster. Three natives came in some days afterwards. These four persons, with the exception of those few who were in the enemy's hands as hostages, and about forty or fifty who were subsequently made prisoners, are the only survivors!"

These are shocking scenes! Yet, what is any war, but a combination of the most shocking outrages of humanity, morality, and religion? And if the nations professing the Christian religion, do not restrain themselves from the crimes attending war, what can they expect from Mahomedans and heathens? Have the Afghans done any other than follow the example of the English! Without examining into the origin of this war, or inquiring what business we had in Afghanistan, a few extracts from the "British Indian Advocate, Sept. 13, 1841," will show that their conduct is only retaliation.

"Some of the proceedings of our agents towards these native tribes appear to have been but little adapted to conciliate their goodwill, or to command their respect. One of the mountain chiefs, named Bejar Khan, the leader of the Doonkees, had attracted the notice of our agent, (Mr. Bell, a company's servant,) as a contumacious freebooter. He was induced, however, to submit upon certain stipulations, and upon the invitation of Mr. Bell, he came down from the mountains, accompanied by a Scind of great authority, whose presence was to have been his protection. But after he had made his salaam (submission) to the agent at Shikarpoor, and

been fed for some days, as the custom is, he was kidnapped with his people, and conveyed as a prisoner to Bukhura, whilst his horses and arms were sold by auction."

Another Case.—"There has been more fighting in Afghanistan with the Ghilzees, a tribe who have hitherto been neutral, or good friends with us. We have been the aggressors; so much so, that there does not seem to be the least blame attached to the tribe. Khelat I Ghilzee, an old fort, was thought to be a very proper place for a post, so two battalions and some horse were sent to take possession. No opposition was offered, but on the arrival of the force, three volleys of musketry, &c. were fired. This had a very equivocal appearance in the eyes of the Ghilzees, who did not understand it; and as Lieutenant Lynch was riding past a small fort, with some cavalry, he saw a body of men, thirty or forty in number, who retired as he advanced, towards the gate. To threaten them, he galloped towards them with the cavalry, when they drew their swords, flourished them in the air, and got into the fort. Lynch summoned the place, and the chief, one of Shah Soojah's most staunch adherents, sent word that no evil was meant, that the men had not understood the movement, and that he would pay his respects next morning. But this would not suit the fiery lieutenant; an express was sent off for a regiment and the guns, which arrived in the course of the night. The place was attacked at once, the gate blown in, the fort stormed, and *all but four of the defenders killed.* The Ghilzees, who are a powerful tribe of about 5,000 strong, turned out to a man, and swore on the Koran to revenge the insult and injury, and innocent blood of their people. No attempt was made to pacify them, or to explain the affair; indeed what explanation could be given."

Again.—"A sum of money—a lac of rupees (10,000), was demanded of the unfortunate natives of the town of Kujuch, as a tribute to Shah Soojah. At the getting in of their crops they had offered to pay the revenue, but this opportunity was neglected, and the corn was housed. When it was afterwards claimed, some delays arose. A strong party of troops was sent by Bell to Kujuch to enforce the payment. A collection was instantly made by the inhabitants to pay the sum agreed upon within two hours, and the Kujuch chiefs were in the act of bringing out the treasure, when they saw our guns and troops advancing, and they retreated to their homes. The unequal combat was interrupted by the women coming out with Korans on their heads, to supplicate for peace. In vain the tribe besought delay, and made promises of payment. They were disregarded utterly. Their chief town was taken possession of; it was given up to the soldiery, and every article carried away or destroyed. The place was set fire to, and burned for many days, and when hardly a hut remained, mines were used to complete the work of destruction. The town was made a mass of ruin, and the force returned, not however without treading down the green crops, and feeding the cattle on them; cutting down the fruit trees, and reducing the fertile valley

to a scene of desolation. Had the crops been allowed to ripen, the means would have been had of paying the demand. But no; having been evaded as *too heavy*, as more than the Afghan government had ever received, and from present inability to pay, British power was made the instrument of this barbarous spoliation, and the helpless and starving Kujuchs are wanderers, reduced to begging, houseless and miserable; and the spot where the tribe have lived for generations, is to remain a ruin, a warning to others how to provoke British power!"

Surely, such deeds verify the observation of Robert Hall, who says, "War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system out of which all the virtues are excluded, and in which nearly all the vices are incorporated." And we cannot be surprised that a people provoked by such wanton barbarities, and not professing a religion that teaches to "forgive men their trespasses," should use their utmost endeavours to get rid of their oppressors, the English.

To the Christian, such dreadful events are deeply affecting, from the consideration of their utter incompatibility with his religion; and, from the awful thought of so many human beings rushing into eternity in the midst of their sins, with feelings of hatred and revenge in their minds, and many of them, probably, with curses in their mouths.

Those who have a difficulty in maintaining their families, may well deprecate war, when they consider that, from the year 1794 to 1816, Great Britain spent one *thousand seven hundred millions of money, in the destruction of mankind*; and that about *twenty-eight millions* of what is now annually raised in taxes, are required to pay the interest of money expended in war.

Christian mothers, many of whom suffer severely from the evils of war, are peculiarly called upon to instil into the minds of their children while young, the precepts of their Lord, "Love your enemies!"—"Do good to them that hate you!"—"By this shall all men know that ye are my disciples, if ye have love one towards another."

Let those who are wives, reflect on the dismal situation of the poor women who are prisoners amongst the Afghans, an enemy provoked by oppression and cruelty, and on the sorrows of the many who are made mournful widows by the havoc of war; and let them use their utmost endeavours to dissuade their husbands and sons from entering the army and becoming partakers in such scenes of crime and suffering.

They are manufacturing molasses from corn-stalks in Indiana—its appearance being very much like strained honey. It is said to be preferable to the article made from sugar cane.—*Late paper.*

The editor of the Ohio Statesman has received an apple which weighs twenty seven ounces, and measures sixteen inches in circumference.

SAVING SEED.

Let all our farmers remember, as they gather their crops of corn, to either go themselves or send a trusty hand through their fields to select seed for the next crop. A good plan is to have a cotton basket fastened to the hinder part of the wagon, into which all the ears intended for seed, are to be put to be kept, and saved separate from the balance. Let the hand who selects go ahead of the others with a basket or sack across his shoulder, and choose the largest and best filled ears from the stocks which have the greatest number—emptying his load at intervals into the basket behind the wagon, and continuing till at least double as much is selected in this way, as will probably be needed for the next planting. Some, perhaps, may say, that "corn is corn," and that good land and plenty of work are more necessary than choice seed. This is true. Yet, while no variety will produce a good crop without good land and plenty of work, there are many varieties which *with* these accompaniments are almost useless. Who would undertake on the best land, and the most approved cultivation, to make a heavy crop of the little dwarfish six weeks variety? Let all who doubt the benefit of a careful selection of seed, call on our neighbour John A. Fairchild, and witness the splendid stalks and ears he raises on comparatively poor land. He is a little quizzical, and may try to mystify them at first—but put him on his word, and he will give the careful selection of his seed as the most important cause of his success.

The fact is the effect which the choice of seeds has on the succeeding crops, the influence exerted through several generations by some peculiarity once developed—is one of the most astonishing phenomena of nature, and is far greater than is generally supposed. By selecting the pods of beans near the root, and shunning those at the extremities of the vines, almost any of our varieties may be made to grow in bunches. We have ourselves by this means got some to grow now not more than a foot high, which formerly ran five or six.

Squashes and cucumbers by the same means may be corrected in the tendency to spread over too much ground, and brought to bear the same quantity of fruit in a much smaller space. The earliness of the ripening of fruit too, is greatly depending on the selection of seed. The celebrated early Washington pea, known in England as the Essex pea, originated there from a single plant which was observed in a gentleman's garden to bear in advance of the others. By a table in the Cultivator, we see that Dr. Freeman of Massachusetts in four years, by selecting the earliest and best filled pods, hastened the ripening of a variety of beans nearly a month in the season. Beans planted on the 10th May, which when he first started did not ripen till the 9th September, were at last made to ripen by the 31st of July, when planted on the 6th May. All these matters, though appearing trivial, deserve the attention of the farmer and the gardener, and the man who has once wedded himself to the ennobling spirit of im-

provement, will not consider them too small for his attention.

For "The Friend."

PRINGLE'S SOUTH AFRICA.

This is a volume less known to American readers than many a book of travels of greater pretensions, and of far less interest and value. Thomas Pringle was a native of Scotland—spent several years of his life in South Africa—was distinguished for his generous exertion in the cause of humanity; and was a poet of no mean attainments. The following extracts from the journal will give some idea of the graphical spirit which pervades it:—

Ascent of the Sneeuwberg.—Dutch-African Farm-house.—Specimen of the Sneeuwberg Farmers.—The Great Karroo—its Vegetation.—Zout Rivier.—The Ostrich.

With the view of enlarging my acquaintance with the interior of the colony, I resolved to travel down to Cape Town by land; the distance being by the nearest route—that through Graaf-Reinét and the Great-Karroo—nearly 700 miles. I commenced my journey on the 17th of August in an ox-wagon, accompanied by my wife and her sister. As we had an extensive desert to pass through, we took care to carry with us an adequate supply of provisions.

We reached Graaf-Reinét in two days and a half. The distance from Somerset is estimated to be about seventy miles; but the roads being good and our oxen fresh, we proceeded at the most rapid rate of ox-wagon travelling, which is about thirty miles a day. The intervening country, which has been long occupied by Dutch-African colonists, has been repeatedly described by travellers under the names of Ager-Bruinjes-Hoegtié and Camdeboo.

Graaf-Reinét is a handsome country town, situated at the southern base of the Sneeuwbergen, or Snowy Mountains, and contains about two thousand inhabitants. Being well watered by a canal from the Sunday River, and the streets planted with lemon and orange trees, it looks like a green oasis in the midst of a brown and arid desert. Its prosperity and beauty are owing, in an eminent degree, to the exertions of the Stockenstroms, father and son, who were for upwards of twenty years resident here as chief magistrates of the district.

We left Graaf-Reinét on the 23rd, in company with Jacob Maré, a respectable burgher of that place, who, with his wife and two daughters, was also bound for Cape Town with wagons. Having placed myself under the experienced guidance of old Jacob, we ascended the Sneeuwberg by a long and steep acclivity, proposing to travel for a considerable way along the summit of those mountains, on account of the excessive drought, and consequent want of water and pasturage, which prevailed in the Karroo plains below. The temperature of the Sneeuwberg was at this season very cold, and all the higher points were covered with snow. The loftiest peak, called Compass-berg, is considered, according

to the most accurate estimate yet made, to be 6,500 feet above the level of the sea. The aspect of this elevated region was bleak, rugged, and bare of wood; but well watered, and, for Africa, rich in pasturage. It consists of a sort of plateau or table-land, rising abruptly from the plains of Camdeboo and the Karroo in immense buttresses of naked rock; the ledges or strata of which, as Barrow has accurately remarked, are so perfectly horizontal, and so regularly squared at the angles, that but for their vast height and magnitude they might be taken for gigantic lines of masonry. The uppermost stratum consists of sandstone, intermingled, at intervals, with quartz; the bases are schistous. There is no appearance of granite. The soil on the summit is a stiff clay, thickly strewn with loose stones, but bearing, where it can be irrigated, good crops of wheat and barley. There is no timber, and scarcely a thicket of brushwood throughout the whole of the Sneeuwberg; so that the inhabitants are mostly obliged to use for fuel, either a very small shrub, (*stoebe rhinocerotis*), or the dung of their cattle dried like turf, and to bring timber for building either from the coast or from the forests of Glen-Lynden and the Kaha.

The following day we reached the place of Schalk Burger, an affluent grazier, where we spent the night. The house, which was large, substantial, and well furnished, we found full of guests, there being not fewer than eight-and-twenty besides ourselves, all respectable-looking African farmers or travellers, mostly with their wives and children. How they were all accommodated, I could not easily guess; but when I made some apology for increasing the number of their visitors, in consequence of the piercing cold wind which prevented our sleeping in our wagons, the bustling hostess assured me, with a smile, that they had abundance of accommodation, and bedding for many more guests. So far as bedding went, this was certainly the case; for on returning to rest, I was conducted to a *slaapkamer*, containing three good curtained beds, furnished with two, three, or four feather-beds each; but in one of these were already deposited my wife and her sister. Such indeed, was not unusually the arrangement made for us when we slept (as we sometimes found it necessary to do) in the houses of the Dutch-African colonists during our journey. Even in the best houses in the remote districts, the sleeping apartments are few, and usually contain two or three beds each. In a country where there are no inns, and where universal hospitality prevails, the crowding of one or more entire families into the same bed-room, cannot, perhaps, always be avoided, and, from having become customary, appears not even to be regarded as inconvenient. It is a custom which indicates both lack of refinement and great simplicity of manners. A century ago, a state of things not very widely dissimilar prevailed in the most respectable farm-houses of Scotland, and still prevails in the cottages of the peasantry.

We spent the following forenoon with this family, which furnished a pleasing specimen

of the Sneeuwberg farmers, a class of men of whom — Barrow, thirty years ago, gave so favourable a report. After breakfast some more company arrived, whom I found to be neighbours and relatives come to spend the Sunday with our patriarchal host. We were soon after invited to attend their religious service in the hall, round which the whole company were silently seated; and I was glad to see what I had never witnessed on the frontier, that the slaves and Hottentots belonging to the household were also freely admitted. After singing some hymns, and reading some portions of Scripture, our landlord addressed the company in an exhortation, apparently extempore, of about half an hour in length. It appeared to me very sensible and appropriate, and was listened to with every appearance of devout attention.

After this becoming service, all the company sat down to a plentiful and cheerful repast, consisting chiefly of stewed meats, according to the Dutch fashion, but very well cooked, and varied with baked fruits, pastry, pickles, and salads in abundance. The spoons and some of the other articles were of silver; the capacious tureens of well burnished pewter; the plates of China and English delf, with napkins, &c. There was country wine; but glasses were only placed for the men, who drank of it very moderately; the women not at all.

I left them in the afternoon; much pleased with the good humour and good sense that seemed to prevail among these rustic inhabitants of the mountains. There was nothing very *Arcadian* certainly about them; but their appearance was decent and comfortable, and their manners frank, hospitable, and courteous. Notwithstanding the heavy damage occasioned throughout the district by mildew in the crops, and recent violent rains, plenty was apparent every where. I afterwards learned, indeed, that our host was one of the wealthiest, and, at the same time, one of the worthiest men and best masters in the Sneeuwberg. His "substance" might almost have rivalled that of Job and Jacob in their most prosperous days. He possessed eleven *plaatsen*, or farm-properties, pastured by 13,000 sheep, and from 2000 to 3000 cattle, besides horses, corn, &c. He had only one son; and notwithstanding his unbounded hospitality, had saved much money; and this, I was told, he generally lent out to his poorer neighbours without interest; it being a maxim with this liberal man, "that it is more profitable to assist one's friends than to hoard money by usury."

As an evidence of the simplicity of manners existing among this class of people, I may mention, that notwithstanding the wealth of the family, and their numerous coloured servants, Schalk Burger's only son drove himself our wagon with a team of oxen, with which his father had furnished me for the next stage, in order to keep my bullocks fresh for the arduous journey before us.

The hospitality for which the Dutch-African colonists have always been famed, I found still prevailing unimpaired in the Sneeuwberg. Not only this family, to whom it would have

been an insult to have offered remuneration of any sort, but every other I visited in that quarter, positively refused any compensation for lodging or provisions; while many of them made us presents of loaves of fine bread, dried fruits, comfits, &c., although we were perfect strangers to them, and all that they could know of us was such slight information as might be furnished by our fellow-travellers, the Marcs.

From erroneous information obtained at Schalk Van Heerden's, the next place we stopped at, we were induced to descend from the Sneeuwberg by a most frightful-looking path, in the expectation of being enabled to cross the Great Karroo by the banks of the Kareega river; but after going nearly two days' journey out of our way, we found ourselves constrained to relinquish the attempt, on account of the total want of water in the channel of this periodical river. We had no alternative therefore, but to shape our course along the skirts of the deserts, towards the source of the Ghamka, where the drostruy, or district village of Beaufort, had been recently erected.

The Great Karroo is an arid desert, about three hundred miles in length, by from seventy to eighty in breadth; bounded by the Sneeuwberg and Nieuweveld ridges of mountains on the north, and by the Zwartberg, or Black Mountain ridge, on the south. It is not a sandy plain, and bears no resemblance to the Sahara, or the Arabian deserts. It consists of a sort of table-land, or elevated basin, thinly covered with an argillaceous soil, largely impregnated with iron, upon a substratum of rock or gravel. Some large portions of it are perfectly level; but in others, the surface is diversified by stony hills and eminences, some of which would appear considerable, save for the lofty mountains which bound the Karroo on all sides, except towards the east, where it extends into Candeebo. Its medium height above the level of the sea is estimated at about three thousand feet. It is crossed by many beds of rivers, or rather torrents, most of which run from north to south, and find an exit for their waters to the coast through a few breaks in the southern chains of mountains. These rivers, however, are for the greater part of the year either entirely dried up, or furnish only a few scanty pools, barely sufficient for the wild animals—zebras, quaggas, ostriches, &c.,—which frequent this inhospitable region. Not unfrequently even those brackish pools and fountains also fail, as was the case at the time of our journey; and then the Karroo becomes almost impassable by man, and a large portion of it uninhabitable even by the wild beasts.

In such a region, where rain is rare, and dews almost unknown, the vegetation must of necessity be at all times extremely scanty; and in summer, when the sun has dried the soil to the hardness of brick, it ceases almost entirely. Except along the courses of the temporary rivers, which for the most part are marked by a fringe of mimosas, not a tree, nor a bush, nor a blade of grass decks the wide expanse of the waste. Low stunted shrubs, resembling heath; numerous species

of fig-marigolds and ice-plants (*mesembryanthemum*), *ghannabosch* (*salsola*), *gorteria*, *asters*, &c.; some sorts of prickly *euphorbia*, and other succulent plants and bulbs, whose roots nature has fortified with a tenfold net of fibres under the upper rind, to protect them during the long droughts, are alone able to subsist in the arid Karroo. During the dry season, even these appear to be for the most part parched into a brown stubble, thinly scattered over the indurated or slaty soil; but in the early spring, when the ground becomes moistened with the fall of rain, these plants rush into vegetation with a rapidity that looks like enchantment, and in a few days millions of flowers of the most brilliant hues enamel the earth. It is chiefly at this season when the whole dreary waste may be said to be transformed into a vast flower-garden, that the colonists of the Sneeuwberg, the Nieuweveld, the Bokkeveld, and the Roggeveld, whose alpine farms are then chilled with keen frosts and the piercing mountain winds, descend into the Karroo to pasture their herds and flocks on the short-lived vegetation.

At the time of our journey no rain had fallen on the Karroo for upwards of twelve months, so that I saw it under its most desolate aspect. Not a vestige of green pasturage was to be descried over the surface of the immense monotonous landscape; and the low heath-like shrubbery, apparently as sapless as a worn-out broom, was the only thing our cattle had to browse on. No wild game was to be seen: all had fled apparently to some more hospitable region. Not even a wandering ostrich or bird of prey appeared for some time to break the death-like stillness of the waste.

On the 28th we commenced our journey along the northern skirts of the wilderness. After travelling fourteen hours without water, we reached a brackish fountain about four in the following morning, our poor oxen almost quite exhausted with a hard journey of nearly forty miles. The road, however, was excellent, being hard and smooth as a gravel walk. In the vicinity of the fountain we saw a few ostriches. The following night we halted at a boor's place, on the Zout Rivier (Salt river) a brook appropriately named, for its waters were so brackish as to be scarcely drinkable, though the residents here had no other. The margins of the brook were literally white with nitrous efflorescence, as if covered with hoar-frost; and the soil of the fields adjacent so impregnated with salt-petre as to be entirely barren, and incapable of cultivation. The boor, Du Ploit, was a frank talkative fellow, and a great Nimrod in his way. He entertained us all the morning with anecdotes of his only neighbours, the lions, leopards, hyænas, koodoos, gemsboks, ostriches, and other wild animals of the wilderness.

The boor, like others on the skirts of the northern deserts of the Cape, made the pursuit of the ostrich, for the sake of its plumage, one of his chief occupations, thus combining profit with pastime. He showed us the skins of five or six he had lately shot, informing me, that an ostrich's skin, after the finest plumes (about forty-five in number) have been

taken from it, brings the huntsman from ten to seventeen rix-dollars, or from 15s. to 25s. sterling. The fine feathers bring in Cape Town from 6d. to 1s. each. Du Ploit said that it was exceedingly difficult to get within musket-shot of these birds, owing to their constant vigilance, and the great distance to which they can see. The fleetest horse, too, will not overtake them, unless stratagem be adopted to fire them out; but by several huntsmen taking different sides of a large plain, and pursuing them backward and forward till their strength is exhausted, they may be at length run down. If followed up too eagerly this chase is not destitute of danger, for the huntsman has sometimes had his thigh bone broken by a single stroke from the wing or foot of a wounded ostrich.

Du Ploit's account of the habits of this bird confirmed, in all material points, the statement given by Professor Lichtenstein in his African Travels. He said, that at the season of breeding, the male generally associates to himself from two to six females. The heus lay all their eggs together in the same nest, each contributing from twelve to sixteen; and in incubation the birds take their turns in the nest, the male usually taking the charge at night, when his superior strength is most requisite to protect the eggs or the newly fledged young from jackalls, tiger-cats, and other enemies, which are said to be not unfrequently found lying dead around the spot, slain by a stroke from the powerful foot of this gigantic bird. The nest consists merely of a shallow cavity scooped in the ground, having the earth raised round the edges to keep the eggs in their proper position. The eggs are placed upon their points, so that the greatest possible number may be covered by the body of the bird. About thirty eggs at the most are hatched, though double that number are sometimes found in and around a nest. The females continue to lay during incubation; but the supernumerary eggs are placed outside the nest, being reserved for the nourishment of the young birds when they first issue from the shell, and are too tender to digest the hard and acrid food on which the old ones subsist. The period of incubation is from thirty-six to forty days. In the middle of the day the nest is occasionally abandoned by all the birds, the heat of the sun being then sufficient to keep the eggs at the proper temperature.

An ostrich egg is considered as equal in its contents to twenty-four of the domestic hen. When taken fresh from the nest, they are very palatable, and are wholesome, though somewhat heavy food. The best mode of cooking them that I have seen is that practised by the Hottentots, who place one end of the egg in the hot ashes, and, making a small orifice at the other, keep stirring the contents with a stick till they are sufficiently roasted; and thus, with a seasoning of salt and pepper, you have a very nice omelet.

The ostrich of South Africa is a wary animal, and displays little of that excessive stupidity ascribed to it by some naturalists. On the borders of the colony, at least, where it is eagerly pursued for the sake of its valuable plumage, this bird displays no want of

sagacity in providing for its own safety or the security of its offspring. It adopts every possible precaution to conceal the place of its nest; and abandons it, after destroying the eggs, if the nest has been disturbed, or the footsteps of man are discovered near it.

The food of the ostrich consists of the tops of various shrubby plants which abound in the desert. This bird is so easily satisfied in regard to water, that he is constantly to be found in the most parched and desolate tracts, which even the antelope and beast of prey have deserted. His cry, at a distance, is said so much to resemble that of a lion that even the Hottentots are sometimes deceived by it. When not hatching, they are frequently seen in troops of thirty or forty together, or amicably associated with herds of zebras or quaggas, their fellow tenants of the wilderness.

On the 30th we saw several large troops of ostriches; and in the vicinity of a fountain where we halted, our Hottentot drivers, while tending the oxen, came upon two ostrich-nests, one of which contained twenty-four fine fresh eggs; in the other the eggs had all been broken, apparently by the birds themselves, as is said to be their practice on finding their nests discovered.

Translated for "The Friend."

CONFLICTS.

From the German of Cramer.

Light the yoke of Christ we bear,
Real good we still inherit,

Purest happiness we share,
Through his grace and blessed Spirit!
Joy is mingled with our strife,
As we tread the path of life.

Now as Love with brighter rays
For thy Heavenly Master burneth,
Let thy soul awake to praise
For the hope obedience earneth;
Firm in Faith extend thy voice,
Mid the wondering world rejoice.

Though where'er thy path may be,
Dark-eyed Sorrow still assaileth,
Yet the Lord shall gather thee,
Where eternal joy prevaileth;
For Time's momentary beam,
Give thee light's unmeasured stream!

Never then thy Faith deny;
Fly the mocker's vile endeavour;
Scorning Truth, he trusts a lie,
Wit and self he worships ever,
And blasphemeth thus abroad
Christ his Saviour and his God.

Though with fiery flashing face,
At thy Faith and thee he rages—
God's good Spirit's saving grace,
Thine inheritance for ages,
Still is near thee every hour;
Gather to its secret power.

Fierce the conflict Jesus bore,
When for thee his arm contended;
And the martyr-host of yore,
E'er to Him their souls ascended,
Suffered scorn and deadly strife,
Trusting in the God of Life.

At the mocker's scolding word,
With thou now be feeble hearted,
Lose thy comfort and thy Lord,
From thy holy Faith be parted?—
Never Christian! lift thine eye,
Christ, who succours thee, is nigh.

If thy faith in death is true,
Not in vain is thy believing,
God thy Spirit shall renew,—
Give thee joy which brings no grieving!—
After trial's stormy strife,
Crowning thee with endless life.

A Bold Preacher.—The boldness of Samuel Davies (a qualification so important that even St. Paul requested the Christians to pray that it might be given him) will be illustrated by a single anecdote. When President of Princeton College, he visited England for the purpose of obtaining donations for the institution. The King (George II.) had a curiosity to hear a preacher from "the wilds of America." He accordingly attended, and was so much struck with his commanding eloquence, that he expressed his astonishment loud enough to be heard half way over the house in such terms as these—"He is a wonderful man!" "Why, he beats my bishops!" &c. Davies, observing that the king was attracting more attention than himself, paused, and looking his majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke—"When the lion roareth, let the beasts of the forests tremble; and when the Lord speaketh, let the kings of the earth keep silence." The king instantly shrunk back in his seat, like a school-boy that had been rapped over the head by his master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers, "He is an honest man; an honest man." Not one of his silken bishops would have dared to give him such a reproof.

THE FRIEND.

TENTH MONTH, 15, 1842.

A letter has been received addressed to the editor from an intelligent and well-concerned friend in the country; the writer of which, referring to the notice in "The Friend" of Ninth mo. 17th, of a book under the title of "A Kiss for a Blow," remarks—"I have carefully read it, and can fully unite in the recommendation of it contained in 'The Friend'; but happening to know a little of the unsound sentiments which the author has long been disseminating, I was startled at the sight of his name on the pages of that journal, connected with a laudatory notice." Some further observations and averments then follow in confirmation of unsound sentiments charged upon the author, or of his connection with persons maintaining such sentiments.

The editor, in answer, may say, that all he knows of H. C. Wright is derived, in the first place, from what he has occasionally met with relating to him in the public journals, which exhibit him chiefly in the character of a zealous opponent of slavery, and an equally zealous advocate of peace principles. Secondly, information derived respecting him from the friend at whose request the book was noticed. This friend has had frequent

personal intercourse with the author, and certainly his impressions of the man's character are of a very different nature.

The editor is aware that a class of people,—a set of hair-brained sciolists,—has of late risen up in several of the eastern states, who, under the specious guise of reformers, and of superior degrees of enlightenment, propagate opinions, the tendency of which, if permitted to be carried out, would be to break up the foundations of all order in society, civil and religious. If, therefore, the author of "A Kiss for a Blow" is, as our respected friend seems to aver, in fellowship with this school of abominable doctrines, the editor can do no less than signify his sincere regret, for the introduction of his name with a laudatory notice.

West Town School.—Winter Term.

Suitable conveyances will be provided as usual for the return of the children to the school on Sixth-day, the 28th inst., to leave the Stage Office, Pennsylvania Hotel, in 6th street, below Arch, at 8 o'clock in the morning.

To prevent disappointment, it is particularly requested, that the names of those who wish to avail themselves of this opportunity, be entered, on or before the 27th inst., in a book left at the office for that purpose.

HUGHES BELL.

WHITELAND BOARDING SCHOOL

FOR GIRLS.

The winter session will commence on Second-day, 31st instant. The studies during the past year have been arithmetic, algebra, geometry and trigonometry; physiology, chemistry, natural philosophy, botany, rhetoric, and the other usual branches of an English education; also the Latin language.

The number of scholars is limited to eleven boarders, and four day scholars. The terms are \$70 per session, payable quarterly in advance. Application for the next session should be made early to Yardley Warner, Warren Tavern, P. O., Chester county, Pa., or John C. Allen, 180 south Second street, Philadelphia.

FOR SALE.

A complete set of "The Friend" can be had, at a low price, by early application at the office.

A Female Teacher Wanted,

At New Garden Boarding-School, to take charge of the female department, at the beginning of the winter session, which will commence the 26th of Eleventh month. Application may be made to Joshua Stanley, Centre, P. O., Guilford co., N. C.

WANTED, a man teacher, to take charge of a school under the care of Friends. Application to be made to Thomas Taylor, or Benjamin Taylor, near Mount Holly, New Jersey.

MARRIED, at Friends' Meeting, Goshen, Chester county, on Fifth-day, the 6th instant, JONATHAN COPE, of East Bradford, to CULIEMA MARIA, daughter of the late Isaac Thomas, of the former place.

Selected for "The Friend."

THE BARCLAY FAMILY.

Extracted from "An Account of Friends in Scotland. By JOHN BARCLAY."

1690.—Religious progress and latter end of Robert Barclay. "But the loss which the Friends in this part of the country sustained by the removal of such men as George Gray and David Barclay, was not all; it was quickly followed, and, without doubt, exceeded by the death of one, whom they, and the Society at large, were bound in a more than ordinary manner to esteem, as 'worthy of double honour.'" "Surprising," says William Penn, "was the death of dear Robert Barclay, to me particularly, from the share I claimed in him, and the esteem I had for him; but that which gave weight to my sorrow, was the loss which thereby comes to the church of God, and especially in Scotland. That he lived no longer, and was so well fitted to live for the service and honour of the Truth, and the good of God's people, must render his death more afflicting to all those, who desire to be reckoned among this number."

"O, Friends!" continues the same writer, "if precious in the eyes of the Lord be the death of his saints, ought not their labours and death to be precious to the Lord's people?"

But before touching upon his close, we must take a view,—such a superficial view as the existing documents oblige us to take,—of those transactions which throw light upon the religious progress of this "prince in Israel," 2^d Sam. 3. 35, during the last ten years of his pilgrimage. Hitherto his strenuous has been that of the Christian advocate, strenuous and firm, yet tender and discreet, in all his services for the cause in which he engaged; meek and patient also, under those numerous provocations which were poured upon him. But the days of public persecution being now over, as regards the Friends in Scotland, and the principles they uniformly held becoming better understood by the public; we do not find that fresh occasions presented for such laborious exercises as those, in which Robert Barclay had been hitherto involved for the defence and spreading of the gospel. The same voice which had sounded an alarm in the ear of his soul, which had girded him for this description of warfare, and put him forth in it, many a time giving him the victory through our Lord Jesus Christ, doubtless conveyed to his submissive spirit a release from the field of controversy. It was this which now led him in a line of duty, less conspicuous indeed, and less accounted of by men, but in its place and season no less acceptable in the sight of God. Not that it was the careful, inert, instinctive observance of such duty, either in a private, social, or more enlarged scale, that could satisfy the cravings of his enlightened soul;—for if so, the character of Barclay has been strangely misrepresented. We have, on the contrary, good cause to assume, however few the traces of his latter years which have come down to us, that this portion of his life was equally passed under the blessed influence of that Sun of righteousness, which had gilded his earlier

path,—that the evidences of his peace and adoption grew brighter and brighter till his final change.

We find him represented, during this period, as being warmly alive to the welfare of his fellow-men, his family and relations, his friends and acquaintance; but more especially so, in what concerned the cause of his brethren in religious connection. He employed himself in many acts of kindness and friendship towards each of these; and was several times from home at Edinburgh or London, more often on behalf of others than on account of his own affairs; but particularly applied his interest at court, which was considerable, and the frequent access which he had to the person of King James the II., for the benefit of his Friends and of others. Being connected, or on terms of intimacy, with some families of the highest rank in Scotland, he had great opportunity of evincing, in his daily intercourse, the practical operation of those religious principles, respecting which, both vocally, and with his pen he had largely treated. And there are sufficient proofs that he possessed the esteem and confidence of that class in no common degree. On one occasion, it appears he was made use of, in composing a difference between the Duke of Gordon and "Sir Ewen Cameron,"* who had married his sister Jean Barclay; and undertook a journey to London chiefly with this view; which object was at length accomplished, as it is said, by the king's interposition.

"In the memoirs of the family, it is also stated, that in 1682, the Earls of Perth and Melfort, with the other proprietors, elected him Governor of East Jersey, North America; and to induce him to accept thereof, they gifted him a large propriety with five thousand acres more for him to bestow, as he should think fit, the government being confirmed to him during life by King Charles the Second's letter;—his commission bears, that 'such is his known fidelity and capacity, that he has the government during life, but that every governor after him shall have it three years only.' He had likewise the power of appointing a deputy-governor, with a salary of four hundred pounds per annum."

Whatever worthy purposes he might have had in accepting this post, it is clear that

* Particulars of this difference, may be seen in "Memoirs of the Life and Actions of Sir Ewen Cameron of Lochiel," vol. 2, p. 49, &c.; and especially, of the part taken by Barclay in that troublesome affair. He evinces much disinterested and unambiguous friendship towards his brother-in-law, who had a very powerful opponent in the Duke of Gordon. After writing on his behalf to several of the English nobility, with whom he was intimate,—all of whom however declined giving their assistance in that business, though they professed their good offices in any other respect in which he could serve him;—Barclay recommends him, to endeavour by all means to obtain private access to the king. But his friendship did not stop here. He followed up this recommendation, by himself undertaking to solicit the interference of James the Second; and succeeded in obtaining from him a full hearing upon the whole matter, in the presence of the Marquis of Powis, and the earls of Murray and Melfort, who were requested to become referees. Persisting through all obstructions raised by the opposite party, Barclay was at length enabled to obtain a final settlement, much to the advantage of Cameron of Lochiel.

patronage rather than riches would be the immediate result; and this, with a very considerable weight of care and responsibility. But, it seems, that the settlement of his two younger brothers in that province, became part of the design, although with regard to the youngest, David, this plan, owing to his death while on the voyage, was not permitted to take effect.

The little incident, well known to readers among the Society of Friends, of Robert Barclay's encounter with highwaymen, on his way back to Scotland from London, in 1683, will not by them be expected to be passed over, in these recollections of his life and conduct. His grandson's own account, now before the author, may at least be fresh to every one.

"Having stayed most of the summer [in London] visiting his friends,—as he, with his wife and brother-in-law, [Gilbert Molleson,] and his intimate friend, Aaron Sonemans, an eminent merchant in Holland, were travelling homeward in company together, they were upon the 8th of August attacked in Stonegate-hole, in Huntingdonshire, by highwaymen. One of them presented a pistol to my grandfather; he took him by the arm, very calmly, asking how he came to be so rude—for he knew his business. The fellow, trembling, dropped the pistol out of his hand upon the ground, in great surprise, and did not so much as demand any thing. But his brother-in-law was rifled, and poor Sonemans was shot through the thigh, [it was thought more by accident than design,] who being with some difficulty brought to Sulton, died in a few days of the wound. I had the above accounts from my grandmother, who likewise told me that she observed my grandfather that morning, before they were attacked, more pensive than usual; and that he told her, it was his opinion some unusual trial or exercise was to befall them that day; but when the affair happened, he enjoyed a remarkable serenity."

He was again in London in the year 1685, and also in 1687; the latter time, very much in compliance with the pressing solicitations of Friends, especially of George Fox; an extract from whose original letter, in the possession of the writer of these pages, may best explain their wishes, while it will serve as a standing testimonial of their love, and of the sense which they had of Robert Barclay's use in serving the cause he had espoused.

"Dear Friend, R. B. :—Now the occasion of my writing unto thee at this time is,—that Friends are very sensible of the great service thou hast concerning the Truth with the king and at the court, and that thou hast their ears more than any Friend, when here, and freedom and liberty on Friends' and Truth's behalf. And now, dear Robert, we understanding that the occasion of thy sudden return [homeward was now passed,] I do desire thee, and it is the desire of several other Friends, that now, while the door is open, and the way so plain, thou wouldst be pleased to come to London with speed, or as soon as may be,—for there is a great service in it, thou having such free access; and when thou art here, Friends may let thee know their mind

further. And so, dear Robert, there is a great service in thy coming, upon several accounts, more than I shall speak of at this time;—and so I hope the Lord will incline thy heart to weigh and consider thy service in it. And so, once more, with my love,

“G. F.”

“Edmonton, 19th of the Fifth month, 1686.”

The death of his worthy parent, David Barclay, before recited, and that of a sister soon after, with the various concerns that would in consequence devolve upon him as representative of the family, sufficiently account for his apparent slackness in acceding to so urgent a request as the foregoing. When in the metropolis, he drew up and presented to the king the sincere acknowledgments of the Friends in Scotland, on account of his proclamation in favour of liberty of conscience; and there is little doubt, he attended the Yearly Meeting of the Society, held in London in the Third month, 1687. But it is not clearly made out what special benefit resulted to that body, from any exertions of his at this juncture on their behalf. Direct persecution had then, generally speaking, ceased; yet the legal incapacity of this people in consequence of their refusing to swear; the ruinous processes usually instituted against them for tithes even of small amount; together with the little security which they felt, whilst the penal laws were only suspended, and that by a power which they knew to be incompetent;—such considerations would naturally induce them to wish that all the degree of ease which they now enjoyed, might rest on a more satisfactory basis. Indeed, it is evident by the address which went up to the king this year from the Society at large, that they looked for “such a concurrence from the Parliament, as will,” they say, “secure it to our posterity.” Whatever might have been the principles of James the Second, (as the compiler of the life of Robert Barclay justly observes,) the latter, probably influenced by the personal kindness he received from the king, seems to have thought him sincere in his professions; while it may be further suggested, whether a fervent Christian desire and charitable hope respecting him, might not have been the origin of that real regard which Barclay evidently cherished towards the misguided and imprudent monarch.

While in London, our Friend had an interview with the seven bishops, then confined in the tower. It will be recollected that they refused to distribute, in their respective dioceses, the king's declaration of indulgence, and had represented to the king the grounds of their objection to the measure. The popular opinion was in favour of the bishops; yet the former severities of some of that order against dissenters, particularly against Friends, occasioned some reflections on them; which, coming to the knowledge of the imprisoned bishops, they declared that the Quakers had belied them, by reporting that they had been the death of some. Robert Barclay being informed of this, went to the tower, and gave the bishops a well substantiated account of some, who had been detained

in prison till death, by order of bishops, though they had been apprized of the impending danger by physicians who were not “Quakers.” He, however, told them, that since they themselves, through change of circumstances, were now under oppression, it was by no means the intention of the Friends to give the king or their adversaries any advantage against them, by publishing such incidents.

On his way home from London in the Sixth month, Robert Barclay stopped two days at Chester, where the king then was upon a progress. There, in the Tennis Court, he and William Penn had a “most large meeting,” as he calls it in his Diary; the king himself being present at one of the religious opportunities, held in the Friends' meeting-house. Passing through Lancashire, Robert Barclay visited Swarthmore, formerly the house of Judge Fell, whose widow was married to George Fox.

“Soon after the commencement of the next year, 1688, he took his last journey to London, where he stayed the whole summer, visiting and serving his friends to the utmost of his power.” His eldest son, Robert, who discovered a heart, “devoted to religion from his infancy,” was with him, being then but sixteen years of age. The father, judicious and discriminating, as he is described to have been in his care over his children, did not object to introduce him to the court of King James at Windsor, where he remained some considerable time, being much caressed, it is said, on account of his father's interest, which occasioned numerous dependents.

“Though this fact is probably calculated, at first sight, to startle most minds; such feeling may be measurably allayed by considerations like the following. It cannot with reason be said, that in every supposable case, this line of conduct in a parent would be altogether unwarrantable or inexpedient. Yet, it is freely admitted, the present instance should form by no means a warrant or precedent for any to venture upon, unless under circumstances that may equally bear the weight of the risk and responsibility. It may be safely concluded, that Robert Barclay had duly reflected on the subject;—that he was fully acquainted with the character and propensities of his child,—that he had thoroughly before his view the degree of exposure, which, under his own firm and prudent control, was likely to be incurred. And further we are assured, that he himself was no novice, with regard either to the allurements of this present evil world, the weakness of the creature, or the wiles of the destroyer. On the other hand, few had more occasion to trust in Divine protection and grace, wherever duty called or Providence might lead him. It is an interesting appurtenance to the foregoing statement, and gives some force to the remarks which follow it,—that when this youth grew up, had run his course, and had done with time, his Friends could, in their expressive way, testify of him, that even throughout this critical time to which we are precisely referring, “his conversation was clean and void of offence.”—and how is this accounted for?

They add, in the same sentence, that which is the best explanation. “He may be truly said to have remembered his Creator in the days of his youth.”

(To be continued.)

For “The Friend.”
LETTER OF MARY SMITH.

The following epistle was written in the forepart of the year 1750, and was probably addressed to John Griffith, Jonah Thompson, and some other Friends, who about that time came on gospel missions to America. In reference to this letter, Mary Smith says:—“There being several Friends going in a same vessel, upon the same errand to the churches abroad, I wrote the following farewell, to be opened when upon the water.” To the poor servants who go forth heavy laden, any evidence that those who tarry by the stuff can say, ‘our spirits went forth with them,’ must be peculiarly strengthening in those seasons of poverty and stripping, which every gospel minister must feel, who is rightly engaged in the work of visiting the seed in prison; and doubtless often proves as a “brook by the way.” The unity of the brethren is a stay in all cloudy seasons; and the belief that prayer is made in the churches for them, must be as encouraging to the ambassadors in bonds now, as in the apostles' days.

“Dear Friends, beloved of the Lord, and chosen of the Lamb!

“I greet you well on the watery element; and although I have not much intimacy in the outward, yet methought, as being present at your embarking, I could do no other than take this solemn and serious farewell; feeling such gospel fellowship and sweet unity with your undertaking. Precious indeed are the sensations thereof that have flowed into my mind, both before and since I came into this city. Faithfully believing the God of ages, and of the worthies before, will appear on your side, and own you in the tribes of his Israel; and magnify the chosen seed you bear in the American churches, with which my spirit goes, though the poor tabernacle is left behind.

“Oh! brethren, cast down your crowns as at the foot of the Lamb, and in His own exaltation and glory shall you arise and stand, as upon Mount Zion, with the living harps, uttering the blessed excellency and life of the immortal nature and covenant.

“To God, and the protecting guardian of his holy and divine presence, the safe keeping and guidance of his own power, I tenderly leave you, with the salutation of holy love; and am your poor, yet true friend,

“MARY SMITH.”

The privileges of the Christian.—How great and honourable is the privilege of a true believer! That he has neither wisdom nor strength in himself, is no disadvantage; for he is connected with infinite wisdom and Almighty power. Though weak as a worm, his arms are strengthened by the mighty God of Jacob, and all things become possible, yea,

easy to him, that occur within the compass of his proper duty and calling. The Lord whom he serves, engages to proportion his strength to his day, whether it be a day of service or of suffering; and, though he be fallible and short-sighted, exceedingly liable to mistake and imposition, yet while he retains a sense that he is so, and with the simplicity of a child, asks counsel and direction of the Lord, he seldom takes a wrong step, at least not in matters of consequence—and even his inadvertencies are overruled for good. If he forgets his true state, and thinks himself to be something, he presently finds he is indeed nothing; but if he is content to be nothing, and to have nothing, he is sure to find a reasonable and abundant communication of all that he wants. Thus he lives, like Israel in the wilderness, upon mere bounty; but then it is a bounty unchangeable, unwearyed, inexhaustible, and all-sufficient.—*J. Newton.*

For "The Friend."

RELIGIOUS READING.

In perusing the Letters and Memorandums of the late John Barclay, now reprinting in the Friends' Library, I was impressed with some remarks on the benefits which he had derived in reading the journals of his fellow members; and think them worthy of the consideration of others. Those who are concerned to guard their children from sentiments and habits which are reverse to the precepts and injunctions of the gospel, and to instruct them in the principles of the religion which they profess, would find an advantage in making them acquainted with the course of life, and the faith by which their departed Friends walked, and which led them to a happy and triumphant end. In this book-making age, so fruitful of works of a light and fictitious character, written for the purpose of money-making, it is well to recur to those of older date, and of substantial worth, to correct the flippancy and pride of the day, and to give to the rising generation a little more seriousness and gravity of character, than they are likely to derive from a familiarity with works of religious fiction. A little time daily abstracted from the pursuits of business and pleasure, and devoted to the religious culture of their children, even at a very early age, would confer inestimable benefits upon both parents and children; and this may in part be effected by reading to them the writings of their own Society, and proving to them by a consistent life, that they most surely believe the truths which they profess. This home education, would also have a most relieving effect upon the labours and anxiety of the teachers who have charge of the tuition of our children. Their efforts to regulate and form their minds and habits, seconded and enforced by the parents at home, would be rewarded by the most cheering results, and a timely and judicious selection of suitable reading would, under the divine blessing, contribute to these ends.

John Barclay says: "I have been reading, and have just finished, the journal of the life and religious labours of Mary Alexander. I have not read very many of the journals of

deceased Friends, but from those which I have read, there has been impressed upon me many an instructive lesson. It is in such accounts that we gain that treasure of experience, which, without books or writings, would be only attainable by the aged. We see from these narratives, at one comprehensive view, the importance, the value, the object, and the end of human life. The travellers whose pilgrimages are described, seem to traverse their course again under our inspection: we follow them through their turnings and windings,—through their difficulties, discouragements, and dangers; through the heights of rejoicing, and depths of desolation, to which in youth, in age, in poverty, in riches, under all conditions and circumstances, they have been subject. From these accounts, we learn the many liabilities which surround us, and we may, (unless through wilful blindness,) unequivocally discover where the true rest and peace is to be found; and in what consists the only security, strength, and sure standing. How loudly do the lives and deaths of these worthies preach to us; they being dead, do indeed yet speak, exhorting and entreating, that we who still survive, may lay hold and keep hold of those things, in which alone they could derive any comfort in the end. I have accompanied this dear Friend, as it were, from place to place, and from time to time; I have seen her as she passed through the changing circumstances and events of each revolving year; and cannot but observe, that while she followed the gentle leadings of Israel's Shepherd, giving up her own to His will, she found such peace, as encouraged and strengthened her under every distress, perplexity and darkness. It was an unwearied, unshaken belief, in the being of an infinitely great and gracious Master, that enabled her, as it ever has, and as it does even now, enable all who rightly embrace it, to encounter the buffetings of the enemy, the perils and pains of the body, the exercises and conflicts of the soul, the uncertainties and exigencies of time, with the same calm confidence, and at seasons, even with triumphant joy. Thou, dear fellow traveller, dear to me in proportion as thou art near to Him who is very tender to us all, I do affectionately salute thee, whoever thou art that readest what is here written, whether a relation or a stranger, young or old, born in a higher or more humble station,—I affectionately entreat thee, that thou wouldst weightily lay these things to heart, whilst it is day unto thee,—whilst the light which makes manifest what things are reprovable and what commendable, shines in thine heart,—whilst the Lord is in exceeding mercy condescending to care for thee, and to plead with thee, oh! lay these things to heart. I testify, as in the sight of Him who sees in secret, who knows thy and my inmost thoughts, that there is no other way to rest real amidst the contingencies of time, nor to an un fading reward, when this earthly tabernacle is dissolved, but in obeying Him, who said, 'I am the way, the truth, and the life:—be warned—be prevailed upon, dear reader, by one, who acknowledges to thee, that he himself has been in great depths of wickedness, through disobedience to the faithful, unflattering mou-

itor, and has found no peace, no deliverance, but through the low portal of obedience to the same. By this he has been from day to day encouraged and strengthened to leave off one evil practice and disposition after another, and has been helped in some very small degree to put on a better righteousness than his own: and he assures thee, that thy repentance and thy faith, are to be measured by thy obedience to this appearance of Christ within, 'the hope of glory,' as he is received in his secret visitations, and obeyed in his manifested requirements."

There seems to be many promising youth up and down, many buds and blossoms, but there is not produced proportionable fruit. The plants seem wholly of a right seed, and of the great and good Husbandman's right hand planting; yet many of them miscarry in their growth: they get out of the fertile, penetrable, yielding soil, and strike their roots in a stiff, hard clay: or the branches, for want of pruning, grow too gross, and run into timber; or perhaps they are suffered to bear too much at once, while they are young, and their strength is exhausted, and they wither away.—*Richard Shackleton.*

False fires.—There is a spirit that is gone forth into the camp, and is splendidly delusive; it delights in good words, but feeds upon them; it cries out help! help! but principally to the servants, not the Master. This spirit leads into notions; it snuffs up the wind, and lives in commotions itself raises. All that are led by it are superficial, and know nothing, and must lie down in sorrow.—*S. Fothergill.*

Singular discovery of a Shark.—Captain Rowland, belonging to the brig Anglesea, from Rio Janeiro for Antwerp, which arrived off Dover on Wednesday last, reports that on the 24th of last month, in lat. 50° 47', long. 10° 10' W., he came up with the wreck of a vessel, apparently about five hundred tons burden, and of American build. The weather being favourable, he, together with several of the crew, boarded her, for the purpose of ascertaining her name. On reaching her deck, they were startled by a loud splashing in the hold; when, on taking off the hatchway, they discovered an enormous shark entangled amongst the beams of the ship's bottom, which had been carried away. On seeing them it made a desperate dart at one of the crew, who luckily fell back upon the deck and escaped. After considerable difficulty they managed to kill the monster, and haul it out of the wreck on board their vessel. It measured twenty feet in length, and was of a very great weight. The name of the wreck was not learned, on account of the stern being gone.—*Late paper.*

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XVI.

SEVENTH-DAY, TENTH MONTH, 22, 1842.

NO. 4.

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GEORGE W. TAYLOR,

NO. 59, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

OLD HUMPHREY.

Another volume, it appears, by this worthy old Christian philosopher, and pleasant moralist, in addition to the two of which we have already made pretty free use, has come to light. The former bore the London imprint of 1839—the latter, nearly the same in size and appearance, printed in 1841; with a title slightly varied, as indicated below. A friend has obligingly consented to make selections for our benefit from the only copy in this city so far as we know. We present to our readers several favourable specimens to-day, by which they will perceive that he has lost none of the spice, pith, and original vein of thought, peculiar to him as a writer of essays.

From Old Humphrey's "Thoughts for the Thoughtful."

AN UNFAITHFUL FRIEND.

Did you ever, by any accident or misfortune break a tooth, so that the part remaining in the head was as tender as the apple of your eye? If you are as old as I am, most likely you know very well what I mean, without further description. It is of no use being peevish when a tooth gives way through age and infirmity: we should call to mind the service it has rendered us in times gone by, and that may reconcile us to put up with a little inconvenience and pain. But did you ever so far forget yourself, as to try to bite a hard crust with your poor broken tooth? I can see you screw up your face at the very thought of it. Why the pain in such a case runs up to the very brain like lightning. We are poor, impatient creatures; and if it did not please God in mercy to melt our hearts now and then with a sense of his unspeakable goodness, we should be more impatient than we are.

Did you ever, in walking along hastily, or carelessly, tread with your foot on one side, and sprain your ankle to such a degree that the weight of an ounce upon it would have made you shout aloud with agony? This is by no means an unlikely case, if you have been a pilgrim for any length of time in the rough and crooked pathways of this uneven world. Well, then, biting a hard crust with a broken tooth, and trusting your whole weight

on a sprained ankle, is just like putting confidence in a faithless friend, when you stand in need of his assistance. You will find the words in Prov. xxv. 19: "Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint;" and you will find the meaning of them in your own heart and soul, if ever, in a season of calamity, you lean for support on that pointed spear, an unfaithful friend. Then will you be ready to estimate aright the injunction, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. ii. 22; and to cry out, "He whom I trusted has deceived me!" The best of men is but a briar, and the most upright is sharper than a thorn hedge." Micah, vii. 4.

Let us seek God's grace that we may never play the part of an unfaithful friend ourselves: and in order to prevent disappointments, let us trust in that "Friend that sticketh closer than a brother;" who, among the changes of the world, changes not; but "is the same yesterday, and to-day, and forever." Of Him the poet beautifully says—

One there is above all others,
Well deserves the name of friend,
His is love beyond a brother's,
Coolly, free, and knows no end.
They who once his kindness prove,
Find it everlasting love.

THE NATURAL CREATION.

From the same.

A thought to a thoughtful man is somewhat like a meal to a hungry man; for the mind requires food as well as the body. He who can see nothing but wisdom, and power, and beauty in the natural creation, knows not half its value. Good it is to regard in the works of God the power and wisdom of God, and to gaze with delight on the transcendent beauty that decorates earth and heaven; but he who would drink deeply of that spirit of thankful delight which the true lover of nature enjoys, must be keenly susceptible to the goodness and love so universally mingled with the visible creation.

A voice has gone forth that nature shall be felt as well as seen by man; that it shall harmonize with his affections, be accommodated to the moods of his mind, and blend with his very being.

"To him who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language; for his rapt hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker mousings with a mild
And gentle sympathy, that steals away
Their sharpness ere he is aware."

The rising sun is in union with the energy

of man; the kindling skies call forth his imagination; the buds and flowers animate his hopes, and the serene leaf and the soft shadows of evening move him to salutary reflection. When he feels at ease, the motionless mead, the silent rural scene, and the still waters, are as music to his emotions. And when he walks abroad, at war with himself, fevered with wrong, wounded by calumny, or stung with self-reproach, the waving trees and murmuring rills are peacemakers; the very hues of creation are oil and balm to him; there is mercy in the cool greens of earth, and the mild blues of heaven, for they calm his troubled spirit, and soothe him to repose.

As an old man, I speak feelingly and gratefully on this subject; for few have revelled more freely amid natural scenery than Old Humphrey; and none are more indebted than he to its health-giving properties and peace-restoring powers. Those who have no relish for nature's banquets will do well to endeavour to attain it; and to him who possesses it, and yet guiltily forgoes his opportunities of visiting the country, I would say, in the words of the poet:—

"Oh how canst thou renounce the boundless store
Of charms that nature to her votary yields?
The warbling woodland, the resounding shore,
The pomp of groves, the gariture of fields,
All that the genial ray of morning gilds,
And all that echoes to the song of even;
And all that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven;
Oh, how canst thou renounce, and hope to be for-
given?"

Courage, Christian! Creation tells us that there is a God, good, and great, and glorious! and Revelation tells us, that "this God is our God forever and ever." Psa. lxxviii. 14.

EDMUND HAWKER.

From the same.

I hardly thought at one time that Edmund Hawker would outrun Old Humphrey; but it is even so, and he has got clear of the wilderness before me. I know that Edmund was a man of sorrows; but I know too, that every sorrow was weighed out to him, even to the scruple, and that the hand of Him, whose name is Love, held up the balances.

People say that he was poor, and so he was in this world's wealth, and thankful for it; for if poverty heaped upon him many cares, it kept him back from many snares; but, after all, Edmund was a rich man; and I will tell you in what his riches consisted—in his gains and his losses; ay! in his losses, as well as his gains.

Time was, when Edmund was hale and strong, when he had worldly friends, and money in the bank; but his riches made

themselves wings, and fled away; his worldly friends forsook him; and sickness pulled down his strength, and made him weak as childhood.

It was a sad loss, you will say, to lose his money! Ay! but it was a gain to Edmund; for it taught him, or rather God taught him by it, not to 'trust in uncertain riches,' but to lay up for himself 'treasure in heaven.' Edmund was taught to believe that 'godliness with contentment is great gain; and that 'better is little, with the fear of the Lord, than great treasure and trouble therewith.' 1 Tim. vi. 6; Prov. xv. 16.

Many pitied him when his worldly friends fell away, and said, 'This is worse than ever;' but it was the means of teaching him to 'cease from man, whose breath is in his nostrils.' He found that 'confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint;' and his heart was turned to that Friend 'that sticketh closer than a brother.'

When sickness came upon Edmund, many cried out, 'It's all over with him now;' but instead of that, it was the best thing that ever befell him. Before he was afflicted, he went astray; but afterwards he took heed to the word of the Lord; so that his poverty made him really rich, and his weakness made him truly strong.

Can he be called a poor man who has a friend in Him to whom belong the silver and the gold, and the cattle upon a thousand hills? Can he be poor who has the Divine presence and God's grace here, and the promise of beholding his glory hereafter? No! no! Edmund was a rich man; he lived rich, he died rich; rich in contentment; rich in thankfulness; rich in hope; rich in faith; rich in peace, and rich in rejoicing in Christ Jesus.

Edmund Hawker had his troubles, but they were all sanctified; he was purified in the furnace of affliction; he was tried in the fire, but he came forth as gold. His last days were his best days; for he was taught so to number them as to apply his heart unto wisdom.

Turn over the leaves of Edmund Hawker's Bible, and you will see that it has been read by a God-fearing man; the marks left there will tell you that he heeded God's reproofs, and highly valued his precious promises in Christ Jesus: these were, indeed, as oil to his joints, and marrow to his bones.

And will you still tell me that Edward Hawker was poor? Who then is rich? Life is "a vapour, that appeareth for a little time, and then vanisheth away." The world is fading, and the godliness thereof, with all its riches, will be known no more: then it will be found that heavenly treasure is the only treasure worth possessing.

"That true riches are they which will not pass away,
And true wisdom the fear of the Lord."

Augustine saith, "*Quod minimum est, minimum est, sed in minimo fidelem esse magnum est.*" "Little things are little things, but to be faithful in little things is something great."

THE FRIENDS' LIBRARY.

"At a Meeting for Sufferings, held in Philadelphia, the 16th of Ninth month, 1842,—

"Information being now communicated to this meeting, that, owing to various causes, a diminution has occurred in the number of the subscribers to the Friends' Library, and that in order to support the Journal, further efforts should be made to obtain new subscribers, this meeting approving of the work, as tending to spread amongst the members of our Society and others, a knowledge of our religious principles and testimonies, believes it right again to recommend the subject to the renewed care and assistance of the Monthly and Preparative Meetings. The clerk is directed to furnish these meetings, and the Meetings for Sufferings in this country, with a copy of this minute—and Samuel Bettle is requested to sign it on our behalf.

"Signed on behalf and by direction of the meeting, by

"SAMUEL BETTLE."

In approaching the conclusion of another volume of the Library, the editors deem it necessary to address a few remarks to the subscribers, and to other Friends who are interested in the continuance of the work.

For several years previous to its commencement, the printing of Friends' books was very much suspended in this country, and those which were put forth, frequently resulted in loss to the publishers. In consequence of this state of things, a large proportion of the members of our Society were deprived of the opportunity of perusing much of its instructive biography and writings; the disadvantages resulting from which were extensively and seriously felt; and owing to the breaking up of families and other causes, the few copies of such works extant, were becoming less accessible every year. The means of remedying these evils were anxiously looked for, and at length a proposal was made to the editors to superintend the publication of a periodical journal, on the plan of the Friends' Library, as the best mode of supplying the wants of the Society. The plan met with general approbation, and the zeal and liberality with which Friends, in nearly every part of our country, then entered into it, is the best evidence how much such a remedy was needed, and of the desire to see it promptly and effectually applied. The editors entered upon their laborious duties, encouraged by the belief that they had the cordial support of their brethren, and the hope that the Society would derive permanent advantages from the work. Six volumes are now nearly completed, embodying an amount of reading, which, if the works had been published separately, would have cost more than three times the price which has been paid for the Library. A number of valuable ancient works yet remain to be published; beside several of more recent date, some of which have been printed before, and others are entirely new. These will probably occupy several additional volumes.

Since the conclusion of the first volume,

various causes have operated to diminish the list of subscribers; and perhaps none has had more influence than the pecuniary difficulties of the times. Owing to these, to deaths, removals, and other circumstances, the subscription has been gradually reduced, so as to render it necessary that some means should be adopted to increase it, if the work is to be continued. The volumes which are already published, serve to show its general character and execution, and sufficient time has elapsed to prove the benefits which are likely to be derived from it. Many Friends, some of whom have travelled extensively in this land, have expressed their sense of the advantages which have accrued from it, especially in giving to our young people a relish for our own literature, and making them acquainted with the religious principles and testimonies of the Society of which they are members, and the blessed results which the faithful maintenance of them fails not to produce. It has also been noticed that the monthly presentation of a moderate portion of such reading, has proved an advantage, inducing many to persevere in it, who would probably turn away from a large volume.

One of the objects of religious Society is the diffusion of sound moral and religious principles, not only within its own pale, but also amongst others; and perhaps there is no way in which this can be more effectually done, and at as small a cost, as through the medium of a periodical. It is believed that since the commencement of the Library, the writings of Friends have been more generally read, and their principles better understood, than for a long time previous. The present is a period when great exertions are made by different religious bodies to disseminate their views, and to attract our young people; and it can hardly be questioned, that one of the most likely means of preserving them from the influence of such efforts, is to endeavour to make them thoroughly acquainted with the doctrines and testimonies of our own Society, through the medium of its approved writings. In the six years which have nearly elapsed since the Friends' Library was commenced, many new families have been established, and many individuals have reached maturity, who are not among its supporters. There are also, probably, not a few other Friends, who, if properly applied to, would be willing to give it their aid, by becoming subscribers.

The editors wish to appeal to Friends in behalf of the work, and respectfully to solicit the aid of Preparative and Monthly Meetings, as well as interested members, in procuring such additional subscribers as will warrant them in continuing to incur the heavy expenditures which are necessary to issue the work. Friends who may be in possession of some of the works which are reprinted in it, and may therefore think it a needless expense to purchase them again, will do well to remember, that without their aid, it is not probable the Library could be sustained, and that their subscriptions are but a small annual contribution toward enabling their fellow-members in other parts of our widely extended country, to

enjoy the privilege of reading the writings of the Society.

With a view to encourage renewed exertions to extend the circulation of the Friends' Library, the editors propose that any Friend who may procure five subscribers, and collect and forward the money in current funds, shall receive a sixth copy for his trouble, instead of one for eight as heretofore.

Meetings or individuals, availing themselves of this offer, will thus obtain the work at a reduced rate.

Subscription, two dollars per annum, payable in advance.

In forwarding the names of subscribers, it is desirable that it should be clearly stated whether the work is to be bound, or in numbers. If bound, at what price; and if in numbers to be sent by mail, state the name of the post office, county and state, to which it is to be forwarded. The prices of binding will be,

Half-bound, in good sheep,	45 cts.
Full bound, do. and lettered,	55
do. do. and raised bands,	65
do. do. loose backs,	75

It is requested that the names of new subscribers may be forwarded as early as practicable.

WILLIAM EVANS,
THOMAS EVANS.

Philadelphia, Ninth month 15th, 1842.

From The Farmers' Cabinet.

AMERICAN TREES.

By JOHN PEARSON.

In Georgia, many black oak trees are 8, 9, 10, or 11 feet in diameter; 5 feet above the surface, we measured several above 30 feet girth, perfectly straight, 40 or 50 feet to the limbs. The trunks of the live oak are generally from 12 to 18 feet in girth, and sometimes 20; some branches extending 50 paces from the trunk on a straight line: and cypresses are there found from 10 to 12 feet in diameter, and 40 to 50 feet to the limbs.

In 1791, a yellow poplar grew on the lands of Charles Hillyard, Kent county, Del., 36 feet in circumference, very tall, and to appearance sound. McKensie says, in latitude 52° 23' 43" north, are cedars 24 feet in girth, and that canoes made of them will carry fifty persons. An alder seven and a half feet in circumference, measured forty feet without a branch. In 1785, about two miles from Morgan town, Virginia, a walnut tree measured nineteen feet in circumference, retaining its thickness well to the forks, about sixty feet.

In Harrison county, Virginia, a poplar tree was twenty-one and a half feet in diameter, five feet from the ground, and sixty feet to the branches: and a vine measuring near two feet in diameter.

In Lycoming county, Pennsylvania, the sugar maple is found four feet in diameter. A cherry tree, five feet from the ground, measures fourteen feet four inches round, and carries its thickness well, near sixty feet to the branches. A white oak, three feet from the ground, fifteen feet in diameter, and seventy

feet without a limb; some of the limbs were two feet six inches in diameter.

In Evesham, Burlington county, New Jersey, were three white oaks, the stump of one of them was eleven feet five inches in diameter, and fifty-nine feet to the forks: from it were made forty thousand merchantable barrel staves; it was three hundred years old, and to cut it, it was found necessary to weld two saws in length together. The second of these trees, four feet four inches from the ground, was upwards of twenty-seven feet in circumference, and sixty feet to the first fork. The third, at the same height from the ground, measured twenty-four feet round. The first of these trees was said to be perfectly sound at the heart.

In 1791, a hollow buttonwood tree, or sycamore, on the south-east side of the Ohio, fifteen miles from Pittsburg, four feet from the ground, was thirty-nine feet in circumference.

At Peach-bottom ferry, on the Susquehanna, was a poplar eleven feet in diameter; it was hollow, and a school was kept in it.

On Sandy-lick neck, Pennsylvania, was a pine tree 12 feet in diameter, and at 12 feet from the ground it divided into branches. On the south branch of the Potomack, was a sycamore, 9 feet in diameter. On the dividing ridge, which separates the waters of the Pymatung, or Shenango, from those which fall into Lake Erie, grew a white oak, which at 4 feet from the ground, was 24 feet round, and 40 feet to the first branches; and a Spanish oak about an equal size. A chestnut was upwards of 24 feet in diameter, at 3 feet from the ground. A poplar, 25 feet four inches in circumference, and a white pine about the same size.

A wild cherry, on the western waters, or those of Susquehanna, was supposed, by competent judges, large enough to make ten thousand feet of inch boards, exclusive of several large limbs, which would cut good saw logs.

A white pine grew on the Hudson, twenty-four feet six inches to the limbs, and five feet in diameter; and another near Le Boeuf, Waterford, Pennsylvania, thirty feet in circumference.

In Wayne county, Pennsylvania, are white oaks, white ash, and cherry trees, five feet in diameter, and from fifty to eighty feet in length; and white pine nearly seven feet in diameter, all remarkably clear of knots.

A black walnut, near the Muskingum, Ohio, at five feet from the ground, measured twenty-two feet in circumference; and a sycamore, near the same place, measured forty-four feet round.

In Crawford county, Pennsylvania, was a hemlock twenty-six feet round; and a poplar twenty-five feet, healthy, and likely to grow many years. Also a chestnut in Erie county, thirty feet round.

A poplar in Adams county, Pennsylvania, thirty-six feet round, and thirty or forty feet to the forks, appears perfectly sound.

In Brush valley, Northumberland county, a walnut tree twenty-two feet round, twenty-

five feet to the forks, perfectly sound to appearance.

On Norris's island, in the river Juniata, Pennsylvania, is a sycamore twenty-seven feet nine inches round; at five feet from the ground it divides into four forks, one of which measures fifteen feet nine inches in circumference, another ten feet six inches, and one eight feet in circumference.

In Springfield, Delaware county, Pennsylvania, is a sycamore, which in 1803, was nineteen feet six inches round, very thriving.

On an island in the Ohio, thirteen miles above Marietta, grew a tree, the stump of which, twelve or fifteen feet high, was standing in 1795; it was hollow, the circumference was about sixty feet, the shell two or three inches thick, diameter inside, upwards of eighteen feet.

An apple tree now growing (1807) in Upper Darby, Delaware county, Pennsylvania, measures ten feet four inches in circumference, sound and thrifty.

In Luzerne county, a white pine was felled, only fourteen inches in diameter, but measuring one hundred and twenty feet to the first branch!

A chestnut sapling in Chester county, Pa., made nine rail cuts, of eleven feet each; the but-cut made ten rails, the last cut made one.

In relieving the garrison of Oswego, one birch canoe came in, which measured forty-five feet in length, and seven feet in breadth.

A poplar grew near the Virginia head of Roanoke river, thirty-nine feet round four feet from the ground, about forty feet to the forks.

In Lower Chichester, Delaware county, Pennsylvania, a black oak tree was felled in 1790, which was eight feet in diameter.

In 1807, a hickory tree on the banks of the Ohio, measured sixteen feet eight inches in circumference, very lofty, and kept its thickness well. And an ash on the Mississippi, seventeen feet in circumference, and very tall.

In Vermont, a white pine grew six feet in diameter, and two hundred and forty-seven feet in height.

A white pine was cut at Dunstable, New Hampshire, in 1736, which measured seven feet eight inches in diameter.

In 1803, a person saw a white walnut tree near Lake Erie, only seven and a half inches in diameter, and sixty-three and a half feet to the first branch!

In Alleghany county, Pennsylvania, a white oak tree measured fifteen feet six inches round; a sycamore, thirty-three feet round, and perfectly sound; a sugar maple, fifteen feet round; a walnut tree, near Big Beaver, west of Ohio, eighteen feet six inches round; a thorn tree, in Mercer county, Pennsylvania, five feet round; a white oak, near the falls of Big Beaver, Beaver county, eighteen feet six inches round, sixty feet without a limb; and at that height, four feet in diameter. A Spanish oak on the east side of the Ohio, twenty-nine feet six inches round; and at John Hunter's, Newton township, Delaware county, Pennsylvania, is a chestnut tree twenty-seven feet in circumference. A walnut tree, in

Genesee, New York, twenty-one feet in circumference. A sugar maple, on the banks of Mahoning, Mercer county, Pennsylvania, sixteen feet eight inches round; and a poplar tree, between the Shenango and Neshannock, twenty-one feet in circumference.

THE FRIEND.

TENTH MONTH, 22, 1842.

On page 26 of our paper to-day will be found an address from the editors of the Friends' Library, accompanied by a minute of the Meeting for Sufferings of Philadelphia Yearly Meeting, in relation to the prospects for the continuance of that valuable work. It may be proper to state, that the address and minute have been read in all the Monthly Meetings of this city, (one excepted, which had not yet been reached,) and committees appointed to apply to such of their members who have not taken the work, and are of ability, for their subscriptions. This course, we understand, has also been pursued in most or all the other Monthly Meetings in our Yearly Meeting.

In Indiana we are glad to find the Meeting for Sufferings has promptly met the exigencies of the case, and issued the minute appended below. We also learn that at the late Yearly Meeting there, a sufficient number of the circular was directed to be printed, and a small committee nominated out of each Quarterly Meeting to take charge of them, and to have them forwarded to all their Monthly and Preparative Meetings. This is treating the subject in some degree commensurate with its importance to the essential interests of the Society; and we trust will be followed up in the same spirit by Friends of other Yearly Meetings.

At the Meeting for Sufferings of Indiana Yearly Meeting, held at White Water, Ninth month 27th, 1842.

The foregoing minute of the Meeting for Sufferings in Philadelphia has been read in this meeting; and we desire to encourage our members to become subscribers to the work, believing it to be a good one, and that its tendency will be to spread amongst our members, and others, a knowledge of our religious principles and testimonies. We therefore think it right again to recommend it to the renewed attention of our Monthly and Preparative Meetings, and to Friends generally.

Extracted from the minutes,

THOMAS EVANS, Clerk.

In volume seven of "The Friend," pages 197 and 202, will be found an account of what is called "Lady Hewley's Charity." In addition to the information there detailed of proceedings in the inferior courts, may be added the following *final* decision, which has been taken from a recent paper, and sent us by a friend.

Important Decision in a Religious Controversy.—The English House of Lords have recently made a final and somewhat singular

decision, in the long contested case, known to many of our readers as Lady Hewley's charity. This consisted of certain manors in York, left by Lady Hewley, in the time of Charles the Second, in trust to support "godly preachers of Christ's Holy Gospel," a phrase used at the time of her will, to designate protestant dissenters. In process of time the trust fell entirely into the hands of unitarians. Attention was drawn to the subject by the report of the Charity Commissioners, and a bill was filed in Chancery to dispossess the unitarians. The Vice Chancery and the Lord Chancellor decided against the latter. On an appeal to the lords, the opinion of the judges was taken, and they decided that unitarians do not come within the terms of the trust deeds. This decision is an important one, and, being final, will take from this denomination a fund important to its existence.

DYMOND'S ESSAYS.

It was our intention, when noticing the abridged edition of this work by Caroline M. Kirkland, (see page 16,) to have mentioned, that the book was for sale by Carey & Hart, of this city; also by George W. Taylor, at the office of "The Friend."

In giving insertion to the subjoined literary notice, any thing we could say in addition would seem to be useless. So far, however, as we are competent to judge, we do not entertain a doubt that the work is among the best, if not the very best extant for the purposes designed.

SMITH'S CHEMISTRY. The Principles of Chemistry, prepared for the use of Schools, Academies and Colleges. By Daniel B. Smith. Second edition, revised and adapted to the present condition of the science.

Just Published, and for sale by
URIAH HUNT, 101 Market street.

Recommendations.

October, 1842.

Uriah Hunt, Esq.—Dear Sir: The elements, or Principles of Chemistry, prepared by Daniel B. Smith, is a work of very great merit, compiled with great care, as regards its facts, and highly philosophical as respects its principles. The style is chaste, perspicuous, and concise, and the selection of phenomena judicious, and the rationale is treated in the simplest and clearest manner. I must congratulate teachers and professors on the appearance of the second edition of this creditable work so well suited to the learner, and so good a remembrance for the instructor. Nothing old that is of value to the general student, and nothing new that is of use to a proper comprehension of principles, are omitted. The whole work designates its author as one who has studied thoroughly, digested philosophically, and written clearly and comprehensively. Wishing your undertaking the success which it merits, &c.

(Signed) J. K. MITCHELL, M. D., &c.

Philadelphia, Oct. 7, 1842.

U. Hunt—Dear Sir: Feeling some interest in chemical text books, I have examined Smith's Chemistry with care, and do not hesitate to pronounce it one of the best I have hitherto met with, as it embraces a general view of the science in its present state, in a condensed and well digested form, which is better adapted to the uninitiated than a more ponderous volume. Respectfully yours,

(Signed) JAMES C. BOUTH.

Philadelphia, Oct. 15, 1842.

Mr. Uriah Hunt—Dear Sir: I have perused with great pleasure Smith's Principles of Chemistry, published by you. It is an excellent compendium of the

principles and most important phenomena of the science—well digested and explained in the simplest and shortest manner. It appears to me to be a very desirable addition to our list of American chemical treatises, and to be admirably adapted to the purposes for which it is prepared—that of a text book for lectures. With great respect, I remain yours,

(Signed) JOHN F. FRAZER.

West Town School.—Winter Term.

Suitable conveyances will be provided as usual for the return of the children to the school on Sixth-day, the 28th inst., to leave the Stage Office, Pennsylvania Hotel, in 6th street, below Arch, at 8 o'clock in the morning.

To prevent disappointment, it is particularly requested, that the names of those who wish to avail themselves of this opportunity, be entered, on or before the 27th inst., in a book left at the office for that purpose.

HUGHES BELL.

WHITELAND BOARDING SCHOOL FOR GIRLS.

The winter session will commence on Second-day, 31st instant. The studies during the past year have been arithmetic, algebra, geometry and trigonometry; physiology, chemistry, natural philosophy, botany, rhetoric, and the other usual branches of an English education; also the Latin language.

The number of scholars is limited to eleven boarders, and four day scholars. The terms are \$70 per session, payable quarterly in advance. Application for the next session should be made early to Yardley Warner, Warren Tavern, P. O., Chester county, Pa., or John C. Allen, 180 south Second street, Philadelphia.

FOR SALE.

A complete set of "The Friend" can be had, at a low price, by early application at the office.

A Female Teacher Wanted,

At New Garden Boarding-School, to take charge of the female department, at the beginning of the winter session, which will commence the 26th of Eleventh month. Application may be made to Joshua Stanley, Centre, P. O., Guilford co., N. C.

DIED, in Richmond, Indiana, the fourth of Third month last, LAMAR, wife of Benjamin Dugdale.

—, on the 4th instant, in New York, ELIZABETH WOODWARD, aged 66 years. Through the course of many years she evinced a warm attachment to the Society of Friends, and a strong adherence to its doctrines. She had been visited with many afflictions and very close trials; and on the approach of death, one of her friends remarked, she believed they had been sacrificed to her; to which she replied, she had not had one too many. She appeared sweetly to acquiesce in the Divine will respecting her saying, "Not my will, O Lord, but thine be done." One of her last expressions was, "bless the Lord, O my soul, and forget not all his benefits."

—, on the morning of the sixth instant, JAMES VAUX, a member of Philadelphia monthly meeting, in the ninety-fourth year of his age.
—, at his residence, near Germantown, Philadelphia county, on the evening of the 13th inst., SAMUEL MASON, a member of Frankford Monthly Meeting, in the 77th year of his age.

Selected for "The Friend."

THE BARCLAY FAMILY.

Extracted from "An Account of Friends in Scotland. By JOHN BARCLAY."

(Continued from page 23.)

"Previous to quitting London, Robert Barclay had an interview with the king, which shall be described in the words of his grandson. 'At this time he took his last leave of the king, for whose apparent misfortunes he was much concerned; having, as my grandmother informed me, several times discoursed with him upon the posture of affairs at that juncture, about settling the differences likely to arise; and sometimes agreeable resolutions were taken, but one way or other prevented from being executed. At their parting, being in a window with the king, where none other was present, who, looking out, said, The wind was now fair for the Prince of Orange coming over; upon which my grandfather took occasion to say, It was hard that no expedient could be found to satisfy the people; to which the king replied, That he would do any thing becoming a gentleman, except to part with liberty of conscience, which he never would while he lived.

On his return home, Robert Barclay spent the remaining two years of his life in much retirement, chiefly at home, enjoying the esteem and regard of his neighbours, the comforts of domestic society, and a doubtless partaking also, in good measure, of a soul-sustaining evidence of Divine approbation. In the year 1690, he accompanied James Dickenson, a minister from Cumberland, in a religious visit to some parts of the north of Scotland: coming to Ury, from a meeting at Aberdeen, he immediately sickened, being seized with a violent fever, which continued upon him about eight or nine days, when it pleased the Lord to take him out of this world, to a kingdom and glory that is eternal.

James Dickenson was with him at the time of his illness. It was a solemn season: and as he sat by him, the Lord's power and presence bowed their hearts together, and Robert Barclay was sweetly melted in a sense of God's love. Though much oppressed by the disorder, an entirely resigned, peaceful, and Christian frame of mind shone through all. With tears, he expressed the love he bore towards "all faithful brethren in England, who keep their integrity to the Truth," and added, "Remember my love to Friends in Cumberland, at Swarthmore, and to dear George, [meaning George Fox.] and to all the faithful every where; concluding with these comfortable words—"God is good still; and though I am under a great weight of sickness and weakness as to my body, yet my peace flows. And this I know, that whatever excercises may be permitted to come upon me, they shall tend to God's glory and my salvation; and in that I rest." He died on the 3d of the Eighth month, then called October, 1690, in the 42d year of his age: the remains being attended to the grave in the family burial-place at Ury by many Friends, and others of the neighbourhood.

"The following faithful delineation of the character of 'this worthy young man of God,'" as William Penn styles him, may be fresh to many readers; but is worthy the repeated attentive perusal of those who claim connection with the Society of Friends, especially among the younger classes. To adopt the language and motives of the same writer, William Penn, on the like occasion,—"For their example and encouragement," is this account given, "who have or hereafter may receive the eternal Truth, as well as for a testimony to the power and goodness of God in raising him up to his church." It is prepared from documents, put forth by those cotemporaries of Robert Barclay, who knew him well, and appears in the pages of "A short account of his Life and Writings."

"He was distinguished by strong mental powers, particularly by great penetration, and a sound and accurate judgment. His talents were much improved by a regular and classical education. It does not, however, appear that his superior qualifications produced that elation of mind which is too often their attendant: he was meek, humble, and ready to allow others the merit they possessed. All his passions were under the most excellent government. Two of his intimate friends, in their character of him, declare, that they never knew him to be angry. He had the happiness of early perceiving the infinite superiority of religion to every other attainment; and Divine grace enabled him to dedicate his life, and all that he possessed, to promote the cause of piety and virtue. For the welfare of his friends, he was sincerely and warmly concerned; and he travelled, and wrote much, as well as suffered cheerfully, in support of the Society and the principles, to which he had conscientiously attached himself. But this was not a blind and bigoted attachment. His zeal was tempered with charity; and he loved and respected goodness wherever he found it. His uncorrupted integrity and liberality of sentiment, his great abilities, and the suavity of his disposition, gave him much interest with persons of rank and influence; and he employed it in a manner that marked the benevolence of his heart. He loved peace; and was often instrumental to settling disputes, and in producing reconciliation between contending parties.

"In the support and pursuit of what he believed to be right, he possessed great firmness of mind, which was early evinced in the pious and dutiful sentiment he expressed to his uncle, who tempted him, with great offers, to remain in France, against the desire of his father: 'He is my father,' said he, 'and must be obeyed.' All the virtues harmonize, and are connected with one another: this firm and resolute spirit in the prosecution of duty, was united with great sympathy and compassion towards persons in affliction and distress. They were consoled by his tenderness, assisted by his advice, and, as occasion required, were relieved by his bounty. His spiritual discernment and religious experience, directed by that Divine influence which he valued above all things, eminently qualified him to instruct the ignorant; to reprove the

irreligious; to strengthen the feeble-minded, and to animate the advanced Christian to still greater degrees of virtue and holiness.

"In private life he was equally amiable. His conversation was cheerful, guarded and instructive. He was a dutiful son; an affectionate and faithful husband; a tender and careful father; a kind and considerate master. Without exaggeration, it may be said, that piety and virtue were recommended by his example; and that, though the period of his life was short, he had, by the aid of Divine grace, most wisely and happily improved it. He lived long enough to manifest, in an eminent degree, the temper and conduct of a Christian, and the virtues and qualifications of a true minister of the gospel."

Extracts from Chapter 16—1694. Narrative of Peter Gardiner's visit to Friends in Scotland.

"In the year 1694-5, the Friends of Scotland were visited in the love of the gospel by Peter Gardiner, a messenger of very rare and peculiar stamp, one who had evidently been given, in a large measure, to drink into the pure streams of apostolic times. With regard to his movements among Friends in that kingdom, we have but a few scattered particulars. The first to be adduced, relates to his visit at Aberdeen, and is mentioned by the Friends there in the following terms:—

"We had at this Monthly Meeting, 3d of Eleventh month, 1694-5, the acceptable and comfortable visit of two English Friends, Peter Gardiner, in Suffolk, and James Leech, in Berwick." At the next Monthly Meeting there is a more extended notice of the former of these, by way of testimony to the goodness of the Lord, in thus favouring his poor instrument, and the congregation at large. "Our dear friend, Peter Gardiner, mentioned to have been at the last Monthly Meeting, was eminently attended with a singular gift from God, in travelling for, and bringing forth several young plants among Friends' children, into a public ministry, about the middle of last month; particularly Robert Barclay, Robert Gerard, and Margaret Jaffray, whose mouth was first opened: as well as he was the instrument of awakening several other young ones by a very tender visitation, which yet continues among them. And, O that it may continue, and they in the sense of it, to the end of their days! As also, about this time, the blessed God of our life was graciously pleased to give us a new, fresh, and large visitation, in abundantly pouring out his Spirit and Life among us in our gatherings; and some more mouths were opened among elders, particularly dear John Forbes, of Aquorthies, as also Jane Molleson.

"A confirmation of the above may be seen in the language of the Friends of Ury meeting, on the like occasion. They speak of Peter Gardiner as being 'an honest and faithful man, of a weighty and discerning spirit.' He had great service for Truth heraway, with good success in several places, particularly at Aberdeen, and Ury, and Montrose, where many were wonderfully tendered and broken before the Lord, and

several mouths were opened in testimony and prayer; particularly at Aberdeen, Robert Gerard, James and Timothy Forbes, and Margaret Jaffray; at Ury, Robert and David Barclay, and their sisters, Christian and Catharine, their aunt Jane Molleson, and Joseph White; at Montrose, Jane Bettie, wife of Robert Bettie."

In further illustration of the truth and import of the last mentioned circumstances, it is pleasing to be able to produce an interesting, though rough draft of this devoted labourer's services in the neighbourhood of Ury;—but especially in the family of "the Apologist," whose widow then resided on that estate, with her seven children, the eldest of whom (Robert) has already been spoken of. It will not have escaped the recollection of the reader, how beautifully George Fox, in his sympathetic address to this bereaved widow,—after setting forth the consolations which flow from an union with the Lord, as the Husband and Father of his people, endeavours to stimulate her to the day's work, to put on his strength, and to hope for his blessing on a faithful discharge of her duty as a spiritual nursing-mother over her household. Indeed, he goes further; and subjoins his fervent prayer, that her children may be established upon the Rock, Christ Jesus, and thus be favoured of the Most High, through the fervent exercise of their surviving parent. But, in proceeding to describe the successful issue of such labour, it may be well to pause—and hold up to view one means, among others, which she used, by way of laying open the ground of the hearts of her tender offspring to the genial rays of Divine Light. We are informed by a Friend, who, about this time, passed several days under her roof, that "when her children were up in the morning, and dressed, she sat down with them before breakfast, and in a religious manner waited upon the Lord;" "which pious care," he adds, "and motherly instruction of her children when young, doubtless had its desired effect upon them; for, as they grew in years, they also grew in the knowledge of the blessed Truth; and since that time, some of them are become public preachers thereof."—J. Graton's Life, 1823, p. 114.—Thus cherished and watered did Peter Gardiner find this group of young "olive plants," when he entered their abode.

"Upon the 16th of the Eleventh month, 1694, it pleased the Lord to send him to Ury; having come by Aberdeen, Kinnuck, and also Kingswells; in which last place he was made instrumental in the Lord's hand, in bringing forth Andrew Jaffray's eldest daughter in a public testimony. Afterward, in a meeting at Jane Somerville's, at Aberdeen, he was under a great exercise, and said, He felt the Life stopped in some there, and could not get forward, until the Seed was at liberty; after which, he was again brought forth in a living testimony, to the refreshment of all the meeting.

"When he came to Ury which was on the third of the week, Andrew Jaffray, David Wallace, and Robert Gerard accompanying him from Aberdeen,) he had a meeting there

on Fourth-day. From thence he went to Stonehaven on Fifth-day, being accompanied by most of them of Ury; and there he and Andrew Jaffray had, each of them, a good opportunity among the people that came into the meeting. From thence, we came that night to Springhall, [a house on the estate of Ury;] and had there a good meeting; only he said, He felt the Life stopped in some there, who would not give up to the Lord's requirements. The same night, after supper, he had a blessed opportunity with Robert Barclay, David and Patience Barclay, John Gillie, David Wallace, and Robert Gerard, where we were all so mightily overcome, that we were made to cry out; and Robert Barclay [aged 22 years] was opened in a few living words of exhortation to the young generation there present, which reached and melted our hearts in a wonderful manner. He said, It was himself, who had occasioned the Life to be stopped in the foregoing meeting, by not giving up to the Lord's requirements; and so, he concluded in a few living words of prayer. After this they retired to rest. Robert Barclay and Robert Gerard had a remarkable comfortable night, neither of them minding sleep much. Next day, which was Sixth-day, we had a blessed meeting among the children; where Christian Barclay, the younger, [aged 14 years] had her mouth opened in prayer, to the refreshment of us all. That same day, we had a more general meeting at Ury; where Friends at Stonehaven, and those also about Ury attended.

"On the Seventh-day, we had another blessed morning meeting among the children; and the First-day of the week following, we had a good meeting, about the middle of the day, where there was more people than usual; and Robert Barclay bore a living testimony among them. Life so went along with him in it, that it reached the hearts of many of them, and astonished others; his testimony being much to this purpose:—"That the Lord had given them line upon line, and precept upon precept, one visitation after another, to the reaching of many of them; exhorting them to take up the cross and despise the shame, and so become fools for Christ's sake; that thus, they might think nothing too dear or near to them, in comparison with Him. And further he told them, he believed it would be the last visitation of the Lord to some of them; and advised them to turn in time, before it was over; for the Lord had now raised up the third generation to bear a testimony for his Truth among them in that place. In that meeting was also his aunt, Jane Molleson's, mouth opened in a few words of testimony. That same night, we had a blessed meeting at Springhall, where David, [aged 12 years,] Catherine, [aged 16 years,] and Christian Barclay, the younger, bore, each of them, a testimony to the Truth; yet, notwithstanding all this, our friend, Peter Gardiner, could not obtain ease, but felt the Life stopped in one there, and at last named the person, and desired him to clear himself; and so John Chalmers, their school-master, [aged about 19 years, afterwards an acceptable minister in Dublin,] stood up, and said a

few words by way of testimony. Then Peter ended the meeting in prayer, and came away easy. That same night, we had a good little meeting together in the school-room. Next morning, he had his farewell meeting at Ury; and so he, together with Robert and David Barclay, took his journey. But as we were parting at the end of the garden, Robert Barclay had some living words, by way of testimony, to those who accompanied us there.

"We came to Montrose that night; where, after we had rested awhile, we had a little meeting. Next morning we had a meeting among ourselves. About the middle of the day, we had a meeting of all the Friends of the town; and some other people came in: both Peter and Robert Barclay preached on that occasion. We had also another meeting that night, where Peter fully relieved his mind. Robert and David Barclay both declared the Truth among them; also John Gillie had some words of prayer. The substance of the testimonies borne in that meeting, were much to this purpose:—"That none should sit down in Zion at their ease, but that they should travail for the prosperity of the Truth in themselves and others; and that none should love the world or the things of it too much; nor be covered with any other covering than the Spirit of Truth; and that a profession of the Truth would not do, till persons came to the life, and possession of it." Next morning, we had a blessed farewell meeting; and so parted from each other in much tenderness of heart. Peter Gardiner, David Wallace, and their companion went towards Edinburgh.

"After they were gone, Robert and David Barclay, John Gillie, and Robert Gerard, had a precious meeting together, where Robert Bettie and his wife were present. They returned to Ury that night, a little after nine o'clock. Next day, we had a blessed meeting among the children. The day following, being the 25th of the same month, we had a glorious meeting, where Patience Barclay [aged 19 years] was opened, both in testimony and in prayer, to the refreshing of all our hearts. We held another good meeting among the children the day after, where James Forbes, being then at Ury, had some words of testimony.

"And so, the Lord God, as he hath begun a good work, will carry it on, if we be faithful to him, over all that the enemy or his instruments can do to hinder it. Oh! that we may think nothing too dear to part with, for Him; but that we may give up all freely for Him, if He please to make use of any of us as instruments in his hand;—and that our eye may be unto Him, and so abide faithful unto the end; which will be of more value than all the perishing pleasures and transitory enjoyments of this world."

The foregoing account carries with it every appearance of having been drawn up by one of the parties in these memorable opportunities, most probably Andrew Jaffray; but on this point, as it seems not easy to be determined, there is no further occasion to dwell. With regard to the application of these facts to our own day, and individual experience, it may truly be said, "This is the Lord's doing,

and it is marvellous in our eyes." Do we not see in the accomplishment of one of the most prominent among the standing miracles foreordained respecting these gospel times? "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy,—and on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy." Acts 2. 17, 18. And again, another ancient language which has equal reference to more modern periods:—"Out of the mouth of babes and sucklings, thou hast perfected praise." Mat. 21. 16. It is hoped, however, that none will be inclined, in perusing the above statements, to cast these things from them; taking up the cheerless and unedifying conclusion, that these "marvellous things" do not concern them. For, assuredly, "those things which are revealed, belong unto us and unto our children." The example of such as have listened, and heard, and answered the call of the Lord, to give up their hearts to his disposal and direction, that he may work in or by them, altogether according to his own good pleasure,—most certainly these examples speak forth the inviting language. Follow us as we have followed Christ: they form one link in that chain of evidence, in mercy continued down, even to us of the present age, through the long line of patriarchs, prophets, and believers of every degree,—that God is most favourably inclined, to draw near, and to dwell with all who diligently seek Him,—that he will richly reward them, even in this life, with the lifting up of the light of his countenance,—that he will dignify all who trust in and obey him, with the manifestations of his love and power, and even make them, in one way or another, instruments of his glory for the good of souls.

(Extract to be continued.)

For "The Friend."
SUSANNA LIGHTFOOT.

The Manchester and Stockport Tract Association have published a very interesting account of this favoured minister, with the following title, which shows the sources whence the information concerning her was derived: "An Account of the Religious Experience, and some of the trials of that faithful servant and minister of the gospel, Susanna Lightfoot; with particulars of her last illness and dying sayings. Compiled from the testimony given by Friends in America, and from the minutes kept by her husband, and an intimate friend, who attended upon her." This tract has been placed in our hands by a kind Friend, and we gladly embrace the opportunity of laying it before our readers. Few have been placed in more trying situations, in respect to worldly matters, than was this dedicated servant in the early part of her married life—and the light of few, indeed, have shined with so steady a lustre under all circumstances. Oh, that it would please Him, in whose hands are the issues of all things, to send forth more such labourers into his vineyard!

The account is as follows:—

Susanna Lightfoot (according to the account given by Friends of Uwehlan Monthly Meeting, in Pennsylvania, in their testimony concerning her) was born at Grange, in the county of Antrim, in the North of Ireland, the 10th of the First month, (old style), 1719–20: she was descended of religious parents, professing the Truth,—John and Margaret Hudson. Her father dying in low circumstances when she was young, she was placed out by her mother to earn her living by her own labour, who nevertheless sought a portion in the Truth for her daughter, esteeming it the best riches; and lived to see the desire of her heart, in that respect, in a degree accomplished: for the tendering visitations of Divine love being mercifully extended to this, our dear Friend, early in life, she happily closed in therewith, and witnessed an advancement in piety and godliness. Such was her love of the Truth, and zeal for the attendance of meetings, when young, that she would go many miles on foot to them; and being an honest servant, laboured hard to make up the time to her employer. In these times, her cup was often made to overflow with the goodness of the Lord to her soul; which she has frequently been heard to speak of with tenderness of spirit, for the encouragement of servants and others in low circumstances; and that the rich and full, who have horses to ride on, and are blessed both with the necessities and conveniences of life, might prize their time and privileges, and bring forth fruits adequate to the favours conferred on them.

A dispensation of the gospel was committed to her to preach, to which she gave up in the *seventeenth year of her age*; and we have reason to think, she grew therein as a willow by the water course: for in the exercise therefore, with the unity of her Friends at home, she went over to America, with Ruth Courtney, in the latter part of the year 1737, and paid a religious visit to Friends generally on that continent, we believe to good satisfaction.

From a valuable minister and cotemporary, who was visiting meetings in Ireland, in the neighbourhood where she resided, we have the following account of her:—"I was accompanied by my dear friend, Susanna Lightfoot, then Hatton, to such meetings as she could get out to attend. The work of the Lord appeared to me to be deeply rooted in her: I was much affected with her inwardness, fervency, and tenderness of spirit out of meetings, as well as her awful utterance in meetings.

"In 1742, she married Joseph Hatton, a linen-weaver. She had twins at her first confinement, and had them both to nurse herself. Robert Richardson, coming to the half year's meeting at Dublin, collected from a few Friends about 30*l.* for herself and husband, which enabled them to open a huckster's shop in Lisburn. Whilst she was capable of attending it, the shop seemed likely to do well; but, again having twins, and being obliged to nurse them both herself, she was prevented attending to the business. As soon as she could inspect the state of her affairs, she found them neglected and impaired, which

fixed such a weight on her mind, that she went herself to the creditors, and desired them to come and seize what was left, hoping there would be, as yet, enough to pay them, but thinking there would be little or nothing over. Hereupon, a Friend in Lurgan, who had about a three-years' unexpired lease of a little land, with a cabin upon it, at a moderate rent, out of regard to her, offered her the remainder of his lease; which she accepted. Hitherto then, in a poor plight, they removed. When I was in Ulster, in 1749, their time on this spot was almost expired: I was often at Lurgan on this journey, passing and repassing, and I daily went to see her, and always thought I got good by it; I ever found her in such an excellent frame of mind. Her husband kept two looms going, and she kept two cows, and they saved a little money; but seeing no prospect of any land to be taken thereabouts, except at an exorbitant rent, they both concluded, to remove themselves and children to America; and while I was there applied for a certificate: but divers Friends were so affected with the thoughts of her leaving them, that they contributed their cares and endeavours to get her resettled amongst them. Yet future trials and troubles were to attend her. Sometimes she had not a bit of food for herself or her children, nor a farthing to procure any; but when reduced to the last extremity, and ashamed to make her case known, sudden relief would come in from one quarter or other. Besides, she underwent harsh and severe persecution for that testimony to plainness, against pride, and the violation of our Christian testimony, which was required of her as a duty. Through all these things she grew brighter and more excellent in her ministry. Her situation continued in this destitute way, until it was discovered by Friends of Leinster and Munster, on a national visit. She had then several invitations; but her way opened for them to go to Waterford, whither she was assisted by her friends to remove herself and family. She left Ulster, much regretted by the religious part of Friends in that Province, amongst whom she had been a bright and excellent instrument. Not one in those large meetings rose up with that Divine authority and dignity that she did. In this journey, I was at two Province meetings in Lurgan, after which Robert Richardson and I went to see Susanna; we found many Friends of the better sort in her cabin; a sweet silence arose amongst us; after which she preached the gospel to us with such penetrating energy, that there were few, if any, dry eyes present. After her coming to settle in Waterford, she visited Carlow, Mountmelick, &c. &c. A Friend put four guineas into my hand, and desired me to present her with them, which I did; but she refused to accept them, telling me, she had others offered before in that journey, but *durst not receive them*, being under no present necessity. Her children grew up, and many Friends conceived such an affection and esteem for her, that her sons were readily taken as apprentices gratis; and her daughter, or daughters, brought under the care of another Friend, in good circumstances."

In the year 1759 her husband died, after which, a Friend of Waterford dying, left her 15*l.* per annum during her life; and in 1760, being constrained by the love of Truth, and having the concurrence of her friends at home, and of the meeting of ministers and elders in London, she entered on a second visit to America, which for many years had rested weightily on her mind. In the Ninth month of the same year she arrived, and visited Friends' meetings generally throughout that continent, as far south as Charleston, in South Carolina, and to the eastern parts of New England, to the comfort and satisfaction of Friends, leaving seals of her ministry in many places; and after a labour of upwards of two years, embarked for England.

In the summer following she visited Munster Province in Ireland. On the 25th of the Ninth mo., 1763, she was married to our friend Thomas Lightfoot; and continuing fervent in spirit for the discharge of her religious duties, finished her visit to that nation by midsummer following.

In the beginning of the Eighth month, 1764, she embarked at Cork with her husband and family, for the purpose of settling in America, and arrived in the Ninth month following; from which time she belonged to Uchelun Monthly Meeting, in Pennsylvania, whereof she was a valuable member. Beside other religious services, she was engaged in the love of the gospel, to visit many of the meetings of Friends, of that and the adjacent governments, also the neighbouring Yearly Meetings: and in the year 1774, went into New England, with Elizabeth Robinson, from Great Britain; in which visits her company and services were weighty, strengthening, and establishing to Friends. At divers meetings, previous to the breaking forth of the American war, she had, in an awful manner, to proclaim the approach of a stormy day, which would shake the sandy foundations of men; and many of the formal professors of our Society should be blown away. The last journey she took was to the Yearly Meeting at Third-Haven, in Maryland, held in the Sixth month, 1779, wherein deep wading and wasting exercise, with feebleness of body was her lot.

Soon after her return home, a fit of illness contributed much to the breaking of her constitution; but the balm of sweet peace of mind was still her comfort and support. She recovered, so as to get abroad again to her own and many other meetings about the country, and to the Yearly Meeting in Philadelphia, though in a weak state of health. The last meeting she attended was the select meeting at Uchelun, the 27th of the First month, 1781, under increasing weakness of body, but to the comfort of Friends then assembled.

She was an excellent example of steady waiting upon the Lord in silence, and out of meetings solid and grave in her deportment, instructive and weighty in conversation, watchful over her own family for their good, bearing her testimony against wrong things in them, as well as others; of a discerning spirit; and when her lot was cast in families as well as meetings, was often led to feel for and

sympathize with the hidden suffering seed. Having passed through the deep waters of affliction herself, her eye was not unused to drop a tear for, and with others in distress, either in body or mind, and she rejoiced in comforting and doing them good.

(To be continued.)

For "The Friend."

SCRUPULOUSNESS OF CONSCIENCE.

A letter written by John Pemberton while in England, conveys valuable counsel on the prosecution of trade, and presents an instance of integrity, and scrupulousness of conscience in using the property of another, worthy of imitation. For want of regarding the limitations which the Truth would prescribe, it faithfully listened to, many lay the foundation for inextricable difficulty, when adversity overtakes them; but the watchful disciple of Christ, pursuing his honest avocation with an eye to the glory of God, has good ground to believe, that he will be preserved, and that His blessing who provides for the ravens, will attend him.—Men are variously qualified for the pursuits of trade; some are capable of managing much more extensive concerns than others, and perhaps be no more cumbered or involved in a worldly spirit; yet great riches and great trade have always been a burden to the heavenly-minded Christian. When men fall into embarrassment, it can often be traced to a covetous disposition, not satisfied with such a proportion of business, which a due regard to their ability and the counsel of divine Wisdom would have limited them to. They may also neglect their business, as they neglect other duties, and indulge in expenses which their means do not warrant; all which would be regulated, and the consequent perplexities avoided, were they sincerely concerned to live in accordance with the Divine will, and scrupulously to regard the requisitions of strict justice. He who knows the end from the beginning, and what is proper for his rational creatures, in all their various conditions, would restrain the grasping, avaricious spirit, and guide his children with reference both to their present and future welfare. "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." Some men in large and profitable trade, despise the concerns of the man of small business; and not unfrequently measure his importance and their own, by the amount of trade in which they are engaged; while to place himself upon a level with the great trader, the small capitalist is tempted to engage in enterprises which neither his means nor skill would justify. But how often are the conditions of men reversed!—the great man of this world, or his children, reduced to poverty, while he who pursues business on Christian principles, and governs his life by the hope of eternal salvation, has his basket and his store blessed and moderately increased, so that he wants nothing, and often has wherewith to feed the hungry and clothe the naked. Such attain the summit of terrestrial happiness—peaceful in the enjoyment of the favours of a

beneficent Providence, and full of hope of a glorious immortality, as they are daily filling up the measure of social and religious duty.

The letter alluded to is taken from the Memoir of John Pemberton, compiled for the sixth volume of the Friends' Library, and which occupies over a hundred pages of that valuable work. It is as follows.

"Sunderland, Fourth month 22nd, 1786.

"Dear friend D. S.—The disreputable and unjust conduct of ———, I am persuaded, must give thee and every sensible judicious Friend, much pain: not only unjust in betraying the confidence placed in him, and making use of the property of others without their knowledge or consent; but very inconsistent with the holy, pure principle we profess, which leads to self-denial; and these whose minds are bounded by this principle, do experience it to limit, respecting worldly pursuits: though, lamentable it is, that many among us are burying their talents in the earth, and eagerly grasping after worldly treasure. The Lord, in great wisdom, sometimes sees meet to blast the expectation of these, that others may be warned to guard against the snares of the world, and an ambitious craving mind. Religion leads to a proper industry; but it teaches to avoid surfeitings, cares, and that our chief concern be to lay up treasure in heaven—to seek above all, the peace and favour of God; which must be by loving him with all our heart, and being faithful to the manifestations of his light, grace and truth.

"When I was at N——, and lodged at ———, I was often uneasy; and at divers times spoke to him respecting the multiplicity of his engagements, urging him to bring his affairs into a narrower compass: though I did not apprehend he was so variously engaged, or in so deplorable a condition. But, as it proves, that while at his house, both before I entered Scotland, and since my return, I was entertained at the cost of others, and not eating his bread; I am most free, to calculate, as nearly as I well can, what it might amount to, and request thou wouldst present the sum to the assignee, to be joined to what may otherwise arise towards paying his creditors. Thou knowest that we, as a religious society, have always pleaded for just dealing, equity, and truth. And as I came from my native land under a sense of duty to Almighty God, and from love to mankind, to promote, as the Lord might see meet to enable me, righteousness and truth in the earth, so I wish to manifest, by my conduct, in all respects, that I am sincere. If this is not thought sufficient, please to add, and I will repay thee.

"Thy affectionate friend,

"JOHN PEMBERTON."

The amount thus directed to be paid to the assignee, was seven pounds ten shillings sterling.

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The Impropriety of CAPITAL PUNISHMENTS.

The Committee appointed to examine and report upon a printed Sermon, entitled "The Law of God with respect to Murder, preached in the Second Presbyterian Church in the City of Philadelphia, on the 23d of January, 1842, by Cornelius C. Cuyler, D. D., the Pastor of said Church," report, that

They have attentively read and considered the Sermon referred to them, and proceed to lay before their constituents the reflections to which it has given rise. The committee are aware that several clergymen of Philadelphia, have made the subject of capital punishment, the theme of pulpit discussion; but as the various discourses, except the one now under review, were addressed to particular congregations, and as oral lectures may be misquoted and misunderstood, it would neither be proper nor fair, to make them the subjects of written criticism. But as the sermon bearing the above title, has been formally laid before the world in print, it is within the legitimate scope of commentary from this body. Besides, as a gospel minister has chosen to discuss the foundations of a human law, and to arraign the principles, if not the motives, of those who are opposed to its continuance, it is necessary that his arguments be canvassed, in order to see if the body by whom your committee are appointed, should proceed further in the prosecution of the object for which they were organised. If C. C. Cuyler's views be well founded, the Committee of Twenty-five should at once be dissolved; because, forsooth, the sermon places them in an attitude of bold defiance to Divine authority. It is, therefore, a duty to ponder the positions of this discourse—a duty, which, it seems to your committee, this body could not choose to forego.

As this sermon has been selected for publication, it is right to presume that it contains all the Scriptural grounds of opposition to a repeal,—that it embodies the whole biblical argument of our opponents. If then it should be found that there is nothing in the sermon which can prove a stumbling-block to the sincere and pious Christian, nothing contended for that it is not capable of the easiest and

most satisfactory reply, this body would feel emboldened by the belief that the Bible is with them, to increased activity, to stronger and more decided efforts in their benevolent enterprise.

C. C. Cuyler, in his preface, announces the reasons which induced him to preach upon the subject,—a subject which he admits "has very seldom been discussed in the pulpit." He says, "it was in consequence of a strenuous effort to obtain the repeal of all those statutes of the Commonwealth which contain the penal sanction of death." He goes on to observe, that he was "deeply persuaded that no human legislature had any control over the subject so far as the crime of murder is concerned, and that the repeal of the law would be *offensive to God, and unsafe for the community.*" His objects then in the preparation of this sermon were two-fold. He wished to convince his hearers, 1st. *That the rescission of the law imposing death would be offensive to God;* and 2d, *that it would be unsafe to the community.*

That which C. C. Cuyler has treated last, the committee beg leave to consider first; not because it is of primary consequence, for nothing, the committee think, can be placed in competition with the commands of deity; but because they would first remove every consideration which might cloud the clear conclusions of the mind on the principal question. They would bring to the biblical problem an unbiased and unprejudiced sense of right and truth, not swayed on the one side by a partial or *spurious* benevolence, so denominated by the doctor; nor on the other by a reflection which is more likely to affect the mental equilibrium, that the retention of the death punishment is *essential or important* to the public safety.

Now the committee have no wish to intimate that C. C. Cuyler, in stepping aside from his accustomed path, did more than what he sincerely and honestly conceived to be a duty. As no motive but a good one can be imputed to him, they will not throw back any part of what he has, in the ardor of his feelings, erroneously ascribed to this body. Among the Romans a *circus crown* was the reward of him who saved the life of a single citizen, but the crown that some are disposed to yield to us for the honest effort to save the lives of numbers, is the crown of countenancing and dispragement. The profession and character of C. C. Cuyler exempt him from every arraignment of motive, intention, or act. What may be said in the progress of these strictures, will refer only to the abstract opinions of one, whom, personally, we would treat with all proper respect.

The question, whether this punishment may

be repealed *with safety to the community*, is one for which C. C. Cuyler's studies have not qualified him, so accurately and comprehensively to judge, as that which is embraced in his text. We entirely agree with him that it is not proper for man to legislate against the revealed will of God. "His mind clearly made known," he justly observes, "is an end of all debate." (p. 25.) The difficulty consists not in yielding assent to this unquestioned truth, but in ascertaining what are the revelations of His will. But before we seek to know this, in regard to the *shedding of blood*, let us examine the arguments by which the idea is sustained, that a repeal would be followed by consequences so calamitous and frightful as to endanger the social security. We profess not to be of those who would rudely tare away the moorings or remove the restraints by which society is guarded; nor would we cut asunder those bonds which hold the social edifice together. We would by all judicious, certainly by all *moral* means, multiply and strengthen these outward restraints.

We subscribe to the truth of C. C. Cuyler's remark, that the present times are sadly deficient in religious morality, and that "so frequent and enormous have been the abuses of trusts, that history scarcely furnishes a parallel." (p. 28.) But does not the fact that these violations of honour and honesty go almost unwhipped of justice, at least afford presumptive evidence that our penal law, as it now stands, is unsuited to the present age? Circumstances have greatly changed since the criminal code was revised, with a view to adapt it to the state of mankind. Is it just to consign to imprisonment the petty thief who perhaps under the pressure of want, appropriates to himself an article of necessity, while subtle fraud and covert villany which bring extensive ruin in their train, may be refined into a science, and practised under a thousand disguises, with impunity? Is not this losing the sense of right? Is it not confounding the grades of crime? Well may we exclaim with Cato, "The private thief spends his life in chains, the *public plunderer* glitters in gold and purple." But the condition of the world is different, in other respects, from what it was when physical torture was necessary, if death ever was essential to prevent or punish crime. Though acts of violence sometimes occur, and the present century has witnessed many instances of unspeakable horror, yet the mass of the community throughout the greater part of Christendom, the general state and tendencies of society, are not characterised by the violence which distinguished former ages. The moral sense, though dormant or obscured, still exists, and is capable of being brought out from its apathy and repose. It is not

necessary that the law should present the frightful visage of a remorseless executioner, with his uplifted axe or fatal noose, to strike terror into the heart of the homicide.

But why is the death of the murderer necessary to the protection of society? The position which affirms it must be affirmatively established. Is it because society cannot otherwise prevent the repetition of the offence? If so, why are not those madmen who discover their insanity in a desire to kill, and who are closely confined in our hospitals, put to death, when they commit murder? If society be safe with persons who from physical disease, are nourishing an insatiate appetite for the blood of their fellow-men, why should it not be safe with those who attempt to kill, in a phrenzy of ungoverned passion or a paroxysm of determined malice? Whatever reason might exist in Europe, where, until the time of Howard, all classes of criminals were thrown with debtors into one common receptacle, it cannot apply in Pennsylvania, whose penitentiaries are at least as secure as the hospitals of the country. But the maniac, it may be said, is not a responsible person, and that it would be unjust to hold him amenable to human laws. This is certainly true; but the example is cited merely to show that if the community be secure from the bedlam homicide thirsting for blood, there need be little apprehension, on the use of similar means of restraint, from the malignant dispositions of the sane variety of crime.

The committee, once for all, beg leave for themselves and their constituents, to protest against the injustice of C. C. Cuyler, when he observes of those who are in favour of abolishing the death punishment, that "their pity is expended on the culprit, the murderer." The committee conceive that one great object of the labours of this body, is to protect society from the effects of murder; but at the same time not to forget that the murderer is a man, and that being made in the image of God, he is invested with the attributes of humanity, and entitled to the protection and sympathy of his species. As death when once inflicted is irremediable, should we not pause from considerations connected with society, before we inflict it? Have not many, very many false convictions occurred? Are not the annals of criminal justice, over the world, replete with instances of the execution of the innocent? Consult the penal histories of England, of France, and of this country, and the number and accompanying circumstances, are enough to sicken and appal the heart. Well it is observed by the Marquis La Fayette, when contending in the French Chamber of Deputies for the rights of humanity, of which he was always a fearless, decided, and consistent champion, "Until human judgment shall be proved to be infallible, I shall never cease to demand the abolition of the punishment of death."

Among the arguments commonly resorted to, is one which insists that the infliction of death imposes a wholesome terror, which prevents the commission of murder. And yet why has this punishment, which has always existed in Pennsylvania, not inspired so whole-

some a terror as to eradicate the evil? C. C. Cuyler himself informs us, that "human life among us, is held cheaper than dirt." (p. 28.) We know that homicides of the most flagrant hue are committed in despite of the penalty—homicides not so often from motives of plunder, as from headlong passion or desperate revenge. Why is this? Why is it that the hand while uplifted to strike the fatal blow, is not palsied in the act by the remembrance of the murderer's doom? Why is not the assassin who steals out at midnight, prevented from the execution of his fell purpose, by the recollection that the ignominious death of the scaffold awaits the deed? It is because he believes that the chances of escape are as ten to one against conviction; that the scruples of juries will prompt an acquittal, or public sympathy insure a pardon. And if from unpropitious mischances, he should indeed end his days on the gallows, he solaces himself with the hope of an illustrious exile like that of his predecessors; that all the actions of his life will be recorded and diffused for the benefit of posterity; that his virtues will be emblazoned and grossly exaggerated; and that at last, on the day of execution, he will become a beatified saint, thousands mourning his fate with unconcealed and horror-stricken commiseration.

Such causes take from the death punishment, any terror it might otherwise excite; and so far from inspiring a dread which might deter from the commission of murder, the hope of impunity is so potential as to efface or diminish the apprehension of punishment. Lowens, in his work on prisons, in speaking of the state of the criminal law in Pennsylvania, says, that "old offenders had rather run the risk of dying in other states, than encounter the certainty of being confined in the penitentiary cells of this."

(To be continued.)

KINDNESS.

From Old Humphrey's "Thoughts for the Thoughtful."

In a world wherein even the heirs of eternal life have so much of tribulation to endure, how desirable is a spirit of kindness, to relieve, to support, and to assist each other in our pilgrimage to heaven. There are few hearts so hard, few spirits so churlish, as not to be affected by kindness. A kind thought is influential, a kind word is encouraging, and a kind deed is at all times a blessing.

Many years ago, I spoke a few kind words to a young woman who was in ill health. The words were few; but though years rolled along, they were never forgotten. The poor girl remembered them; and, when stretched on her death-bed, she expressed an earnest desire to see me. I went directly; when she told me, that the words I had spoken to her when unwell, many years ago, had led her to believe that I would not be unwilling to render her a deed of kindness in her dying hour.

The young woman was looking forward to an eternal world, with a mind rightly directed to the Friend of the contrite in heart, who can support those who trust in Him, in death as well as in life. But one thing lay heavy on

her mind: she had for some time been at variance with a friend, who had judged her unjustly, and treated her hardly. This had led her to unkindly feelings. To forgive and to be forgiven, and to die in peace with her estranged friend, was the desire of her soul. I think that I was eloquent in pleading her cause, for I brought her erring friend a contrite penitent to her dying bed. They wept; they forgave each other; they read the Bible together; and, in a few days, with a mind impressed with a sense of God's abundant mercy in Christ Jesus towards her, the young woman died in the presence of her reconciled friend, calmly committing her spirit into the hands of her Redeemer. I saw her dust committed to the ground; and never have I passed her grave without calling to remembrance the exhortation, 'Be kindly affectioned one to another.' Rom. xii. 10.

How many a life has been blest by how many a death has been rendered unhappy by unkindness! If we hope for mercy, we should show mercy. If we have received kindness, we should render kindness to others. Let us take a review of our past lives, and see if there have been no unkind words on our part that we can recall? No unkind deeds for which we can atone? We ought, unquestionably, to live in peace with our Maker, and in charity with all mankind; and if we think aright of the amazing grace of the Redeemer, in pardoning our manifold offences, we shall be desirous to obey his merciful exhortation, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' Matt. v. 44; bearing in mind the affectionate ejaculation, 'Be kindly affectioned one to another.'

COMMON OCCURRENCES.

From the same.

Let me run through a few of the common, every-day affairs of life. I lost my way, and was for a time sadly perplexed; but when I regained my path, I could have sung for joy: the wind blew dust into my eyes, and blinded me; but it only rendered me doubly grateful for my eyesight afterwards: I had travelled far, and felt hunger and thirst; but this made my frugal meal a feast of fat things in my estimation: for a time I was sorely troubled with a fit of the tooth-ache; it passed, and oh, how delightful it was to be at ease! I mislaid my spectacles, and could not see to read the Bible; never was I so thankful for spectacles as when I found them: I was cast down, and brought very low; but I went in my weakness to Him who is strong, and soon felt like a giant refreshed with wine.

Well instructed Christians not only know but feel that all things work together for good to them that truly love God; and they may truly say,

Our surest pleasures spring from pains;
Our heaven's losses are our gains;
Weakness gives strength, peace follows strife,
And death brings everlasting life.

If winter heightens our enjoyment of spring, summer and autumn, let us be thankful

for winter. If the darkness of the night enhances, in our estimation, the brightness of the day, let us be thankful for the midnight gloom. Nothing can be clearer than that the shade is as necessary as the shine, and deprivation as salutary as enjoyment. The trials and perplexities of life are an essential part of God's mercies, and a Christian man should never ponder on the gloom of earth, without contrasting it with the glory of heaven.

For "The Friend."

The Silver Mine in North Carolina.

Thinking that some account of the mineral productions of North Carolina might be acceptable to the readers of "The Friend," the following statements are furnished for insertion, if the editor thinks proper.

The mines in this state are wrought extensively for gold, and are said to give employment to about 20,000 men; but by far the most interesting one which I have ever witnessed is the Lead Mine, or King's Mine, as it is usually called. Having heard frequent reports of the great interest which would be excited by seeing this mine, and the operations of preparing and smelting the ore, I determined to pay it a visit during the vacation of the Boarding School; and accordingly, in company with one of the students, set out one afternoon, and rode twenty-three miles, to the house of J. W. Thomas, where we were entertained very kindly.

Next morning, after an early breakfast, we proceeded on seven miles to the Conrad Hill, which is worked for gold. This mine is owned by Governor Morehead and Charles Fisher, one of our late members to Congress; the lino between their lands crossing on the Hill. I had an introductory letter to E. P. Wade, Morehead's manager, who gave us all necessary attention in examining the mine. Having provided us with lights, he accompanied us to the first place to the bottom of the main shaft, or pit, which is 100 feet deep. We then struck off in an easterly direction, following the excavation which had been formed by taking out the gold ore, to the distance of about 100 or 125 feet. The size of the vein varies, as well as its inclination, and it is also forked in many places, so that when the whole body of ore was removed, the openings under ground were as extensive as the rooms of a common house. When the mine was first opened, they thought too much of getting out a large quantity of ore every day, and paid too little attention to the security of their operations; the consequence of which was, that on one occasion an area of something like 1000 square feet caved in, filling up the mine, and leaving a corresponding depression on the surface. This has since been removed, and in our subterranean peregrination, we walked immediately under the part that had once fallen in. The vein contains considerable quantities of felspar, and some hematite, and the ore yields from one to two dollars per bushel.

After exploring this part of the mine, we returned to the surface, and went to the foot

of the hill, on the south side, where we entered a tunnel, and walked nearly in an upright posture, about 100 yards, into the bowels of the hill. At the end of this passage we saw two sturdy hands plying the pumps, by which the mine is drained. The water, which is very clear, runs off in a beautiful stream along the bottom of the tunnel. These pumps are kept in motion day and night, and even then, hardly keep the water low enough. We looked into the well, and were convinced that one of the hands did not exaggerate any, when he said, "Warter's no *seace* *artick'le* here."

We then turned off at nearly a right angle, and followed a second tunnel, about thirty yards, to the pumps which drain Fisher's part of the mine. The miners are very fond of this water, and think that its use is highly favourable to health. Catching some of it in an inverted bell, which they used as a drinking cup, we quenched our thirst, and passed on among the hands, and again to the surface through another shaft, about seventy-five feet deep. This mine has been in operation fourteen years.

From hence we made our way through many turns, to the place known under the names of the Lead Mine, the Silver Mine, or King's Mine. The latter appellation is from Roswell A. King, one of the proprietors. It is situated in the south-eastern part of Davidson county, about ten miles from Lexington, and has been in operation a little over four years. I had a letter to King, but on my arrival, learned that he was from home. I, however, was acquainted with Jesse Aydlotte, one of his superintendents, who formerly had a son at the Boarding School, and on informing him of our business, he very politely answered, that he would show us the whole of the operations above ground, which only he had anything to do with; he directed them through the day, and his son John, during the night. Through them we were introduced to Varker, who has charge of the operations in the lower regions. The latter being particularly engaged, we had no opportunity of going down into the mine before the next day; and therefore spent the interval in examining the different processes through which the ore is carried after its elevation to the surface. The first of these is called *bucking*; and consists simply in beating the ore, with a view of making it finer. The bucking-house, has about two-thirds of the floor raised nearly waist-high to a common sized boy; and on the edge of this raised portion, are fitted plates of iron, six or eight inches in diameter. Each boy is furnished with an iron mallet; and the ore lying in heaps before them, is raked down on to these plates, and after being sufficiently reduced, is scraped off on to the lower platform. After this, it is placed in a set of inclined troughs, and the water which is drawn from the mine, and used for washing off the slime, &c., carries it along down to another house, where it undergoes a third process, called *gigging*. In this house are a number of vats, similar to those in a tan-yard, and a quantity of ore being thrown into an iron-bottomed sieve, is dipped into them and twirled around, by which means it is for a moment or two suspended in

the water, and thus the heavier and more valuable parts fall to the bottom of the sieve. This is then taken out, the top part raked off and thrown aside, again to be carried through the same process. The *gigged* ore is now removed to the calcining furnace, where it is thoroughly baked, being kept for some time at a red heat; the object of which is to drive off the sulphur. When this is accomplished, the ore is ready for *smelting*. The smelting furnaces consist of a cast-iron basin, termed a *cupul*, with bricks built up on its edge to the height of five or six feet, and carried out by a chimney. These being heated by means of charcoal, the ore mixed with lime, is thrown in at an orifice fixed for the purpose, and secured by an iron door. The furnaces are kept intensely hot; and so great is the exhaustion consequent on attending to them, that three hands are appointed to each. They take it in rotation, eight hours each in the twenty-four; for the furnaces are kept going, without intermission, till they *blow out*, as it is termed. They usually draw off the metal at the end of every eight hours into pigs, weighing seventy or eighty pounds each. This metal is a combination of lead and silver, and the average proportion gives 1000 dollars worth of silver to the ton of metal. It is sent to Philadelphia for the purpose of having the metals separated; and I was informed by Aydlotte, that they had sent off 150,000 lbs. during the last fourteen months. They are now about erecting a separating furnace on the hill at the mine. These furnaces are formed of the ashes of burned bones, which is the least fusible substance that can be cheaply procured. We saw them draw off several pigs of metal; the stream being so large and bright, that the whole form of the spectator would be reflected by it as from a mirror.

On the next morning we prepared to go into the mine. Captain Varker very kindly furnished us with some miners' clothes, and a candle piece. There are two main shafts, one of these being 100, and the other 160 feet deep. There are several *levels*, as they are called. They strike off at various depths, and explore the hill by means of tunnels. These excursions, at different distances from the surface, are termed *levels*; thus they have a forty feet, one hundred feet, and a ten feet level, &c. These stories under ground communicate with each other by passages other than the shafts; and there are so many descents and ascents, cross-ways and turnings, that the whole taken together, constitutes a labyrinth which is perhaps not less intricate than that of Dædalus. At any rate, I presume there are very few who would be willing to explore these meandering passages without a trusty guide. In some places the tunnels are high enough to allow a person to stand erect, and so wide that he cannot touch each side with his extended hands. All this was once filled with rich ore, and there are yet vast quantities above, below, and on each side of the tunnels. The work hitherto done, being only for the purpose of thoroughly exploring the mine, and showing whether they might go on and erect the necessary furnaces, &c. Some of the rooms exhibited all the realities

of the fairy-dwellings, being coloured off in almost every shade, from the deepest black to pure white, interspersed with green, blue, red, yellow, &c. In some places, beautiful crystals of blue vitriol have shot out from the sides of the tunnel since the mine was opened, in the same manner as the frost will shoot up in a damp place on a cool winter's morning. There are masses of the crystalized (glass) carbonate of lead in almost every part; and the miners recently struck, what, in their language, is called a *rogue*. I say, in their language, for Captain Varker informed us that the miners have a dictionary of their own, and make but little use of any other. This is simply a closed cavern; and the one alluded to was high enough to allow a man to stand upright in it, and ten feet long. It was moreover completely studded all round with fine white crystals of the carbonate of lead. We were shown one apartment of exceeding richness, which Captain Varker told us, he offered King 1000 dollars for the privilege of working in, for his own benefit, one hour, by himself, alone, and King refused. This was before any of the ore had been disturbed.

Every part of the mine is timbered up in the most secure manner; presenting in this respect a very different appearance from the Conrad hill. Indeed, while in the latter, the stranger could not pass through many places without a peculiar feeling of dread. In this mine, after looking round him for a few minutes, he feels as much confidence concerning his safety from danger, as if he were sitting by his own fire-side. We descended to the bottom of the water shaft, (160 feet deep,) some fifty feet of which is cut all the way through a solid and very hard rock. In this shaft, two buckets, containing about forty gallons each, are continually playing; and the effect of these, when empty, striking against the timber, is indeed grand. To one stationed in a distant part—at first will be heard a rumbling sound, not unlike distant thunder, which, by being reverberated through these subterraneous passages, will increase in sharpness, and then gradually die away to a mellow plaintive tone.

To attempt a description of the Cabinet would be useless. It contains many beautiful carbonates, yellow hexagonal crystals of the phosphate of lead, blue vitriol crystalized, rubies, and a great many pieces of native silver, &c. &c.

The dwellings of the miners, some seventy-five in number, form a considerable little town; and it may be stated, that good provision is made for the education of all the children who reside therein. A teacher is employed by the year,—paid by the proprietors of the mine,—and to him every miner has the privilege of sending his children without its costing him a farthing. N. M.

For "The Friend."
THE BOOK.

From the German.

Hearst thou sister the murmuring song,
Which breathes from you silver brook stealing along?
Sweetly the voice to its waters invite,
Under green branches they flow with delight.

Peaceful it glides where its channel is laid,
Through meadows of sunlight, and thickets of shade;
Tranquilly moving no foam-crest it shows,
Onward, all around it quietly flows.

Thus without tumult thy life's stream has run;
It smiles in the shadow, it laughs in the sun;
Voice of complaining thou dost not employ,
Quiet contentment still crowns thee with joy.

When from the storm-cloud descendeth the rain,
Though fiercely-shook forests in murmurs complain,
Soft in you streamlet the slower floods subside,
Swelling with sisterly waters its tide.

Thus when life's tempests thy sky may defirm,
When proud throings around thee are shook by the storm.

The trials, the conflicts, through grace shall impart,
But strength to thy spirit, but hope to thy heart.

As clear now as crystal these bright waters see,
An image my sister, my dear one, of thee;
When morn's rosy glances above them are bright,
They blush into beauty, and glow in the light.

Thus gathers thy soul from its Saviour above,
A light from his glory, and love from his love;
If pure in his presence, beholders shall see
His bright heavenly image reflected in thee!

Coloured Orphan Asylum—City of New York. (Inserted by request.)

The managers of the Coloured Orphan Asylum, having received from the Corporation, twenty lots of ground, on Fifth Avenue 43rd and 44th streets, are now erecting an unornamented but substantial building. The funds in their possession being inadequate to carry out the views and designs of the managers, they are compelled to solicit the patronage of the public, to the amount of five thousand dollars; the sum required for the completion of the building.

The managers feel a delicacy in urging their claims at so unfavourable a time, but being encouraged by the above grant, and the receipt of a considerable sum of money, and taking into consideration their present confined and limited accommodations, with the fact of coloured children being excluded from the Long Island farms, they resolved to go forward, in the firm belief, that He who has in all ages shewn himself to be the orphan's Friend, will, at this time, manifest himself in their behalf.

Subscription books will be at the following places, where donations will be thankfully received, and all will be hereafter acknowledged.—C. V. S. Roosevelt's, 731 Broadway; B. Collins's, 93 East Broadway, and at Murray & Lanman's, 69 Water-street.

THE FRIEND.

TENTH MONTH, 29, 1842.

We solicit the attention of subscribers to a few plain words.

Although the terms of subscription require payment in advance, yet a considerable number of our subscribers are in arrears for sums of from two to ten dollars, or more; and although the amount due from each one seems small, yet the aggregate, being now something more than four thousand dollars, makes a material difference in the facilities for conducting our journal. We apprehend much of

this debt has accumulated from the fact that subscribers look upon their dues as a small matter which can be readily settled at any time; and thus defer attending to their payment promptly. We trust it is only necessary to notice the fact, that so large an amount is outstanding, to induce each one to take measures at once for paying what he owes; a course which would afford much relief to us at the present juncture.

We have been informed that the Association for the Care of Coloured Orphans, under the charge of a number of women Friends of this city, has exhausted its income, and will require several hundred dollars to meet the current expenses for the remainder of the year. Donations will be gratefully received by any of the members; or they may be left with George W. Taylor, at the office of "The Friend."

We commence in our columns to-day the publication of the Committee of Twenty-five on Capital Punishment, which committee was appointed at a Town Meeting held in this city in the Fifth month last. It was prepared by a Sub-Committee of five, "chosen to examine and report upon Dr. Cuyler's Sermon," and by the larger Committee "was unanimously and cordially approved, and ordered to be printed for general circulation." We understand it to be the production of Job R. Tyson, Chairman of the Sub-Committee. It will be proper to mention that we were furnished with a copy of the report soon after its first appearance; but the press of other matter at the time occasioned its postponement. As we apprehend, however, that nothing will be lost by the delay,—indeed that the insertion in our paper at the present juncture of this clear and conclusive refutation of the defence of Capital Punishment, may be of more advantage than if attended to forthwith.

A TEACHER WANTED.—A female teacher, to take charge of a small school, under care of Merion Meeting, about 3½ miles from Philadelphia. Apply to Samuel Jones, Richard Wetherill, or Israel W. Morris.

The Institute for Coloured Youth.

A meeting of the Association will be held on Sixth-day, the 4th of Eleventh month, at 10 A. M., at the committee-room on Mulberry street, for the purpose of considering the proper mode of transferring the property, and merging the Association into the Corporation.

M. C. CORE, Secretary.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on Fifth-day, the 3d of Eleventh month, at 3 o'clock, in the committee room, at the Bible Depository.

A stated meeting of the Concord Auxiliary Bible Association of Friends will be held at Friends' Meeting-house, at Middletown, on Second-day, the 14th of Eleventh month, at 11 o'clock. General attendance is requested. By direction of the Association,
HOWARD YARNALL, Secretary.

MARKED, at Friends' Meeting, Hopewell, Frederick county, Va., on Fourth-day, the 12th instant, Jesse Washier, to Lydia H., daughter of John and Rachel Griffith, all of Hopewell meeting.

Selected for "The Friend."

THE BARCLAY FAMILY.

Extracted from "An account of Friends in Scotland. By JOHN BARCLAY."

(Continued from page 31.)

Extracts from Chapter 17.

1680 to 1700—The Christian concern and care of Friends, during this period, with regard to the education of their children.—Andrew Jaffray and Robert Barclay, Junior, travel to the Highlands.

"The comforts and advantages that attach to the liberty of serving God according to conscience, were now, as regards this Christian community, in full operation. The present chapter will be opened with some agreeable symptoms that have been collected, of their state and progress under these circumstances: showing, during a considerable space of time, what use they made of the clemency and toleration extended towards them.

"In the year 1681, the little cluster of Friends in this northern region, insulated in great degree, as they then felt themselves to be, and out off from the privileges of communication with more populous districts of their fellow-professors, concluded to establish two schools, one at Aberdeen, and the other at Kinnuck, for the benefit of their children. On this subject, there is ample proof of the continuance of their enlightened and weighty concern. In the Epistles issued by their collective assemblies, they hold out, in a manner very fit for a Christian society to do, the primary importance of training up children in the fear, nurture and admonition of the Lord; that they may, through the blessing from above, come to have an inheritance and portion in the heritage of Jacob." They frequently urge, their being early made acquainted with what the Lord hath done for this people, in separating them for Himself out of all other kindreds of the earth; and that, in the liberty and fear of God, the nature of that spiritual standard which they are called upon to uphold, should be explicitly conveyed to the tender mind. They also advert to the pernicious example and fellowship of ungodly children, and the great advantage of having their youth sheltered under the care of such Friends, as, being in the Truth themselves, would not suffer them to be corrupted from the simplicity of it, either by heathenish books, or other unsound sentiments. This exercise on behalf of the children of their members, in a particular manner rested on the mind of Christian Barclay; herself, the parent of a large and interesting family, and "a mother in Israel." She addressed several Epistles to her Friends, stimulating those who stood in this responsible station, to a stedfast zeal for the best welfare of their families; desiring they might feel themselves far more strongly bound to provide, so far as in them lay, for the sustenance of these in a spiritual, than in an outward sense. 'Because,' she remarks, 'we have felt the virtuous power of God, which hath visited us in our hearts, to be to our souls the bread of life.' Therefore, (she intimates,) should we rest at ease,

while our children are feeding on the barren spirit of this world, without breathing to the Lord for their soul's provision, we are much below the very infidels. She expresses the belief that the Lord is near, and ready by his power to help the upright-hearted, in answering his righteous will in these important respects; and that we, of all people, are left without excuse, since He has given us to know the fountain of strength and goodness in ourselves, so that we need never be at a loss, if we are but rightly retired to the gift of God, and submit ourselves to his holy ordering. Her 'well accomplished' mind was, in the like earnest manner, directed towards those in the relation of master and servant, as well as towards her poor neighbours."

A short account has been preserved of a journey, performed in the work of the ministry by Andrew Jaffray, Robert Barclay, David Wallace, and Alexander Spark, as far north as Inverness, and westward among the Highlands, where no Friends had before that time travelled. It is as follows:—

"Robert Barclay, David Wallace, Alexander Spark, and Andrew Jaffray took journey from Aberdeen, in the love of God and unity of the Friends of Truth, upon the 17th of Sixth month, called August, 1697. We tarried some time by the way at Inverness, where A. Jaffray had some good service among Friends. Rode that night to Adamstown, two miles from Strathogie, twenty-two miles, where we had a very kind reception in a discreet house; the landlord of which being very sick, A. Jaffray felt it with him to speak to and pray for him. Next day, the 18th, at Fochabers, where we dined, A. Jaffray declared Truth among the people at the market-place; and in our quarters, we had good service with one Calder, a noted priest, and one Dr. Steinson. Rode that night to Elgin, where A. Jaffray was concerned to preach in the street, and had a peaceable time among the people at the cross, about the seventh hour; though, at our first coming into that town, hardly any would receive us: we travelled that day twenty miles. Next day, the 19th, in our journey to Inverness, we breakfasted by the way at Forres, eight miles, at one Alexander Stewart's, whose wife was a very serious, discreet woman: with them we left some books. Dined at Nairn, eight miles, at one John Dollar's; whose wife, in his absence from home, promised to give up their house for a meeting on our return. We there called upon Daniel Monro's sister, and had some service in that family; and so rode on to Inverness that evening, in all twenty-eight miles.

"Next day, the 20th, rode up through Strath Erick, having furnished ourselves with a guide and victuals, and came that night to a place called Killwehinny, at the head of Loch Ness; lodging at one Miles Macdonald's, where we had a good little evening meeting. The master of the house, though a papist, was made to confess, after the meeting, to the Truth declared. That day we rode twenty-four miles. On the next, we went to Lochiel's house, with great difficulty, up the sides of Loch Oich and Loch Lochy, eighteen miles.

This seat is called Auchnacarry, near Loch Arkieg. There we remained next day, being First-day, and had a very good meeting among several people that understood English, and some other good services. On the 24th, A. Jaffray and D. Wallace rode down to the garrison at Inverloch; where, the next morning, we had a notable opportunity with Colonel Hill, who received A. Jaffray's message very soberly and discreetly, acknowledging the truth of his testimony, which was to this purport: That there are greater enemies to be subdued within, than all outward rebels and enemies, even the passions and lusts of our own hearts; from which enemies of a man's own house, come all outward wars, insurrections, rebellions, and disorders. These inward enemies can only be subdued, quelled, and overcome, by following the conduct of Christ, the inward captain, by his Light and Spirit; not by might, nor by outward power, but by his grace, which hath appeared unto all men, and teaches or enables all who obey it, to deny and subdue all ungodliness and worldly lusts, as well as to live soberly, righteously and godly in this present world. And this victory over one's self by the Christian weapons, is a greater conquest than the subduing of all countries, according to that ancient distich,

'He that commands himself is more a prince
Than he who nations keep in awe;
And they who yield to that their souls convince
Shall never need another law.'

"To this inward principle of Divine grace he was directed; and he confessed thereto very lovingly. Afterward, A. Jaffray had a notable opportunity with the priest of the garrison, in the presence of a great company of the soldiers. So, being clear, D. Wallace and he rode back that afternoon to Lochiel's house at Auchnacarry; this being the furthest point of our journey, one hundred and twenty-two miles.

"We staid the 26th, there being a very great rain, and had a very good meeting; at which, Lochiel, the elder and younger, were present, and several people that understood English, who were very evidently reached; and we sensibly felt the love and openness of Lochiel's family, more after the meeting than before." Next morning, the 27th, we came away in tender love, Lochiel, the younger, conveying us eight or ten miles on our way; and we were wonderfully preserved that evening, in a great danger, in passing through a water, called Ballaloy, which was greatly inundated, and which we were obliged to get over, or else lose our service at Inverness next First-day. That night, we lay at a very mean house on the water-side, and could scarce get any roof to be under. On the 28th, we all

* Mention has been made of a connection in marriage between Jean Barclay, sister to "the Apologist," and Sir Ewen Cameron, of Lochiel. The family of Lochiel, here spoken of, as being visited by the son of "the Apologist," in company with his three fellow travellers, was the same. And it further appears, by a minute of the Aberdeen Monthly Meeting, that "Una Cameron, daughter of Ewen Cameron, of Lochiel," had before then her intention of marriage with "Robert Barclay, grandson of the Apologist."

four came safely to Inverness with our guide, having been preserved through several dangers—blessed be the Lord our God! We took up our quarters in the Castle Street, at our former lodging, at one Isabel Cowie's, a discreet woman; where that evening we had an excellent opportunity with three townsmen of the place, who came on purpose to pay us a visit, and to confer with us, viz.: Robert Cuming, of Relugas, a very sharp, discreet, pertinent man; George Duncan, a modest presbyterian; and one Falconer, an episcopalian. The principles of Truth were fully opened to them, in some of the deepest points; particularly as the first motive of credibility, and ultimate judge of controversy; and Robert Cuming most ingeniously conceded to our openings thereupon, when his understanding and the witness for God was reached. Also, with regard to the possibility of falling from true grace, Friends were fully vindicated from a gross slander, which George Duncan told us was laid upon us, namely, That we boasted of our own strength and abilities to keep God's commandments; wherein we gave him and the company abundant satisfaction. It was, indeed, a blessed opportunity; and the Lord was most preciously present with R. Barclay and A. Jaffray, who only were concerned with them at that season:—blessed be his faithful name forever!

(To be continued.)

For "The Friend."

SUSANNA LIGHTFOOT.

(Continued from page 32.)

She was a lively and powerful minister of the Word, careful not to break silence in meetings, until favoured with a fresh anointing from the Holy One; whereby she was preserved clear in her openings, awful and weighty in prayer; her voice being solemn and awakening under the baptizing power of truth.

Many were the heavenly seasons with which she was favoured during a lingering illness, in some of which she was led to express herself in a lively edifying manner, and often, with Divine pertinence to the states of those who were present; as also her belief that she should join the spirits of the just made perfect, in that city, whose walls are salvation, and her gates praise.

The following account of her last illness, we have from the memoranda of her husband:—

"My dear wife has for some months past been in a declining state of bodily health. In the first month, 1781, she, with some difficulty, attended our little Select Meeting at Uchlan, when she was lively open, and concerned to drop excellent counsel to us; and, indeed, in several such opportunities of late, her appearances were such, as gave us reason to apprehend her stay amongst us would not be long. Her weakness has gradually increased; she was this morning [Second mo. 2.] seized with great affliction of body, and trouble in breathing; when being, with difficulty, settled in bed, I said to her, 'my dear, thou art almost overdone;' she replied, 'Yes;

I have not had such a trying evening for a great while, but there is one can relieve me, if it be His holy will.' Shortly after this conflict, a calm and solemn silence ensued, and continuing a few minutes quiet, with her eyes shut, as if asleep, she began to make melody with her voice, bespeaking heavenly joy, and then spoke in a clear and audible manner, as follows:—'I have had a prospect this evening of joining the heavenly host, in singing praises unto Zion's King; for which favour, my soul and all that is sensible within me, magnifies that Arm that has been with me from my infant days, and which cast up a way where there was no way, both by sea and land.' She then spoke of the great exercise and concern she had laboured under for the good of souls, and how it had wounded her very life, to behold the professors of Christianity working despite to the Spirit of Divine grace in their own hearts, and acting inconsistent with the example of a crucified Saviour; with more to the same effect, to the tendering of all present.

Second mo. 3d.—She was in great distress of body most of the day, and was frequently heard in a low voice, supplicating the Lord for the continuation of his help, and that she might be endued with patience to endure the afflictions he might be pleased to lay on her whilst here, saying,—'O! what would become of me now, if I had a wounded conscience, which I have not; the work with me is not now to do.'" She frequently mentioned her sense of the purity of that place, into which no unclean thing can enter. 'Two Friends coming in, and asking her how she did, she said, "I am hastening away as a post to the stage;" adding, "to such who have lived as we have done, (alluding to herself and her husband) it is hard to nature to part; but that may be made easy."

Second mo. 4th.—She said to me, "My dear, do I discover any signs of impatience?" I replied, "No;" she said, "Our Saviour suffered patiently." She spoke of the necessity there was of being redeemed from all impurity, if we would enter the kingdom of heaven; and, after a pause, alluding to her funeral, said,—"Perhaps, if the roads are not too bad, some Friends may attend from a distance;" adding, "she believed it would be a good meeting." Having sent yesterday to Philadelphia for Dr. George Logan, for whom she had entertained an affection from his childhood; who, asking her, on his arrival, how she did, she replied, "Hasting away as a post to the stage." After a pause,—the doctor informed her he had brought her some medicine, which he thought might strengthen and relieve her if she was free to take it, to which she answered:—"If it is thy pleasure; but my dependence is on the Great Physician." However, she took the medicine, and was relieved by it.

Second mo. 7th.—About nine this morning, a severe fit of coughing, attended with pain, came on. A Friend coming in, and asking her how she did, she said, "passing away," and after a silent pause, added, "If it will be any satisfaction to my friends, I may say, I have never murmured at my being sick: He

who gave life has a right to take it, when, and which way he pleases; there is nothing for which I would desire to live, but to be with an affectionate husband, and to see Truth prosper. I feel as great a love to the testimony now, as in my younger days, but it will not prosper with those who prefer their own gods before it; and this winnowing day must come closer to the dwellings of some, than ever it has done, even to the shaking of them from their gods of silver and of gold, hay or stubble, before they will give up in a proper manner."

Second mo. 14th.—This evening she had a sweet heavenly time in supplication on behalf of the churches, and particularly on behalf of the youth, both here and in the land of her nativity. Two young women who were present were much tendered.

22d and 23d.—She had intervals of ease and rest, and even when in pain, had frequently to sing the song of Moses and the Lamb, from a joyous foretaste of that happiness which will be the saints' inheritance to all eternity. This day, came to see her some truly loving Friends, among whom was a near and dear cousin, who had lately lost her husband; and whom my dear wife had a great desire to see. It was a time of much weeping between them, and tenderness with and amongst us all.

Second mo. 25th.—First-day, she was very low, under exercise on account of her children. She spoke concerning the woman of Canaan, who solicited her Lord on behalf of her daughter, that was vexed with a devil, to whom he said, "It is not meet to take the children's bread and cast it into dogs." "Truth, Lord, (said she,) yet the dogs eat the crumbs that fall from the Master's table;" upon whose fervent importunity, He was pleased to say, (which gracious conclusion she repeated with a raised voice), "O woman, great is thy faith! be it unto thee, even as thou wilt!" She desired her son Robert to read this portion of Scripture at his leisure. She also spoke of the necessity there was for Friends to guard against keeping in their families persons of corrupt morals, and evil communications, which have a tendency to poison the young and tender minds of their children; and observed, that she thought some parents' heads were besmeared with the blood of their offspring thereby; the consideration of which had grieved her many times.

Third mo. 3d.—Two or three Friends coming in, she remarked, that she had been confined about four weeks, and said, "He who knows all things best, knows why it is so; and I may say, I have been mercifully favoured with patience and willingness, to leave all to him who is the great I AM, and the Disposer of all things, before whom I have walked with humble diffidence from my younger years. I am still a poor diffident creature, and, sometimes, when I have heard servants made so free as to call him Master, I have wondered and been afraid, lest I was not pure enough to call him so." She spoke encouragingly to those about her, exhorting them to be faithful to the Lord, that they might wit-

ness that love to abound, which casteth out all slavish fear, that they all might be faithful to their gift; adding, "If it should please Providence to raise me up, so as to get to Uchlan Meeting again, I may probably have something to say, as in one of the last meetings I was at there, I had, and was put by. One Friend had a sense thereof, and spake to me about it; and I thought I felt the spirit of another, which I was glad of for their sakes." She said, she remembered, when she was young, and at a meeting in the city of London, where she perceived the spirit of prayer to move from one end of the gallery to the other, before any one would give up to it: "O! it is a fine thing to sit in lively meetings, and to witness the holy oil to run as from vessel to vessel," &c.

Third mo. 5th.—She was this evening much oppressed by a cough and difficulty of breathing; she prayed for patience to endure the filling up the measure of her afflictions, that she might be thoroughly fitted for her change; and be favoured with an easy passage.

Third mo. 6th.—She was, in great submission to the Divine will, very desirous of being released out of this frail body. When sitting behind her in bed, and bearing her up, I bid her lean on me, she sweetly answered, "I do, as on the breast of a beloved spouse, as indeed thou hast been to me; but I desire thou mayest give me up as cheerfully as thou canst, into the hands of Him whom we have reason to believe brought us together. We have frequently mingled our tears under a sense of his goodness overspreading us: *Oh! what an excellent thing it is to be rightly joined together in marriage! there are too few now a days who know what it is!* She mentioned the grievous effects attending husband and wife drawing differently, the ill-example of it, and the great havoc and disruption it produced in families."

Third mo. 7th.—This morning, she sweetly sung to that Rock which had been her Ebenezer, frequently raising her hand, and laying it on her innocent breast, then flowing with peace and joy in the Holy Ghost; and after a season, spoke nearly as follows:—"When I have gone to meetings and sat down, and cast mine eyes over the people,—Oh! how I have been grieved to see the haughtiness of the young men, as well as the folly of the young women, gazing one upon another, as if there was nothing to do, but just to come to meetings, to see and be seen. Will not the Lord visit for these things! yea, surely he will, and bring to an account these haughty sons, and forgetful daughters. I have been grieved for these things when I have sat in meetings, as with my lips sealed; and yet there is a remnant even amongst the youth, who are near unto the life;" but she thought the number was smaller amongst the young men than the young women. The same day she made some remarks concerning the peculiarity of her trials in her youth. In her first coming forth in the ministry, her lot was cast in a poor part of the nation as to Truth, many pulling back, but few or none helping forward. She was taken as from the milking pail, earning her bread by the dint of labour and industry,

and called to bear testimony against wrong things, through many difficulties outwardly, as well as perils from false brethren, to which some, even in this land, were not strangers; that some of her friends would have had her keep a journal or history of her life and sufferings, which, had she complied with, would have been a large one.

Third mo. 9th.—This morning spake encouragingly to Peter Yarnall, who had, when young, forsaken the broad way, and taken up his daily cross, and who afterwards became a valuable minister among Friends.

Third mo. 15th.—A Friend from New York government paid us a visit, and was concerned in prayer by her bed-side; after which she had feelingly to repeat some of her experience and sufferings in her first coming forth in the ministry; and she also expressed a sense of the sympathy she had with our said Friend, in his extraordinary labours amongst us; upon which she, and all present, were broken into great tenderness. The Friend afterwards observed to me, that she was rightly led, and that her language was to him intelligible, and tended to his encouragement and satisfaction.

Third mo. 23d.—My dear wife urged me to go to the spring meeting, she believed she might live some weeks, and it would give her pain if I did not go: sundry subjects of great importance were to be considered of in the select meeting; therefore, she advised me, and a mutual Friend, to go and get down deep. We went, and I returned home on the 28th instant, bringing with me my beloved young friend, Nancy Emilen. We found my dear wife in much the same low state of health as when I left her. I had, whilst in town, a letter from our son Joseph, in Ireland, with comfortable intelligence. On my reading it to her, she said, with Jacob of old, "It is enough; Joseph is yet alive;" construing the passage not only to mean a natural life, but also alive in the Truth. She had a hope it was in a good degree the experience of both her sons; and she frequently prayed that it might be more and more their happy portion.

Fourth mo. 2d.—This morning a committee of the Monthly Meeting visited our family; we held our meeting in the parlour; my dear wife being too weak to bear the exercise thereof in her chamber. Upon Friends taking leave of her, she spoke comfortably to them, to the tendering of all hearts present. This day, with much difficulty, she gave excellent advice to a grandson who came to see her. In the evening, lying in bed, under much oppression of breathing, she said, "O! to be ready for the midnight cry, behold the bridegroom cometh! in go ye forth to meet him, having oil in your vessels;—having on the breast-plate of Righteousness, the sword of the Spirit, and taking unto us the shield of Faith, whereby we may be able to quench all the fiery darts of the wicked!" And a short time after, on my waiting on her, she said, "O! my love! thou art doing much more for me in the name of a disciple, than giving a cup of cold water; mayest thou be rewarded." After a little pause, she added, "it was no-

thing short of the invisible holy hand that brought us together, and I hope nothing else will be able to separate us. We have mourned together, and we have rejoiced together. I once feared the powers of the earth, the dark confused powers would have been suffered to part us, but now I think otherwise!" and many, yea, very many, were her sweet persuasives, and exhortations to faithfulness, and to a deep indwelling with the Lord; to mind the pointings of His holy finger; and then he would be more to me than she could possibly be.

Fourth mo. 5th.—Between twelve and one this morning an alarming change took place with my dear wife; she being in great pain, said: "O may the staff still accompany the rod! as the servant of the Lord said, 'thy rod and thy staff comfort me;' and, may I say with Job, 'shall we receive good at the hand of the Lord, and shall we not receive evil?'" and after a season of sore conflict and supplication, that the best help might be near to support, she had to say, "Glory! glory! glory! be given to him who alone can relieve the poor and the needy;" and with hands uplifted, she triumphed in a heavenly song.

Fourth mo. 6th.—Her friend, Nancy Emilen, remarks as follows:—"Our honourable friend, is, to all appearance, drawing near to the conclusion of this life: her weakness is so great she can scarcely speak, nevertheless, at times, a Divine power gives supernatural aid, and animates her to expressions, with a strength marvellous in our eyes; tending to the praise of, and confidence in that holy help through which we are enabled to do all things whatsoever his wisdom appoints us to do. She has just borne the following testimony, in language that I cannot do justice to, but the purport was,—*"The Lord will search Jerusalem; he will thoroughly search the Quakers; he will blow away the chaff; but the wheat,—Oh, the weighty wheat! he will gather into his holy garner. It seems to me that many of the better sort amongst us are hastening to the grave. I do not repine at afflictions, for how small are they to His who suffered for us all, even in that trying moment when he said: 'My God! my God! why hast thou forsaken me? The pure in spirit shall see God; I do not call myself one of them; but I have often been burdened with impurity—with impure spirits that bring darkness into meetings. O the professors of Truth! how often have I thought of their great privileges; how often have they been called unto, and watered, but yet remain unredeemed!—there is such impurity about their spirits! If these refuse, they will be rejected, and others brought in: many will be taken from the tail of the plough, and from the milking pail.—The Lord will have his table filled. He will have a people that will stand for his great name. He will not own the high-flying Quakers: No, No! He is of purer eyes than to behold iniquity in Jacob, or transgression in Israel, with any degree of allowance; but he will take care of his little ones. O Lord! take them into thy bosom, and lead them safely along, even thy visited children, both in this country and in*

the land of my nativity, and in England; and when thou givest them a word to speak, let it be spoken according to thy command." After some time, asking for a Friend, she said:—"Anne, my dear! I had something to say to thee about the city, whose folly I would not call iniquity, but I believe, upon strict examination, it may be called the iniquity of laying out their dead. It has been a burthen to me many times of late; when I have been there, I have wondered at the pomp and vanity, and for no good purpose at all, but to be buried with the mouldering body. I don't doubt but it would amount to pounds; and how much better would it be to throw the money into some poor Friend's family, than use it so. I did not know but I should have mentioned it at the Yearly Meeting, but I got enfeebled, and I prayed it might rest upon some others, that it might be done; if not then, at some other time;" and she hoped the Friend would mention it if it was on her mind. The Friend replied, it had often been a burthen to her. To which she added: "O! I had it to say to thee, and perhaps it will be a spur to thee." In the afternoon, she mentioned some of the words of Amos, viz.: "I was no prophet, neither was I a prophet's son, but I was a herdsman, and a gatherer of sycamore fruit;" "low employment;" "but,"—alluding to the passage in Hannah's song of thanksgiving, she said,—"the Lord raiseth up the poor out of the dust, and lifteth up the beggars from the dunghill, to set them among princes. When I have been sitting in the high gallery among Friends, I have wondered at it; there were none of my predecessors that I ever heard of did appear in the ministry, except my dear mother, before I had a being, as I was informed; and some said I got her gift. John Hunt prophesied of me, before he knew me, in the meeting I belonged to, that there was there, who would not be concerned for purse nor scrip, neither two coats, but would go forth and publish the glad tidings of the gospel." At another time she said, "I believe I have a great deal to go through before I am released; for what cause I know not. May I be preserved in patience; whether it be on my own account, or to strike a fear in the beholders, I cannot tell; but this I know, that a death-bed is a searching thing; it is then that the grasshopper becomes a burthen, and if so, what must great sins be?"

(To be concluded.)

NORTH CAROLINA Y. M. EPISTLE.

The following savory epistle, has been forwarded for insertion in "The Friend," by a venerable and beloved member of the meeting which issued it.

From the Yearly Meeting of Friends, held at New Garden, Guilford County, North Carolina, in the Eleventh month, 1841.

To the Quarterly and Monthly Meetings.

Dear Friends.—Having been again permitted to assemble for the purpose of investigating the state of the subordinate meetings; we have been painfully affected with the various departures from our testimonies and discipline,

as brought to view by the answers to the queries. We believe that when any wilfully neglect the assembling of themselves for the performance of the solemn and incumbent duty of worshipping the Father of spirits, they will not experience a growth in the Divine life, but instead of participating in the strength which is derived from the united exercise and travail of soul amongst those who are met in the name of Christ, they lay themselves open to the temptations of satan, and the deadening influence of the spirit of this world, which lieth in wickedness. Not only are these defective members sustaining great loss themselves, but their example often has a pernicious influence on others, especially their own children. The meetings to which they belong, perhaps in many instances already small, are still further reduced by their absence; discouragement is thereby administered to the few faithful members; and their indifference to the all-important work of vital religion, causes the way of Truth to be lightly spoken of, and the feet of the honest inquirers to stumble.

We have felt deeply concerned at this time, that those who give rise to the complaints so often brought up, may be aroused to a proper sense of the consequences which must result to them from the neglect of their duty, and be induced to devote a portion of their time, both on First-day and other days of the week, in presenting themselves before the Lord in the assemblies of his people. The period is fast approaching, when every earthly gratification must fail; and to have the assurance in that solemn hour, that having loved the Lord our God with all the heart, soul and strength, manifested by a life of dedication to his will, the salutation of "well done, good and faithful servant," if addressed to us, will then be felt to outweigh all the treasures and pleasures of this fading world.

May all of our dear Friends, receive the word of exhortation, to double their diligence and fervour in the discharge of their duty; and although when assembled, poverty and weakness may be the clothing of their spirits, yet, as they endeavour humbly and reverently to wait upon the Lord, we believe he will not be unmindful of them, but in his time, which is to be waited for, will appear to the consolation of their weary, panting souls, and administer a portion of living bread, by which they will be strengthened 'to run and not be weary, to walk and not faint,' in the way which He casts up for his children.

The want of love and unity, wherever it exists, destroys the strength of a meeting, and disqualifies the members for the proper maintenance of the discipline, and a harmonious labour for the honour of Truth, and each other's welfare. The enemy first seeks to divide, that he may scatter the flock. May Friends be engaged to apply in humility to the Repairer of breaches, in order to have every thing removed which would lay waste the fellowship that subsists amongst the true followers of Christ.

The education of our children is also a subject of primary importance; and when parents are walking in the Truth, they will feel bound to bring them up in the nurture and admoni-

tion of the Lord, watching over and restraining them from the corrupt fashions and ways of the world, and inculcating a love for reading the Holy Scriptures, and the writings of our ancient Friends. We fear the religious and guarded instruction of the youth, and giving them a proper portion of school learning, is not sufficiently attended to by many parents and others; and we feel bound to press the importance of it upon all; that when the language is heard, "what hast thou done with the lambs committed to thy charge?" we may be clear in His sight, having done what we could. And where any are unable to school their children, Monthly Meetings should take due care to have such children provided for, by giving them a proper portion of school education. It is the desire of this meeting, that Quarterly and Monthly Meetings may keep alive to this subject, and encourage and assist their members wherever it may be needful, to stir them up to faithfulness therein.

The use of ardent spirits, as a drink, and the giving it out to others, is a practice fraught with the most dangerous consequences; and to fid by the reports, that it prevails among many of the members of this religious Society, professing as we do, and having had for so long a time a testimony against it, has raised painful apprehensions, that those who give way to it, must be lost to a right sense of religious obligation, and the concern of Friends for its total extermination.

It is our judgment, that Friends should affectionately labour with those who give way to this practice; and endeavour to dissuade them from it, lest their tender offspring become victims to the destroyer.

We would also affectionately exhort all our members to keep to their own religious meetings, and not lay waste our testimonies to a free ministry and the spirituality of the gospel dispensation, by frequenting camp-meetings, and the worship of other denominations, where persons officiate for hire, and support a round of ceremonial performances.

And in the administration of the discipline, it is our desire that Friends may seek for Divine wisdom, labouring to restore offenders in the spirit of meekness; and where their labours do not produce a right sense of error, and the offender is not reclaimed, they should maintain our testimonies, and guard against receiving superficial acknowledgments, that weakness and blindness may not overtake them.

Finally, dear Friends, gird up the loins of your minds, watch and be sober, that you may be able to fill up the measure of suffering and duty allotted by the Captain of our soul's salvation, and be instrumental in your day in spreading his kingdom in the earth.

Signed on behalf of the Yearly Meeting aforesaid, by

AARON STALKER,
Clerk to the meeting this year.

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The Inpropriety of CAPITAL PUNISHMENTS.

(Report of Committee continued from page 34.)

But in order to show more conclusively the point at which we aim, that the safety of the community will not be endangered by a repeal of capital punishment, let us attend to a few historical facts. Several Greek writers inform us that it was abolished with perfect success in ancient Egypt for half a century. By the Porcian law of Rome, it was ordained that no citizen should be put to death for any crime. The effect was, that Rome became more moral and less sanguinary. The Empress Elizabeth, of Russia, did not inflict the penalty of death during the whole period of her administration. Catharine 2d, imitated her example, and became so well persuaded of the pernicious results of capital punishment that she gave orders for abolishing it in the new code of her empire. Howard tells us, that in Tuscany capital punishments were taken away for twenty-five years. During that time crimes of every description were not only diminished in number and atrocity, but we are informed, four murders only were perpetrated throughout the dukedom. The punishment was revived in 1795, through the arbitrary will of Napoleon, and incorporated in his penal code for Italy in the year 1806, in opposition to the unanimous views of the magistrates, and the sentiments of nearly all the enlightened jurists of the country. In Denmark, where executions seldom occur, women guilty of child murder were sentenced to the spin-houses for life. This doom, he assures us, was so much more feared than death, that the crime became much less frequent. So far is it from the fact, that the death punishment inspires fear and terror, the spectacle of capital executions hardens the heart, and blunts the edge of the natural sensibilities. In Dymond's Moral Essays, there is a narrative in striking illustration of the truth of this remark. The body of a man who had been executed for uttering counterfeit bank notes, was delivered to his friends for interment. While the blackened corpse was lying on a bed before them, they carried on, with the utmost tranquillity, their desper-

ate business. The officers coming upon them suddenly, the widow of the executed man, crammed a bundle of the bills into the mouth of her deceased husband for more effectual concealment. It is well known that the day of a public execution is always, with the multitude, a day of revelry, drunkenness and depravity; and that the place of execution itself is often the scene of one or more murders. Of 167 English convicts under sentence of death, it was ascertained that 164 had attended public executions. So captivated indeed are mankind with the mode of death which is sanctioned by law, that persons intent upon suicide are found, for some time after an execution, to adopt strangulation by hanging, as the best mode of terminating existence.

The benevolent Howard mentions that in Amsterdam there had not been one hundred executions in a century, while in the city of London, from the year 1749 to 1771, there were six hundred and seventy-eight, or nearly thirty in a year. During the reign of Henry VIII., when the law of England was exceeding bloody, it is related by Hume, upon the authority of Harrison, that the incredible number of seventy-two thousand persons suffered on the scaffold. This enormous number, makes a sacrifice of two thousand criminals a year. In Belgium, since the year 1529, the practice of capital punishment, though perhaps not legally abolished, has been in disuse. The statistics of the kingdom show, according to an official tabular statement, that the crime of murder has, in consequence of this humane administration of the law, most amazingly diminished. Without descending more into detail, it may be generally asserted upon the clearest and most indubitable proof, that crimes most prevail where the death punishment is most resorted to, and that in proportion to the leniency of the criminal code in a community, is its exemption from crime. We are conducted then to the conclusion, that C. C. Cuyler's theory is unfounded—that his apprehensions for the safety of society if not wholly visionary, have been indulged upon most partial and inadequate grounds.

But that we may not rest solely upon our own reasoning, and such facts, as very little research enables us to array, we propose to adduce a species of evidence which C. C. Cuyler seems to consider as most worthy of reliance—the opinions of learned men and of authoritative writers. The distinguished persons whose names we shall cite, whatever notion may be entertained of this body or its committee, he will not lightly denounce for a partial or spurious philanthropy. Erasmus, in 1520, nearly a century before the settlement of North America, boldly controverted

the propriety of capital punishments. "Let there be no rubrics of blood," said Lord Bacon, a hundred years later. A sensible and pointed English writer of the eighteenth century, remarks, "if a legislature propose laws like those of Draco, written in the blood of his fellow-citizens, he must seal them with his own, like Lycurgus, if he would escape the reproach of cruelty." Jeremy Bentham, one of the greatest minds of the last age, was in favour of abolishing capital penalties. "In the year 1783, he applied to Dr. Forde, then ordinary of Newgate, for his opinion on the efficiency of executions. Dr. Forde was decidedly in opposition to their continuance, both on the score of utility and of Divine authority. The enlightened and candid mind of Sir James Mackintosh, led him to a similar conclusion. He informed the grand jury of India, when he announced his intention to retire from the judicial seat, which he had occupied for seven years, that since his arrival at Bombay, the punishment of death had not been enforced in a single instance by that court. He proceeded to observe, "two hundred thousand persons have been governed for seven years without a capital punishment, and without any increase of crimes. If any experience has been acquired," he pointedly says, "it has been safely and innocently gained." Dr. Dodd was against it, and wrote an able essay in defence of his opinion. Dr. Johnson observes, "the gibbet indeed certainly disables those who die upon it from infesting the community; but their death seems not to contribute more to the reformation of their associates than any other method of separation." He adds, "The frequency of capital punishment rarely hinders the commission of a crime; but naturally and commonly prevents its detection; and is, if we proceed only upon prudential principles, chiefly for that reason to be avoided." The Marquis Beccaria, who wrote about three quarters of a century ago, contends for the removal of the death punishment in every case, except a political one, where from the power and connections of the offender, his continued existence may endanger the security of the nation. "If the experience of all ages," he continues, "be not sufficient to prove that the punishment of death has never prevented determined men from injuring society; if the example of the Romans; if twenty years reign of Elizabeth, Empress of Russia, in which she gave the fathers of their country an example more illustrious than many conquests bought with the blood of their sons; if, I say, all this be not sufficient to persuade mankind, who always suspect the voice of reason, and who choose rather to be led by authority, let us consult human nature in proof of my observations." In the year 1793, a

committee of the Pennsylvania Legislature, who had been appointed for the revision of the criminal law, reported that "they have strong doubt, whether, at present, the terrible punishment of death be, in any case, justifiable and necessary in Pennsylvania." The late Attorney General Bradford, who at the instance of the legislature, examined the criminal law of the state, and published his essay in 1795, adduces many arguments against the retention of this penalty. He observes that "the terror of death is often so weakened by the hopes of impunity, that the less punishment seems a curb as strong as the greater."

Since the period now referred to, philanthropy has been assiduous and untiring in this state, in other states of the confederacy, and in Europe, to bring about a melioration of the punitive system. In some places, benevolent men have confined their exertions to some general mitigation of the penal code, in others to a more perfect system of penitentiary discipline. But whatever the immediate subject in view, whether prison reform or the alleviation of legal penalties, it may be averred that the object sought, the end ultimately to be obtained, was the destruction of this worst relic of the past. It was well understood that the assuaging of penalties could not easily be effected, until a better theory of prison custody was introduced. The prisons of Europe, before the time of Howard, were not only loathsome but horrible in the extreme. There was no department for debtors, no classification of crime, no separation of sexes,—all were mingled in a common receptacle of unmitigated wretchedness, of varied and unblushing depravity. The darkness and damp, the disease and filth of English prisons, at that period, show that the expression "to rot in gaol," was full of significance and meaning. The gaol fever swept away numbers of their miserable inmates, and its pestilential poison invading the court-house, not unfrequently struck down, with its mortal contagion, the judges upon the bench, jurymen, counsel, officers and spectators. Little attention was paid to the construction or economy of an edifice, which, as the law punished nearly all offences with death, could be intended only as a temporary sojourn, an intermediate stage from the court-house to the scaffold. But in proportion as prisons were attended to and improved, the rigor of the laws was relaxed, and as soon as the beneficial results of relaxation became known, it was at once perceived that moral influences might accomplish what physical severity had failed to effect. It was in Pennsylvania that all these improvements in the penal laws, and in prisons, had their origin. Their effects were tried and ascertained here, before they were suggested and adopted in Europe, with such striking results. The great law of William Penn, passed at Chester, in 1682, contained a provision respecting the condition of prisons, and the treatment of prisoners, which, with the contemporaneous mitigation of criminal penalties, has had the most salutary influence upon the subsequent policy of the province and state. It may not be forgotten that the whole criminal law of that day was transformed under the

enlightened humanity of Penn. At one stroke, he blotted out the punishment of death in all cases but murder, and at a time when the statute book of the mother state presented a catalogue of near two hundred offences which were punishable with the deprivation of life. In the year 1794, the penalty of death was restricted in Pennsylvania to murder in the first degree; all inferior homicides which before were capitally punished, being by that humane and beneficent statute, visited with imprisonment at hard labour. Since that time, Pennsylvania, with the aid of "the Pennsylvania Society, for the alleviating the miseries of public prisons," has brought to maturity her original and favourite scheme of separate confinement with labour,—a conception which originated with our own philanthropists, and preceded in its practical application, the benevolent enterprise of Blackstone, Eden and Howard. After long trial, repeated experiments, and at an immense cost to the state, edifices have been erected of a kind the most permanent and substantial, in which the system pursued is essentially moral and religious. It may be asserted, that these structures present in the solitude of their incommunicable cells, in the impervious quiet and gloomy strength of their desolate interiors, more terror to the homicide, greater chance of amendment of guilt, than all the scaffolds which ever displayed their dark and sombre visage to the day.

Having recently abolished the revolting practice of public executions, Pennsylvania advanced to the point at which she unhappily stopped, of abolishing capital punishment itself. Many of her best citizens seeing thus every thing prepared for abolition—death retained only for one modification of murder—an admirable penitentiary system in successful operation—public executions removed from the public eye—calmly await the time when the legislature shall divest the code of this diseased and unhealthful excrement, this one remaining deformity. In fine, it may be affirmed that the death punishment, as a means of prevention, is not only unnecessary to the community, but in the existing state of public feeling, and public sentiment here, its continuance is unsafe.—That murderers who are now from the hesitation of jurors, and the laxity of our tribunals thrown back upon that society which they have injured, without punishment, would, if the death penalty were removed, be consigned in close separation from the world, to moral treatment in the penitentiaries.

(To be continued.)

From the Pennsylvania Freeman.

Education in Slaveholding States.

Chancellor Harper, of South Carolina, in a "memoir on slavery read before the Society for the advancement of learning, at its annual meeting in 1837," which was evidently designed to vindicate the system against the objections of the civilized world, has the following remarks on the subject of education.

"We believe the tendency of slavery is to

elevate the character of the master." "Our institutions would indeed be intolerable in the sight of God and man, if condemning one portion of society to hopeless ignorance, and comparative degradation, they should make no atonement by elevating the other classes by higher virtues, and more liberal attainments—if, besides degraded slaves, there should be ignorant, ignoble, and degraded freemen. There is a broad and well-marked line, beyond which no slavish vice should be regarded with the least toleration or allowance. One class is cut off from all interest in the state,—that abstraction so potent to the feelings of a generous nature. The other must make compensation by increased assiduity and devotion to its honour and welfare. The love of wealth—so laudable when kept within proper limits, so base and mischievous when it exceeds them—so infectious in its example—an infection, to which I fear we have been too much exposed—should be procured by no acts in any degree equivocal, or at any risk of injustice to others.* So surely as there is a just and wise Governor of the universe, who punishes the sins of nations and communities as well as of individuals, so surely shall we suffer punishment, if we are indifferent to that moral and intellectual cultivation, of which the means are furnished to us, and to which we are called and invited by our situation," pages 39, 40. Again, "He who acquires wealth by the labour of slaves, has means of improvement for himself and children. He may have a more extended intercourse, and consequently means of information and refinement, and may seek education for his children where it may be found. I say, what is obviously true, that he has the means of obtaining those advantages; but I say nothing to palliate or excuse the conduct of him, who, valuing such means, neglects to avail himself of them," page 52.

If we inquire whether the free population of the slaveholding states, actually exhibit the superiority of intellectual cultivation, without which, we are told, that their institutions would be intolerable in the sight of God and man, our first inquiry will naturally be, what proportion the number of men, eminent for their attainments in science and literature, who have sprung up in the South, bear to those of like character, who have arisen in the North. If we demand of the South, how many such characters as Franklin, Rittenhouse or Bowditch they have to exhibit, they can give us little else than a beggarly account of empty boxes. If we look to the bar or the senate, we certainly do not find the superiority there which the doctrines of Chancellor Harper would lead us to expect. I do not wish to depreciate the talents or learning of such men as Wirt, Lee, and Marshall, but apprehend the North has produced its full proportion of those who were capable of commanding the applause of a listening senate, or of threading the intricate mazes of the law.

*The learned chancellor ought to have inquired whether accumulating wealth by the unpaid labour of slaves was strictly just, before he admitted that a sentence into his memoir.

But in a republican government, it is probably more important that the mass of the community should receive a tolerable education, than that a few should be pre-eminently instructed. If slavery condemns its victims to hopeless ignorance, and cuts them off from all interest in the state, this is an evil of no trifling magnitude, where, as in South Carolina, the slaves compose more than half the population. There, certainly, the free ought to be well educated. Where a majority of the inhabitants of the state are excluded by legislative enactments, from instruction in science or literature, we should expect to find the remaining minority well educated. The late census has furnished a striking illustration of the compensation supplied by slavery for the ignorance and degradation of the slaves.

In the subjoined tables, the numbers in the first column are those of the white inhabitants of twenty years and upwards; the second exhibits the number of white persons over twenty, who cannot read and write; the third shows how many are required to furnish one who cannot read and write.

Maine,	234,169	3,241	72
New Hampshire,	149,911	942	150
Massachusetts,	403,761	4,448	98
Rhode Island,	56,835	1,614	35
Connecticut,	163,843	526	311
Vermont,	144,036	2,270	63
New York,	1,155,522	44,452	26
New Jersey,	166,914	6,885	26
Pennsylvania,	765,917	33,940	22½

Taking the free states thus far we have 3,240,808 white persons of twenty years and upwards; of whom 97,818 cannot read and write; or in other words, there is one of that description in 33½.

Ohio,	638,740	35,394	18
Indiana,	263,049	38,100	8
Illinois,	194,413	27,592	7
Michigan,	96,189	2,173	44½
Wisconsin,	16,973	1,701	10
Iowa,	19,456	1,118	17½

In three newly settled districts we find 1,237,820 whites, of twenty and upwards, of whom 105,988, or one in 11½ cannot read and write; and we may observe that those districts which received the greatest influx from the slave states, (viz. Indiana, Illinois and Wisconsin) contain the greatest relative number who cannot read and write.

Delaware,	27,629	4,832	5¾
Maryland,	154,087	11,605	13½
Virginia,	330,069	58,787	5½
North Carolina,	209,685	56,609	3½
South Carolina,	111,663	20,615	5½
Georgia,	106,957	30,717	5½
Alabama,	120,900	22,592	5½
Mississippi,	73,838	8,360	8½
Louisiana,	78,998	4,861	16½
Tennessee,	248,928	58,531	4½
Kentucky,	242,974	40,018	6½
Arkansas,	30,555	6,567	4½
Missouri,	131,679	19,457	6¾
Florida,	18,944	1,303	10½
Dis. Columbia,	15,015	1,033	14½

It thus appears that in the non-slavehold-

ing parts of the United States, there were, in 1840, 4,478,728 whites, of twenty years and upwards, of whom 203,806, or one in twenty-one, could not read and write. But in the slaveholding parts, there were 1,950,921, of twenty years and more; of whom 345,587, or one in 5½, could not read and write.

Hence we perceive that while the whites of twenty years old in the former are to those in the latter nearly as 2½ to one; the number who cannot read and write in the latter bears to the number in the former, the ratio of 13 to one.

These facts clearly prove that the institution of slavery is unfavourable to the education of the free as well as the slaves. If we compare Ohio and Kentucky on opposite sides of the river, with every advantage on the side of Kentucky, except the institution of slavery;—we find in the former but one in eighteen over twenty who cannot read and write; while in the latter there is one in 6½.

In South Carolina, there are of twenty years and upwards, 20,615 white persons who cannot read and write; to which if we add the 125,481 slaves of twenty-four years and upwards, all of whom may be presumed ignorant of letters, we shall have an aggregate of 146,096 adults who cannot read and write; to be placed against 91,049, who can. To make the comparison quite correct, we ought to have the number of slaves from twenty years, instead of twenty-four, which unfortunately the census does not supply. But without this correction, we have in South Carolina (the greatest slaveholding state in the Union, in proportion to the whole number) more than three-fifths of the adult population unable to read and write. Is not this the reign of barbarism restored?

It could be readily shown that the above comparison, great as the disparity appears, is not quite just to the native population of the free states, because the influx into them of uneducated foreigners, greatly augments the aggregate amount of ignorance there. But the case as deduced from the census without comment, sufficiently proves that slavery has a powerful tendency to perpetuate the barbarism in which it originated.

If to these facts we apply the doctrine of the learned chancellor, we shall be forced to adopt the conclusion, that slavery in the United States is actually intolerable in the sight of God and man.

E. L.

WHAT GOOD CAN I DO?

From Old Humphrey's "Thoughts for the Thoughtful."

"What good can I do?" is an observation more frequently made by such as wish to excuse themselves from doing good, than by those who sincerely desire to effect it. This is much to be regretted, because it is next to an impossibility to be in a situation wherein we can do no good. He who really wishes to do good, may do something.

If by doing good we mean something unusual, something great, something that people may talk about, we certainly may not have it in our power to perform it; but to do good on a small scale, is in the power of every one.

When the poor widow, mentioned in the New Testament, could not put a large sum into the treasury, she cast therein two mites: and it was said of her, that she had done more than others, because they she had only given of their abundance, but she of her poverty. You must be poor indeed, if you cannot spare two mites in a case of necessity.

When the Lord of life and glory speaks of the recompense that shall attend acts of Christian kindness, he does not say a bag of money, or a goblet of wine, shall be recompensed, but, "Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward;" Matt. x. 42. You must be ill provided for, indeed, if you cannot command a cup of cold water!

It is the will, and not the power, that is wanting; for every human being that breathes, and possesses the use of his faculties, may do good. Look around you for opportunities of usefulness; for sometimes, if you cannot do a kind deed, yet a kind word, ay, even a kind look, will be useful. A small kindness, if well timed, may be more useful than a great one performed without consideration.

No sooner did the Philippian jailor in sincerity exclaim, "What must I do to be saved?" than an answer was given to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;" Acts, xvi. 30, 31. And no sooner shall you, with equal sincerity, ask, "What good can I do?" than opportunities will present themselves on every hand, and you will be ready to acknowledge, that he who really desires to do good, may be useful.

ON WHAT ARE YOU DEPENDING?

From the same.

Strange as it may appear, it is a truth, that Christians are often helped by their hindrances, and made rich by their losses; and I may add also, that by their falls they learn to stand on their feet the more steadily.

An hour ago, I walked abroad with a youthful companion; the sun had sometime set, and the landscape, as the poet says, had "faded," and a "solemn stillness" pervaded the air. Some will have it, that youth and age are not fit associates; but often do I find just the reverse of this to be the truth. Well, we seated ourselves on a rail, overhanging a dry ditch of some depth. "Have a care," said I; for you know age is cautious and oftentimes mistrustful. "Have a care," said I; "for the rail on which we are seated is but a crazy one."

"Crazy!" cried out young confidence, "Crazy! why, it is as firm as a rock!" "Aye," thought I, "the rocks on which some people depend, are as uncertain as the shifting sand." In five or ten minutes after, (for, notwithstanding my sage reflection, I had kept my seat,) the rail gave way under us with a crash, and we both fell backwards to full length into the ditch. My companion fell lightly, and was not injured; but, as for me, I did not escape without bruises: nevertheless, after slowly

gathering myself up again, I walked away much benefited by my mishap; for it suggested to my mind this very profitable inquiry, "on what are you depending?" Now, there are many, who, though too worldly-wise to trust the weight of their bodies on a crazy rail, are thoughtless and reckless enough to trust the welfare of their souls on a foundation equally precarious. On what, then, are you depending?

It is quite bad enough when our earthly hopes break down with us; but it is a thousand times worse when the same thing happens to our heavenly expectations. If you are content with the beggarly elements of time, your foundation does not so much matter; but, if you have set your heart on the glorious things of eternity, bear in mind that "other foundation can no man lay than that is laid, which is Jesus Christ;" 1 Cor. iii. 11.

THE SEASONS.

From the same.

You will agree with Old Humphrey, that Spring is a pleasant time; and when the sun is shining, the flowers blooming, the green trees waving, the birds singing, the balmy breeze blowing, the spirit rejoices, and the lips burst into a song.

Summer is a pleasant time, when the non-ride ray gilds up the woods, the waters, and the mountain tops; when the air is filled with odours, and the laugh of the merry hay-makers is heard in the meads.

Autumn is a pleasant time, and we cannot look without gladness on the golden grain; the laden fruit trees; the varied foliage, and the kindling heavens.

Winter is a pleasant time to all who are hardy enough to walk abroad when the frosted snow lies on the ground, and the trees are hung fantastically with rime; for then wonder is awakened in the mind, and the pure, sharp, bracing air gives a cheerfulness to the spirit.

Spring, summer, autumn, and winter, are pleasant seasons, and if any thing can make them more pleasant, it is the heart-felt remembrance that they are the gift of God. Yes, He who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. He, with whom the nations are as a drop of a bucket, and are counted as the small dust of the balance, who "taketh up the isles as a very little thing;" for whom "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering;" He has given them to me. And what have I given in return? the fragments of my feelings, and the mere shreds of the joyous days and peaceful nights he has bestowed upon me.

Oh let me then with all my powers,

Prolong his sacred praise,

Through spring and summer's rosy hours,

And autumn's pleasant days!

And when the keener wintry skies

Shall freeze the stridie ground,

Then let my hallojah's rise,

And more and more abound.

Parental Bereavement.—An affecting instance of this, in one of the lower ranks of creation, was witnessed at a neighbour's a day or two since. A domestic hen, the mother of a brood of five tiny chickens, had been killed by a blow received in the street, and her lifeless body was thrown aside into a retired part of our friend's garden. In the evening, after a long and busy search for the little family, they were all found surrounding their dead mother, some of them nestled, as best they could, under her neck and wings. The spectacle presented by the little orphans was quite a moving one, and not uncalculated to win a tear from a feeling humane heart.—*Georgetown Advocate.*

THE FRIEND.

ELEVENTH MONTH, 5, 1842.

The authorship of the essay, 'Education in the Slaveholding States,' copied from the Freeman, will readily be recognized by the signature, as that of one whose contributions have added much to the value of our journal. Statistics of this kind are stubborn things,—there is no escape from them,—and the deductions and reasoning drawn from them, cannot but have great force with the intelligent slaveholder himself, should he chance to meet with them in moments of reflection, as "in the cool of the day."

We invite attention, particularly of our younger fellow-members in religious profession, to the communication inserted to day, headed "Meetings for Discipline." The subject is of deep importance to themselves individually, and to the well-being of the Society. The remarks, evidently the dictation of a religiously concerned mind, are pertinent to the occasion, and in the best spirit.

GIRLS' LIBRARY.

We are informed that the Apprentices' Library Company of this city, has succeeded in establishing a separate Library for Girls, the formation of which has been materially aided by liberal donations in books from some of our citizens.

The collection contains about eighteen hundred volumes, carefully selected, and suitable for females.

The Library was opened on the 20th ult., and will continue to be opened exclusively for females, every Fifth-day afternoon, remaining open till five o'clock, or later if there should be occasion.

This institution is intended for the gratuitous use of those who have not the opportunity of obtaining suitable books from other libraries. A female librarian will be in attendance.

** We solicit the attention of subscribers to a few plain words.

Although the terms of subscription require payment in advance, yet a considerable num-

ber of our subscribers are in arrears for sums of from two to ten dollars, or more; and although the amount due from each one seems small, yet the aggregate, being now something more than *four thousand dollars*, makes a material difference in the facilities for conducting our journal: We apprehend much of this debt has accumulated from the fact that subscribers look upon their dues as a small matter which can be readily settled at *any time*; and thus defer attending to their payment promptly. We trust it is only necessary to notice the fact, that so large an amount is outstanding, to induce *each one* to take measures at *once* for paying what he owes; a course which would afford much relief to us at the present juncture.

A stated meeting of the Auxiliary Bible Association of Friends, within the limits of Haddonfield Quarterly Meeting, will be held at Cropwell Meeting-house, on Second-day, the 7th of Eleventh mo., at 2 P. M.

N. N. STOKES, Sec'y.

HAVERFORD SCHOOL.

Parents and others having letters or parcels to forward to the students at Haverford School, are informed that they can be left at Kimber & Sharpless's book store, on the morning of Fourth-day of each week, on which day they will be hereafter sent for.

A stated meeting of the Concord Auxiliary Bible Association of Friends will be held at Friends' Meeting-house, at Middletown, on Second-day, the 14th of Eleventh month, at 11 o'clock. General attendance is requested. By direction of the Association,

HOWARD YARNALL, Secretary.

MARRIED, in Friends' meeting, at Bolton, Worcester county, MASS., ELISHA THORNTON WHEELER, to ELIZABETH, daughter of Jonathan Fry.

—, at Short Creek meeting-house, near Mount Pleasant, Ohio, on Fourth-day, the 21st of Ninth month, last, MILLER GIBSON, of Redstone, to ANN P., daughter of Robert Eyre, deceased.

—, at Friends' meeting-house, Fallington, Bucks county, Pa., on Fifth-day, the 20th of last month, SAMUEL E. WOOLMAN, of the Unincorporated Northern Liberties, Philadelphia county, to SUSANNA, daughter of William Satterthwaite, of the former place.

DIED, Fifth month 28th, 1842, at the Elklands, Lycoming county, Pa., SARAH HOGELAND, aged sixty-three years, a valuable member and elder of that Preparative and of Monthly Meeting. Having submitted to the visitations of Divine Grace, and endeavoured to bear the yoke and cross of Christ, following Him in the way of his requirements, she was favoured to experience a state of preparation for the final change; and on the day before her departure remarked, "I feel nothing but true peace;" and that is better than all the world's.

—, with convective fever, after about twenty days illness, aged about seventy years, at Samuel Terrell's, in Caroline county, Va., (where he with his mother was on a visit) SAMUEL T. RUCKS, second son of Alfred and Mary Ann Ricks, of Southampton county and state aforesaid. He was a youth of orderly deportment, and correct habits.

Selected for "The Friend."

THE BARCLAY FAMILY.

Extracted from "An account of Friends in Scotland. By JOHN BARCLAY."

(Concluded from page 38.)

"The next day, being the first-day of the week, we had a very precious little meeting among ourselves, about the tenth hour, where we were sweetly comforted together in the feeling of the heart-breaking love of our God. A. Jaffray having signified, that it lay upon him as a duty, to speak to the people when they should come out from their forenoon worship; we went all four together, in the unity of the Spirit, to the end of the street where their worship-house stands. And having attended, and walked to and again, till the throng of the people came forth, both from the English and Erse houses—for in one of them they preach to the country people in Erse, though many of them also understand English—a living, open testimony was borne there to the true worship of God, the spirituality of it, the way and manner of it; also the nearness of the Spirit of Christ to people, as an inward principle, and how to know the same from all other spirits not of God; that so therein they might worship the Father in the one true and living way. The people stood exceedingly attentive and sober, both great and small, there being a very great crowd, and no disturbance in the least was made; after which, we walked peaceably up the street to our quarters. We had intimated to the people, at the end of the public testimony, that it was our intention, in the Lord's will, to have a meeting at our quarters that afternoon, about the fourth hour, after the dissolution of their public worship. At the hour appointed, our landlady, having very willingly yielded to let us have the use of her house for that end, we had a very full and large meeting. Not only the large room wherein it was, but the next room, chambers above, and the stairs being all crowded with people, who were exceedingly sober and serious all the time. And the Lord's power and blessed presence, as a fountain suitable to the occasion, was largely set forth for his own work:—blessed be his holy name forever! That night A. Jaffray went to visit the old bishop of Murray, called Hay, who was sore diseased in his body by a palsy. The following day, finding ourselves clear, and having dispersed several books, we set forward on our journey homewards. We were at John Dulla's, at Nairn, where the woman had promised us the use of her house for a meeting. Accordingly, her husband being then returned, gave it up freely; and we had a most precious season among a great many people, who, upon the very first intimation of a meeting, filled the room, stairs, and streets; where there was a wonderful breaking in of the tender, melting, opening life and love of God, as if they had been all settled Friends. Indeed, such a season of life and glory, among a people not gathered into the Truth, none of us did ever see! Surely, the Lord hath a great seed to gather in that place and thereaway. O that it may be often visited, watered, and prepared

for a harvest, and brought into his garner!

"After this blessed season, we rode that night to Elgin, to William Douglas's, our former lodging, being twenty-eight miles in all; then to Edmonstoun, where our former discreet landlady fell a blessing the Lord, who had sent His servants to her house; having declared, that after A. Jaffray had prayed for her husband when we were there before, he had daily recovered from that time. The next day we came safely to Aberdeen, being the day before the Monthly Meeting, being a journey of two hundred and forty-four miles."

Extracts from Chapter 18.—1723.—Some account of Christian Barclay and her family.

"Of Christian Barclay no additional particulars have come to hand, beyond the instructive document, which was issued after her decease, by those who could best estimate the value of her character. An abstract of the principal parts of it are here subjoined. Her mind was remarkably turned to religious considerations from her youth, publicly embracing the testimony of Truth, in the love of it, about the sixteenth year of her age, and that, through many hardships and sufferings; in this path she all along steadfastly trod, giving evidence both by doctrine, and by an example becoming the gospel, of her great concern for its prosperity. She was a well accomplished woman every way, and of singular virtues; grave and weighty in conversation; 'diligent in business,' as well as 'fervent in spirit;' and therein 'serving the Lord,' he was pleased to afford her many precious seasons of refreshment, wherein she was enabled lovingly to testify of his dealings to the children of men, being plentifully attended with his love and power, to the great joy and comfort of the faithful; and to the praise of Him who hath so gloriously revealed himself in this latter age. In the same love for her fellow-creatures, she laid herself out to assist and give advice to sick people; especially the poor, whose necessities she freely supplied. Many of her patients would come ten, twenty, thirty, and some even forty miles and upwards, receiving through her care and skill very considerable benefit, for her success was wonderful; so that, among these classes, much lamentation prevailed on account of her removal. Her great and daily concern for the preservation and advancement of her family, in those things that are most worthy and excellent has been before adverted to, as well as for the welfare of the youth in general, who came under her notice. The bright influence of her example had great effect upon her children and grandchildren, eight or ten of whom she usually had at a time under her roof; and she was permitted to see the Divine approbation and blessing, remarkably crown her endeavours on their behalf. But her efforts and exercises not confined here, were directed for the good of all, especially for the church—that no slackness or unconcern might be entertained, and that every one professing Christ, might use all diligence to make their calling and election sure. During her last illness,

many were her pious expressions, all tending to the same purpose,—for sickness altered not her frame of spirit; the earnest, unabated desire prevailing with her to the last, that in life and death she might be a faithful servant of the Lord. At length she yielded up her spirit in great peace, joy, and quietness, on the 14th of the Twelfth month, having outlived her husband thirty-two years, and being in the seventy-sixth year of her age.

"Respecting the family left by this 'mother in Israel,' there have already been some promising and rather unusually hopeful circumstances recorded. That they were favoured to hold on their way, in the line so highly recommended to them by the piety, the prayers, and spiritual nurture of their parents, there is no cause to doubt; but the information which might have cleared up this point, is, with regard to some of these children, defective. They were seven in number, Christian, one of the daughters, treading in the footsteps of her mother, was valued as a faithful labourer in the gospel field. She was married in 1699 to Alexander Jaffray, son of Andrew Jaffray; and her decease took place as late as the year 1751; after a long life spent, according to the representation of survivors, 'from early youth to her latest moments,' in sincere dedication to the path of duty. The three other daughters were married into the Forbes' family of Aquorthies; while two of the sons, David and John, settled, the one in London, and the other in Dublin. Robert, the eldest, succeeded to the estate of Ury, which is still in the family;—and he succeeded also, as we have already seen, to the spiritual heritage of those that fear the Lord, through acceptance of 'the spirit of adoption,' whereby the children of all true believers may become the children of God. Besides his journey to the Highlands, he travelled several times, in the line of ministry, to London, and other parts of England and Scotland; was zealous in propagating that which he believed to be the truth of the gospel amongst his friends and others; charitable to the poor; humble and meek in his deportment; benevolent to all. He also wrote one or two small treatises. About two years before his removal by death, which took place in 1747, on the completion of his seventy-fifth year, he contracted much weakness of body, which, however, did not prevent him from being diligent in attending religious meetings in the neighbourhood. In a submissive state of mind, he waited his last change; and when much afflicted by disease, used to say, 'Not my will, but the Lord's be done in every thing.' And, a short time before he became speechless, one standing by his bed-side, thinking he did not hear, whispered to another, that she was surprised to perceive such a sweat upon him; on which he answered with a strong voice, 'This is the sweat which comes before death—and I shall now soon be among the spirits of just men made perfect.' Shortly afterward, he, as it were, slept away, expiring at his house of Springhall, near Ury; and giving ample proof, to the last, that he had been made partaker of those highly spiritual views of the gospel dispensation which

the Society of Friends have been called to uphold; the consistency of which standard has been of late, in several respects, increasingly acknowledged by most other Christian communities.

For "The Friend."

SUSANNA LIGHTFOOT.

(Continued from page 40.)

Fourth mo. 11th.—On taking leave of her daughter, Susanna Judge, who was under a necessity of going home, she said, "If thou hearest of any sudden change, do not be over much surprised, for about seven months past it has been a time of weaning, by little and little, and thou well knowest we are to look for succour to that Hand which has been thy poor mother's support from her youth up, who has been one of my saviours, and much acquainted with grief; my latter days have been the easiest, but I have never forgotten the wormwood and the gall; and this I would have my Friends to know in the land of my nativity, as some there (though very few) said I should grow proud, if ever I grew rich; therefore, I would have them to know, (not for my sake, but for the precious testimony's sake,) that the southern breezes have not yet trodden so as to make me forget myself: it is true, this has been a pleasant spot to live in, with an agreeable companion, and I believe it was nothing short of the good Hand which so provided for me, but my heart has not been in it." This evening she said she felt herself worse, and gave directions about her coffin, which was to be of oak, showing her humble attention to the wood most common in the land, rather than to the customs which have prevailed in this respect; and how she would have things ordered in laying her out, which was with exemplary plainness.

Fourth mo. 12th.—She desired me to attend meeting this day, saying:—"My place is here to struggle with my bodily afflictions for a season;" and, in the afternoon, she said, "I thought the coast had been clear, that I might have launched out of time, into the ocean of eternity ere now, as a boat well fitted out; but I was mistaken; and now I am still resigned to His will, who has a right to do as he pleaseth with his own; I murmur not, nor dare to say, what doest thou?" She continued some time speaking of the Lord's goodness to his people, concluding with lively supplications to him whom the virgin souls love; that he would preserve his little lambs in his holy inclosure, out of the reach of the deceiver.

Fourth mo. 19th.—John Perry and divers other dear Friends were here. John sat and looked at her, as she lay in a quiet sleep, and being fearful of disturbing her, slipped away without speaking to her. Upon being asked what he thought of her, he replied: "He thought she was a child of heaven; and desired none might be too anxious for her long continuance here; but that her near connections might give her up cheerfully. When she awoke, I told her John Perry had been to see her, and desired his love to her; she said it was acceptable, and bid me, when I saw him, to give her love to him in return, and to ad-

dress him in the language of Joseph to the butler, "When it is well with thee, remember me." The same morning, in the hearing of a few Friends, she cautioned against a light chafly spirit getting up in a show of religion; and was further led to thrash the hypocritical ungodly Quakers. She signified that a terrible day would overtake those sooner or later. After Friends were gone, I told her a tender mind then present took part of her testimony this morning to herself. She answered, she thought not to have done so, for she did not think it belonged to any that were present; but the states of some individuals at a distance were revealed to her in such a striking manner, that she could not help expressing herself in that way.

Fifth mo. 1st.—Last evening, as I sat by my dear wife, she had a severe struggle for some time, breathing with great difficulty, as though her dissolution was at hand, but recovering a little got some rest. This morning, on my asking her how she did, she answered, "A calm before a storm." And about two hours afterwards, she told me she was apprehensive of a violent return of the disorder, and doubted her getting through it; therefore, she chose to take leave of me; which she did in a most solemn and affecting manner, none being present at that time. She then asked for Anne Emlen, who had just stepped out, for that she had felt the sympathy of her spirit in some conflicts heretofore, and said she would like to have her near to her; to whom, on her coming in, she said: "O, my dear creature!" And then, after a pause, said: "O my dearest Redeemer! help me if it be thy will, until the thread be cut, and then! then! O be pleased to be with my dear husband in every gloomy season, when he may have none to embosom himself unto!" And after pausing a while for breath, she proceeded in a lively supplication to the Almighty, that he would be pleased to preserve his people in general; and particularly the beloved rising youth, not only out of the bye ways, and crooked paths, but from the subtle transformations of satan, in his appearances like unto an angel of light. After this, being helped beyond her expectation, she, with great composure of mind, directed where to get the articles for laying her out, which were prepared for that purpose, that no hurry might be at so solemn a time; as she had been grieved to see people at a loss how to come at things on such occasions; saying, every thing necessary should be at hand; and was most easy to mention it before she grew weaker, and unable to speak about it.

Whilst suffering under a severe return of her illness, on my feeling for her pulse, she signed to me to put my finger on her arm; and then, with difficulty, asked if I did not feel it there; I answered, "Yes." "Ah, then, (said she,) there is reason to hope that I shall soon go; it was so with my dear aunt Elizabeth Jacob, and she was soon released; who was one eminent in her day for the turning many to righteousness; and is now reaping the reward of her labours; and, oh! I hope soon to join her spirit, and the spirits of the just. O may the distant branches of her

family walk in her steps. May her grandson, and his spouse, with their children, walk in hers, and dear Isaac's footsteps! O! my dear, remember my endeared love to them; gratitude still fills my heart to that family; also to Friends in Waterford, in general." This, though an affecting day, is to be remembered, for the fresh descendings of heavenly love on my dear wife, supporting her in great distress of body, to the baptizing in degree the minds of all present, into the laver of Divine grace.

Fifth mo. 2d.—A day of more ease, which excited thankfulness. In the evening, as we were moving her, she prayed that she might be thankful enough; saying, there were ten lepers cleansed, and but one of them returned to give thanks; adding, "O, that I may be of the thankful number."

Fifth mo. 3d.—A distressing time in the morning. I could not leave her to go to meeting. Two young women called to see her, she was scarcely able to speak to them, but after they had taken leave of her, and turned their backs, she, not knowing their names, told me she desired to speak with the tallest, whom, on returning, she tenderly exhorted to faithfulness, though difficulties might attend it, yet the Lord would help her through; and to the youngest, she said, "Dear child, be humble, for it is in the low valley of humiliation, the Lord will teach of his ways," &c. They both departed in floods of tears. The same evening, speaking of some, who, full late, had paid regard to her painful exercise, and faithful exhortation concerning them, she said, "Well would it have been for the old world, had they taken warning at the sounding of the hammer, in building the ark, they might peradventure, have thereby escaped destruction!"

Fifth mo. 4th.—Much difficulty and distress attended her this morning. She cried, "O come, dearest Lord! and take me to thyself, even unto thy heavenly kingdom, of the joy of which I have a foretaste!"

Fifth mo. 6th.—First-day of the week, with a sweet and heavenly voice, she said, "O thou Physician of value! come quickly, and take me into Paradise, for I long to be with thee there."

Fifth mo. 7th.—Repeating her desire to be dissolved, if it was the will of her great Lord and Master, about midnight, there appeared an alteration, and the family were called up. On my coming to sit by her, she desired me to lower her head, and I should see how it would be; which I did. She asked for water in a spoon, which I administered several times, as she called for it, guiding it to her mouth with her hand, and perceiving some stir, she desired that all might be quiet. She then seemed composed, breathing with less difficulty, but, sometime after, desired me to ask a person, who sat at a distance in the same chamber, what she thought of her; I did so, and returned for answer, that she thought she would not be long here; but added, "That is no terror to thee;" she answered, "No;" and laying a considerable time without speaking, I asked her quietly if she wanted any thing, she said, "No, my dear

heart!" Her son Robert, and Nancy Emlen, sitting by her, she reached forth her hand, with a look of endearing love, and drew each to her, and kissed them, saying: "O my son! dwell under the weight;" (alluding to his confession made a few days before, that the uneasiness he had caused her through his transgressions, was as a millstone about him; asking her forgiveness;) and a while after, she added, "Myast thou be saved." She reached her hand, took hold of mine, and kissed it, to take her leave of me; I returned the salutation in the same manner without a word; then putting her hands under the clothes, as if going to rest, she, in a short time, passed quietly away, about the fourth hour in the morning, like one falling into an easy slumber. Such awful solemnity, attended our minds at that time, as entirely forbade every degree of anxiety. Friends, both far and near, being much affected, manifested great love and affection, in visiting her during her illness, which she frequently remarked with gratitude to the great Author of love, who had given her such place in the affections of his people.

It was the 8th of Fifth month, 1781, that she departed this life; her remains were interred on the 11th, at Uchlan, attended by a very great concourse of people, on which occasion a solid meeting was held; and was, indeed, a good meeting, agreeable to her prospect in the early part of her illness. It was the largest and most respectable funeral ever known there.

Our dear Friend, Samuel Emlen, on beholding her remains, which still retained a most solemn appearance, expressed himself audibly in the hearing of many people, as follows:—"Having served God in her generation, she is fallen asleep in the arms of everlasting mercy. Oh! what a comfort!"

"Although they, who are departed hence, in the Lord, can receive no addition to their happiness, by any testimonial of their surviving friends, however just; yet to the wise in heart, *precious is the memory of the truly pious and upright*, whose humble walking in the fear of God has livingly witnessed against the appearance of evil in its various transformations; their conformity in spirit and practice to the holy law of the Lord, evincing the delight and benefit to be found therein; for "Verily, there is a reward for the righteous; verily he is a God that judgeth in the earth." Psalm lviii. 11.

"What scene in this life more dignifies humanity? What school is more profitably instructive than the death-bed of the righteous? impressing the understanding with a convincing evidence, that they have not followed cunningly devised fables, but solid substantial truth; that there is a measure of Divine light and grace in man, which, if duly minded and obeyed, is sufficient to preserve through all the vicissitudes of life; to give him the victory over his spiritual enemies, and in the end over death, hell, and the grave!"

It is right, therefore, that the remembrance of those should be preserved, whose lights have so shone before men, as to excite the

holders of their good works to glorify God, the original and source from whom all good is derived; and that being dead, the lustre of their pious example through life, and on the approach of death, may continue to speak the inviting language,—"*Follow us as we have followed Christ.*"

For "The Friend."

MEETINGS FOR DISCIPLINE.

It has often been a source of regret to me that so many of our young Friends (and some who are older too) absent themselves from our Meetings for Discipline, and I apprehend they cannot be aware of the serious loss which they sustain by such a habit. It is unreasonable to suppose that we can become interested in the principles and practices of a religious Society, and feel our attachment to it increase, while we stand aloof from its assemblies, and avoid the very means which would tend to make us acquainted with, and partakers of the benefits which it confers. Meetings for Discipline, properly conducted, are among the most profitable and interesting schools of religious instruction. They are calculated to inform us respecting the principles and practices of Friends; to give us a knowledge of the rules which the Society has adopted for the government of its members, and incite us to adopt and maintain a course of conduct consistent with their requirements.

It is often the case when persons are visited for a breach of discipline, that they plead, as an excuse, their slight acquaintance with the regulations of the Society, scarcely knowing, or at least professing so, that their conduct was in contravention of them. If we trace this ignorance back to its source, we shall find that they seldom, if ever, attended a Monthly Meeting; having little or no interest in the concerns of the Society of which they were nominally members, and suffering business, or pleasure, or some trifling employment to engross that time which ought to be devoted to higher objects. Is it any wonder if such persons feel no attachment to the Society or its principles, and are ready to find fault with it on any occasion which presents! Could any other result be anticipated from the course they pursue! Surely not. What little they do learn of its Christian doctrines and testimonies goes to condemn the careless and worldly life which they are leading; and, therefore, as Locke says, respecting the antipathy of freethinkers to the Bible, "the Scriptures being against them, they are against the Scriptures." To this is to be attributed much of the dislike which a certain class among us evince to the strict requirements of our high profession; choosing a path which allows greater indulgence to the pride and inclinations of our fallen nature, they seek to justify themselves by condemning the principles which they have neither the self-denial, nor the magnanimity, fearlessly and firmly to maintain before the world.

We are powerfully influenced by associations. A young person who loves and seeks the company of Friends, who diligently attends all his meetings for worship and discip-

line, and endeavours to do it in a proper frame of mind, will scarcely fail to feel a growing interest in the Society, as well as an increasing attachment to it. The converse is equally true. We sometimes hear our young Friends say, in a tone of complaint, or censure, that their elder Friends do not notice them, or treat them with that affectionate kindness which is calculated to win them to the Society. I will not say that there may not be in some instances an appearance at least of foundation for such a remark; but, generally, I apprehend the real cause is, that the young are so shy of their older and consistent Friends, and so little inclined to be in their company, that the latter seldom have the opportunity of evincing how deep and tender is the paternal interest which they feel in the welfare of the youth.

My object is not to scold, but to place matters in their true light; and affectionately to encourage the young to cultivate the society of their elder Friends; to put themselves in the way of being noticed; and to give their steady and diligent attendance upon all our meetings for discipline, as well as those held more immediately for Divine worship. It has been my lot to mingle much in society of different kinds; and after some years observation, I feel myself justified in saying, that there is no people among whom there is a larger share of solid domestic enjoyment, and improving, cheerful converse, than among the consistent members of the Society of Friends. The social circles made up of such individuals, are delightful indeed; and the nearer we live up to our principles, the more fully shall we perceive, that the faithful maintenance of them does not deprive us of any of those pleasures which a kind and merciful Father designs for us, but enlarges our capacity, and purifies our taste, for a more full and rational enjoyment of them.

Our likes and dislikes are, for the most part, voluntary. There are few objects which we cannot bring ourselves to think well of, if we heartily desire to do so; and, on the other hand, there are as few which we shall not dislike, if we cherish an aversion to them. If we really wish to love the Society of Friends and the company of its faithful and consistent members, we shall not be long in acquiring that affection; and, on the other hand, if the *secret leaning* of our minds is from them, we shall soon find our interest in them to grow cool, and become very ready in discovering, what we imagine to be faults and objections, in order to justify ourselves in our aversion.

I would therefore entreat my young Friends to cherish with care their attachment for the Society; to be diligent in the use of every means which will tend to strengthen it, and scrupulously to avoid whatever, either in their associations or their practice, would tend to weaken it. I am fully persuaded that the regular attendance of Meetings for Discipline, as it is an obligatory duty, so it is an important means for keeping us bound to and interested in the Society, and the diligent performance of it, with a mind desirous of

being instructed and benefitted, cannot fail to be productive of many advantages.

I would recommend the following extracts to the serious perusal of those who do, and of such as do not steadily attend these meetings, viz. :—

"As it hath pleased the Lord in these latter days, by his Spirit and power, to gather a people to himself, and releasing them from the impositions and teachings of men, to inspire them with degrees of the same universal love and good will, by which the dispensation of the gospel was ushered in; these have been engaged to meet together for the worship of God in spirit, according to the direction of the holy lawgiver; as also for the exercise of a tender care over each other, that all may be preserved in unity of faith and practice, answerable to the description which He, the ever blessed Shepherd, gave of his flock, "By this shall all men know that ye are my disciples, if ye have love one to another."

"These meetings have all distinct allotments of service; and as experience shows, that when this service is attended to in uprightness and dedication of heart, with a single eye to the honour of our Holy Head, and the help and edification of one another, in the love wherewith he has loved us; our assemblies are often favoured with his aid and direction; Friends are affectionately desired and exhorted to be diligent in the attendance of them; and when met, humbly seek to be clothed with the Spirit of wisdom and charity. This will divest the mind of a dependence on our own strength and abilities, endue us with patience and condescension toward each other; and being preserved in fellowship, agreeably to our Lord's declaration, "One is your Master, even Christ, and all ye are brethren," a qualification will be experienced in our several stations and movements, to build up one another in that faith which works by love to the purifying of the heart. So may we be living members of the church militant on earth; and inhabitants of that city which hath foundations, whose maker and builder the Lord is; knowing, indeed, that great is He, the Holy One of Israel, in the midst of her."

For "The Friend."

Thoughts on the Present and Future.

When we contemplate our condition in this life, the manifold mercies which have been showered down upon us, even from the earliest recollections of childhood; when we take a retrospect of the past, and trace our pathway through its devious wanderings, and perceive how wonderfully we have been preserved amid temptations that have surrounded us,—amid trials that have awaited us,—with what a bounteous hand our wants have been supplied, even when least deserved—how ought our hearts to glow with gratitude and praise to the Giver of all good for his unmerited favours! When we remember that we are but dust, that even in our best estate, we can of ourselves do no good thing; but that all that we are, all that we possess, is of his abundant mercy; how ought our hearts to be humbled under a sense of our own unworthi-

ness, and the need we have of daily watchfulness unto prayer.

The uncertainty of life, and the certainty that death awaits us all,—and we know not how soon,—seem to make but too little permanent impression upon our hearts. Oh, let us awaken to the vital importance of loosening ourselves from the trammels that are binding us to this world. Time is passing rapidly away, and each succeeding year finds too many of us, in the earlier walks of life, convinced by the silent, yet powerful monitions of Divine grace of our duty, yet still putting from us the day of repentance,—still denying to our Holy Redeemer a full surrender of our hearts. Light and knowledge are not wanting. Simple obedience to his Divine requisitions clearly made known to us,—a willingness on our part to co-operate with his Holy Spirit, in the work of salvation,—would effect a change in our whole life and character, productive of infinite peace and happiness in this life, (a peace which, in our unregenerate nature, we can know nothing of,) and, finally, would give to us the blessed assurance, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Tenth mo. 30, 1842.

E. S.

For "The Friend."

THE PROSPECT FROM BEDELL HILL,

COEYMAN, GREEN COUNTY, NEW YORK.

[Extracted from a MS. poem on the Duties of Life.]

True pleasure from the proper action flows,
Of every sense and function, God bestows.
He who in wisdom formed the eye for sight,
Bids the heart gladden as the rays of light
Fall softly on it, bringing it from far
The clear mild shining of the morning star,—
The rosy red of dawn, the kindling rays,
When green fields brighten in the noontide blaze;
Nature's most lovely forms, her valleys, her hills,—
High towering forests, brightly sparkling rills,
The far off mountain's huge majestic pile,—
The fair bright flowers that sweetly round us smile:
All these in imaged glory we win,
The outward beauties quicken joys within.

Thus glad of heart on Coeyman's mount I stood,
Where, far below me, Hudson poured his flood:
I saw the cities planted by his side;
Northward fair Albany's bright domes of pride;
Coxsackie here, just clustering down below;
There, Kinderhook beyond the river's flow;
Athens which nestles, and half hidden lies,
Where crowned with cedars swelling heights arise;
There Hudson stretching from the stream away,
Sits on the plain above in bright array;
Around the green earth in rich glory spread,
Whilist vision reached to many a mountain head.
Ercmont's high range—'tis dim towered up to view,
By granite clothed in veil of misty blue.
She lifts her green brow to the summer air,
Beyond the "lake of Chrystal waters" fair.
Though winter's snow upon each height remains
Long after spring spreads verdure o'er the plains,
Yet when in gentle streams the frost-work flies,
A fresher greenness on the mountain lies.
Eastward o'er cultured plain, and hills of green,
Taghkanac's granite range is dimly seen,
Old Massachusetts' watch-towers, whence they trace
Far spreading scenes of grandeur and of grace.

* Green mountains.

† Lake of St. George. The Indian name for this body of water, signifies the Lake of the Chrystal waters.

Though clouds—as now her lengthened bulwarks rise,
Along the farthest verge of eastern skies,
Whilist e'en the onward flow of restless air
Shakes not the high grey rocky summits there,—
Yet of wall stormy volcans' rend her east,—
Whose changeful folds wave wildly in the blast,—
She looks o'er lovely vales in solemn pride,
And gathering wind tempests to her side,
While waits their jarring voices to a roar,
Lo! as the ocean's billows rocky slopes o'er,
Whilst burns a beacon brighter on her crest,
Star of the tumult raging round her best,*
As alluring slow I turned my view,
Came up Connecticut thy peaks of blue,—
Beside them lakes lie lagging in the sea,
And Hudson's sparkling waters ran,
There spread the Highland range before my eye,
A faint draw outline on the southern sky.
The hills of Dutchess smiled in beauty there,
With mountain height and rolling surface fair;
There, nature scatters charms to cheer the sight,
There friendship lingers long with fond delight!
From the bright river to the hill-scene west,
With threatening vapours curling o'er his breast,
The mighty Catskill rears his giant form,
With clouds about him gathering for the storm.
Even the forest's sparkling vapours glow,
And airy tempests to the plain below,
With thunder-voice on mountain echoes call,
Whilist earth-refreshing showers in solaces fall.

I gazed upon the prospect spread around,—
On every hand with distant mountains crowned;
The plains, the swelling heights, the scooped-out vales,
The shining river, and its snow-white falls,
The cultured farms, the forest strips between,
The varied tints of green, the living green,—
And all, whilst I view'd it in every part,
Joy through the eye came bounding to the heart;
While deep the inward feeling was impressed,
"Our God is glorious, and his earth is blessed!"

* "In the journey of this day I met with a phenomenon which to me was novelty. In the morning, the wind blew with moderate strength from the southeast; and continued to do so till we came to the neighbourhood of Taghkanac. When we arrived within four or five miles of the ridge of that mountain, we heard a loud and most peculiar rumbling noise of the ocean coming from the higher regions of the mountain. The noise seemed vast, and expansive, as if caused at once throughout a wide tract of the atmosphere; and loud, as if produced by evident agitation. Above a height, at five or six hundred feet from the common surface of the neighbouring country, the mountain was enveloped in a thick cloud. When we arrived at the foot of the lower activities, we found an uncomfortable and furious blast, which continued during the whole time of our ascent; the distance being about a mile and a half or two miles. After we had gone over this distance, the violence of the blast ceased, and we perceived by us no more, either on the sides or on the ridge. Still the noise was undiminished, and seemed to fill the heavens with a stormy, tumultuous grandeur. The wind evidently was confined to a very narrow region, including only the summits and sides of the mountain. After we had crossed the ridge, we saw, a little eastward of one of the loftiest summits, a bright spot. It continued fixed in its relative position to the summit mentioned, for several hours, notwithstanding the violence of the wind, and the rapid movement of the clouds; nor till it was nearly dark was it gradually lost in twilight. It was continually bright, and at times so bright, that we thought the sun shone for a few moments in each instance through the aperture."—*DuRoi's Travels.*

† Fishkill mountain.

To Take Grease out of Silk.—If a little powdered magnesia be applied on the wrong side of the silk as soon as the spot is discovered, it's a never-failing remedy, the stain disappearing as if by magic.

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The Impropriety of CAPITAL PUNISHMENTS.

(Report of Committee continued from page 42.)

Then, the community not being in danger, the question occurs, stripped of every consideration which might trammel or warp the judgment, on what arguments does C. C. Cuyler support the affirmative of the proposition, that we are commanded to put the murderer to death. He relies upon his text in Genesis ix. 5, 6. He assumes that this law "is a law of nature, originally written on the heart of man," and as such, was binding upon the Antediluvians. This may be so, but the committee do not think that the law in Genesis, as C. C. Cuyler understands it, ever formed a part of the simple, primitive, uncorrupted law of nature—that it ever was a law of any but savage and ferocious nature, to take life because death had been inflicted. The only reason which he adduces in favour of such a presumption, is the language of Cain—"every one who findeth me shall slay me." As well might it be said that the act of the atrocious fratricide, was in obedience to the law of nature, as that his language was a recognition of its behests. Cain having violated all the principles of that law, in the murder of his brother, the light of that law must have been extinguished in his bosom, and he would prove a poor expositor of its requisitions. Our nature at the present day revolts at it. Nor could the law of nature at any period of human society, have required the slaying of the murderer by the hand of any man who met him in his path. This is the doctrine of revenge, the teaching of savages, not the code of nature. It is akin to the Roman law which permitted the murderer to remain on the gibbet after execution, as a comfortable sight to the friends and relations of the deceased. On the other hand, the language and the act of the Derrv on this occasion, both repudiate such a deduction from the text. "The voice of thy brother's blood crieth unto me from the ground," was the utterance of Jehovah, announcing his knowledge of the horrible deed. The sentence pronounced was equally remarkable and significant. If the laws of nature required the first person to kill the murderer, would the Deity

in the first murder on record, the murder of a brother, under circumstances too of the deepest turpitude and strongest aggravation, oppose, in such a case, the law of nature? On the contrary, would he not in the infancy of the world, when a permanent example to all mankind was to be looked for, be likely to abandon him to the most terrible denunciations of that law whose dictates he was the first to infringe? But we find him denouncing the severest punishment against the murderer of Cain, the retribution of a seven fold vengeance, and banishing him from society, whose happiness he had marred, to roam "a fugitive and a vagabond upon the earth." The committee think there is nothing in the reason assigned by C. C. Cuyler, to justify the idea, that the natural law of humanity teaches retaliation or bloodshed, whatever may be the evil tendencies of man since the period of his fall. They believe that such a doctrine degrades us to the condition of beasts of prey, and that the sacred law of our nature "that which is written in the heart," is more elevating, kind and charitable.

The example of Cain, as it is applied in the sermon before us, seems to be a perversion of the design intended by the Creator. We consider the example as of paramount importance in connection with this question. It presents the first murder on record. It presents the treatment of the first offender, whose brutal nature had no higher conception of punishment, than the loss of his present life. All this was of vast consequence to the great family of mankind, through endless tracts of time. As there was no lightning, to use the eloquent phrase of Dr. Rush, to blast the fratricide from the earth; as his life was spared; as men were forbidden to kill him; and as he rested under the malediction of heaven, an outcast from the society of his species; an impressive law seemed to be enacted, a great example set, for our lasting observance. If we follow up the history of the Bible, we find that Lamech's hands had been imbued in blood, but the sacred history does not relate the details of the catastrophe. Some have supposed that he had killed Cain, but this is only the unsupported conjecture of learned and ingenious scholiasts. But does Lamech anticipate the punishment of man, or the vengeance of God? His instinct points to the example of Cain; "If Cain should be avenged seven fold," said he, "surely Lamech seventy and seven-fold." This punishment, he knew, had not been inflicted by man, but came and was to come from his Maker. Cain had not been killed by man, and he apprehended, it seems, no terrestrial vengeance. These are pregnant examples, which, if they fortify the construction contended for in the

text, they bear upon it in a manner wholly inscrutable to the eye of reason.

Now C. C. Cuyler mixes up with his argument upon the sacred passage, some epistolical expressions, which, if they do not weaken the force of what he does adduce, certainly add to them neither point nor cogency. They betray a feeling upon the subject which does not properly dispose the mind for the investigation or perception of truth. On page 20, when in allusion to the idea that the law of Moses was repealed, as well as that which was given to Noah, he says, "This is root and branch work with a vengeance." Again, "We do beg that they who undertake to interpret it (the Bible) will be careful that they do not stultify its Divine Author." In page 21, he observes with most singular independence of his context, "These earth-born Phaetons will never succeed in driving the chariot of the sun." It is a matter of surprise that the pulpit should be selected for the utterance of these and other personal reflections, especially as it does not appear to whom the learned author refers. As poetical mythology makes Phaeton the son of Apollo, he can, with little propriety, be styled "earth-born," how rash soever his enterprise. Who then are these earth-born Phaetons whom C. C. Cuyler's thunderbolt, in order to save all nature from threatened conflagration, would precipitate into the parched and arid, perhaps burning channel of the Po? Does he imagine that the people of the present age, much less his contemporaries and townsmen, are the only persons who have maintained the opinion that neither the law of his text, nor any other text of Scripture, authorises the infliction of death? If he thinks so, we are obliged to say, he is much mistaken. Authoritative writers have uttered their sentiments very strongly on this subject, and against the doctrines inculcated in the sermon. The committee do not mean to assert that in England and on the continent of Europe, a long array of names of pious and learned men may not be produced in his favour. But it must be remembered, that the penal codes of those countries, until within a few years, were sanguinary in the extreme; and that there would be an inevitable, however unconscious tendency, to sustain by Biblical construction the bloody features of their laws. But does he call the erudite and pious Sir Thomas Moore, an earth-born Phaeton? He has expressed his clear conviction against the right to take life, by observing, "God has commanded us not to kill—and shall we kill so easily for a little money?" Was Dr. Franklin a man so impetuous and rash as to propose or undertake what could not safely be accomplished? Is Dr. Bejamin Rush thus to be denounced? Is the

Rev. Mr. Turner, of Manchester, whose learned essay in the Philosophical and Literary Memoirs of that city, against the right to take life on the ground of Scripture, to be impeached with the imputation "that he would stultify the Divine Author" of the faith he preached? It was by such denunciations that Galileo was overborne. Columbus met with as frivolous objections. Modern geology was likewise attacked as savouring of infidelity, and even the principles of the temperance societies were at first opposed by the same everlasting cry. All the prejudices of hoary error, array themselves to fight against projects of reform. Sir Samuel Romilly was met by the most determined opposition to measures, which are now cited as proofs of the enlightened spirit of his age. After signal defeats in Parliament he persevered, and even in the expectation of losing a most cherished object of reform, he uttered the following sentiments, which must have the effect of animating the friends of humane legislation to press forward, notwithstanding all the obstacles and discouragements which are interposed to their progress.

"It was my lot," he said, "to hear in Parliament, a negative upon that bill which was intended to deliver this enlightened nation from the reproach of the cruel and disgusting punishment of burning women alive. It was my lot again and again to witness in this house, the defeat of those wise and humane exertions which were intended to rescue Englishmen from the disgrace of abetting slavery. But the punishment of burning is no more, and Africa is free! No resistance, no vote of this night shall again prevent my again appealing to the good sense and good feeling of the legislature and of the country. If I live another year, I will renew this bill, with the bill repealing the punishment of death for stealing a few shillings; and whatever may be my fate, the seed which is scattered, has not fallen upon stony ground."

Our fathers, it is alleged, were wise, and they never would have countenanced such an innovation as that which is now proposed. Let us not be so disobedient to the spirit which actuated our fathers, as to be lulled or intimidated by these suggestions. Science, knowledge, improvement, are all the work of time; their movement is indeed progressive, but by slow and almost imperceptible gradations. If our fathers had listened to such monitors, they had never advanced to the point at which we have arrived. We start where they left off, and with advantages derived from their experience. The great lights which we obtained from them, by the melioration of the penal law, have opened our minds for the reception of ulterior truths. Those changes which were believed in their day to threaten the breaking up of the very foundations of society, we find are so many pillars added to its support.

(To be continued.)

Interesting Printing Establishment.—In the town of Zabigera, Wurtemberg, there is a new printing establishment opened by The-

odore Helgerad. All the compositors and pressmen are deaf and dumb, to the amount of 196; eleven of whom are women. They have all been educated at his own cost, for the employment in which they are now engaged. The king has conferred upon him a large gold medal, for this great reclamation from the social and moral waste.—*Late Paper.*

TYRANNY AND OPPRESSION.

From Old Humphrey's "Thoughts for the Thoughtful."

It may not be an unprofitable question to ask ourselves if we are not too apt, when we think of tyranny and oppression, to apply these terms to cases wherein the great and the mighty of the earth alone are concerned. Pharaoh, for instance, oppressed the children of Israel, requiring them to make brick without straw; and since then, many other tyrants have ruled the nations under their control with a rod of iron. But instances of tyranny and oppression are continually taking place in the common walks of life. We shall do well not to forget that example in Holy Writ, wherein he who had been forgiven a debt went and took his fellow-servant by the throat, saying, "Pay me that thou owest." Matt. xviii. 23—35.

One of the most striking illustrations of oppression that ever I met with, was in a retired lane in a country village. Passing along a high bank in a field, my attention was drawn to the lane below, by a scuffling noise, and a loud barking. Looking down from the bank, I saw a young pointer dog standing before a lamb, and every now and then jumping up at the unprotected animal, and laying bold of his nose, or his ear. The dog must have been thus occupied for some time, for the poor lamb was almost exhausted. You may be sure that I was not long in making the best of my way down from the high bank into the lane, and instructing the tyrant of a pointer dog, in the most summary manner, that though he was stronger than the helpless creature he had so long tormented, he was not beyond the reach of punishment.

There is something so paltry, so pitifully mean in oppressing another, merely because you have the power, that such hateful conduct deserves the severest reprobation. When a master tyrannizes over his servant; when a creditor oppresses his debtor; when a rich man grinds the face of the poor; and one who is strong takes advantage of another who is weak, it is a hateful sight, and highly discreditable to humanity. Never do I witness an instance of this kind, without thinking of the poor lamb and the pointer dog.

HOW FAR IS IT TO CANAAN?

From the same.

"How far is it to Canaan?" said a friend. "Why," replied I, "the children of Israel found it a long way; for they travelled forty years in the wilderness. The most important thing is to know that we are *in* the way, for then the distance will get less and less every hour."

"How far is it to Canaan?" asks the doubting Christian; "for I am sadly afraid I shall never get there. My sins are a heavy burden to me, and I hope to be rid of them, if, indeed, there is hope for such an one as I."

Go on, poor doubting Christian, take fresh courage, and quicken thy step. Canaan is not so far off but thou shalt reach it at last; and if thou couldst know how willing the Saviour of sinners is to receive thee, it would shed a sunbeam on thy dejected countenance. I have a word of comfort for thee, a cordial for thy heart:

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. xliii. 25.

"How far is it to Canaan?" asks the triumphant Christian; "for I long to be at home. I know that my Redeemer liveth, and because he lives, I shall live also. My soul has made me like the chariots of Amminadib, and I am impatient to behold him face to face!"

Go forward, triumphant Christian, with the glorious ring of assurance upon thy finger! Cast not away thy confidence, which hath great recompense of reward." But stay, I have a word for thee, also, which may be useful. Ponder it in thy heart:

"Let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 12.

"How far is it to Canaan?" inquires the afflicted Christian; "for I have lain a long while upon the bed of suffering. 'Wearisome nights are appointed to me.' I am full of tossing to and fro unto the dawning day. 'Oh that I had wings like a dove!' for then would I fly away, and be at rest."

Be of good cheer, afflicted Christian! The heavier the cross, the more pleasant will be the crown. If we suffer with Christ, we shall be glorified with Christ. I have a word to refresh the fainting soul, and will now give it thee:

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 18.

"How far is it to Canaan?" asks the persecuted Christian; for I am an outcast from my family, a stranger upon earth; like my Lord, I am 'despised and rejected of men.' 'Many are they that rise up against me,' and 'they hate me with cruel hatred.'

Hold on thy way, persecuted Christian; it is a safe one, and a blessed one; yea, the one thy Redeemer trod before thee. Dost thou want a word of consolation? I will give it thee, lay it up in thy bosom:

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and they shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven." Luke vi. 22, 23.

"How far is it to Canaan?" sighs the bereaved Christian; "for I am a lonely and desolate pilgrim. All that were dear to me upon earth are taken away. My tears have been my meat day and night, and my soul yearns for the land where there shall be no more death, neither sorrow nor crying."

Pass on, bereaved Christian; the more lowly thy pilgrimage, the more pleasant will be the company of the "shining ones" that await thee, and the sweeter thy reception at the end of thy journey. The Lord whom thou seekest, hath a special care and pity for his desolate ones. Take these words with thee, and they may refresh thy spirit. For even though they be desolate :

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. xli. 11.

"How far is it to Canaan?" asks the dying Christian; "for the swellings of Jordan are risen about my soul. Fearfulness and trembling are come upon me, and the terrors of death are fallen upon me." Alas! I sink in deep waters: I shall not see the land that flows with milk and honey."

Look up, poor dying Christian; for yonder is the bright and morning star; thy night is far spent, and the day is at hand. Look on these words, and let neither flood nor flame fright thee; be of good courage, for they are the words of Him who has promised, when flesh and heart fail, to be the strength of thy heart, and thy portion forever: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. xliii. 2, 3.

CAPTURE OF AN ALLIGATOR.

In *Siliman's Journal of Science and the Arts*, is the following very interesting account of the capture and death of a large alligator, at Manila, in the island of Luconia, one of the Philippines, the details of which confirm several of the astounding stories related of this stupendous creature :

In the course of the year 1831, the proprietor of Halahala, at Manila, in the island of Luconia, informed me that he frequently lost horses and cows on a remote part of his plantation, and that the natives assured him they were taken by an enormous alligator, who frequented one of the streams which run into the lake. Their descriptions were so highly wrought, that they were attributed to the fondness for exaggeration to which the inhabitants of that country are peculiarly addicted, and very little credit was given to their repeated relations.

All doubts as to the existence of the animal were at last dispelled by the destruction of an Indian, who attempted to ford the river on horseback, although entreated to desist by his companions, who crossed at a shallow place higher up. He reached the centre of the stream, and was laughing at the others for their prudence, when the alligator came upon him. His teeth encountered the saddle, which he tore from the horse, while the rider tumbled on the other side into the water, and made for the shore. The horse, too terrified to move, stood trembling when the attack was made.

The alligator, disregarding him, pursued the man, who safely reached the bank, which he could easily have ascended, but, rendered foolhardy by his escape, he placed himself behind a tree which had fallen partly into the water, and drawing his heavy knife, leaned over the tree, and, on the approach of his enemy, struck him on the nose. The animal repeated his assault, and the Indian his blows, until the former, exasperated at the resistance, rushed on the man, and seizing him by the middle of the body, which was at once enclosed and crushed in his capacious jaws, swam into the lake. His friends hastened to the rescue; but the alligator slowly left the shore, while the poor wretch, writhing and shrieking in his agony, with his knife uplifted in his clasped hands, seemed, as the others expressed it, "held out as a man would carry a torch." His sufferings were not long continued, for the monster sank to the bottom, and soon a ter reappearing alone on the surface, and calmly basking in the sun, gave to the horror-stricken spectators the fullest confirmation of the death and burial of their comrade.

A short time after this event, I made a visit to Halahala, and expressing a strong desire to capture or destroy the alligator, my host readily offered his assistance. The animal had been seen a few days before, with his head and one of his fore feet resting on the bank, and his eyes following the motion of some cows which were grazing near. Our informer likened his appearance to that of a cat watching a mouse, and in the attitude to spring upon his prey, when it should come within his reach.

Hearing that the alligator had killed a horse, we proceeded to the place, about five miles from the house. It was a tranquil spot, and one of singular beauty, even in that land. The stream, which a few hundred feet from the lake, narrowed to a brook, with its green banks fringed with the graceful bamboo, and the alternate glory of glade and forest, spreading far and wide, seemed fitted for other purposes than the familiar haunt of the huge creature that had appropriated it to himself. A few cane huts were situated a short distance from the river, and we procured from them what men they contained, who were ready to assist in freeing themselves from their dangerous neighbour. Having reason to believe that the alligator was in the river, we commenced operations by sinking nets, upright, across its mouth, three feet deep, at intervals of several feet. The nets, which were of great strength, and intended for the capture of the wild buffalo, were fastened to trees on the banks, making a complete fence to the communication with the lake.

My companion and myself placed ourselves with our guns on either side of the stream, while the Indians, with long bamboos, felt for disturbed, and we began to fear that he was not within our limits, when a spiral motion of the water, under the spot where I was standing, led me to direct the natives to it, and the creature slowly moved on the bottom towards the nets, which he no sooner touched, than he quietly turned back, and proceeded up the

stream. This movement was several times repeated, till, having no rest in the enclosure, he attempted to climb up the bank. On receiving a ball in the body, he uttered a growl like that of an angry dog, and plunging into the water, crossed to the other side, where he was received with a similar salutation, discharged directly into his mouth. Finding himself attacked on every side, he renewed his attempts to ascend the banks, but whatever part of him appeared was bored with bullets, and feeling that he was hunted, he forgot his own formidable means of attack, and sought only safety from the troubles which surrounded him.

A low spot, which separated the river from the lake, a little above the nets, was unguarded, and we feared that he would succeed in escaping over it. It was here necessary to stand firmly against him; and in several attempts which he made to cross it, we turned him back with spears, bamboos, or whatever first came to hand. He once seemed determined to force his way, and fuming with rage, rushed with open jaws, and gnashing his teeth, with a sound too ominous to be despised, when his career was stopped by a large bamboo thrust violently into his mouth, which he ground to pieces, and the fingers of the holder were so paralyzed, that for some minutes he was incapable of resuming his gun. The natives had now become so excited as to forget all prudence, and the women and children of the little hamlet had come down to the shore to share in the general enthusiasm. They crowded to the opening, and were so unmindful of their danger, that it was necessary to drive them back with some violence. Had the monster known his own strength, and dared to have used it, he would have gone over that spot with a force which no human power could have withstood, and would have crushed or carried with him into the lake about the whole population of the place.

It is not strange that personal safety was forgotten in the excitement of the scene. The tremendous brute, galled with wounds, and repeated defeat, tore his way through the foaming water, glancing from side to side, in the vain attempt to avoid his foes, then rapidly plunging up the stream, he grounded on the shallows, and turned back frantic and bewildered at his circumscribed position. At length, maddened with suffering, and desperate from continued persecution, he rushed furiously to the mouth of the stream, burst through two of the nets, and I threw down my gun in despair, for it looked as though his way at last was clear to the wide lake. But the third net stopped him, and his teeth and legs had got entangled in all. This gave us a chance of closer warfare with lances, such as are used against the wild buffalo. We had sent for this weapon at the commencement of the attack, and found it much more effectual than guns. Entering a canoe, we plunged lance after lance into the alligator, as he was struggling under the water, till a wood seemed growing from him, which moved violently above, while his body was concealed below. His endeavours to extricate himself lashed the water into foam,

mingled with blood; and there seemed no end to his vitality, or decrease to his resistance, till a lance struck him directly through the middle of the back, which an Indian, with a heavy piece of wood, hammered into him, as he could catch an opportunity. My companion on the other side, now tried to haul him to the shore, by the nets to which he had fastened himself, but had not sufficient assistance with him. As I had more force with me, we managed, with the aid of the women and children, to drag his head and part of his body on to the little beach, where the river joined the lake, and giving him the "coup de grace," left him to gasp out the remnant of his life on the sand. I regret to say, that the measurement of the length of this animal was imperfect. It was night when the struggle ended, and our examination of him was made by torchlight. I measured the circumference, as did also my companion, and it was over eleven feet immediately behind the forelegs. It was thirteen feet at the belly, which was distended by the immoderate meal made on the horse. As he was only partly out of the water, I stood with a line at his head, giving the other end to the Indian, with directions to take it to the extremity of the tail. The length so measured was twenty-two feet, but at the time I doubted the good faith of my assistant, from the reluctance he manifested to enter the water, and the fears he expressed that the mate of the alligator might be in the vicinity. From the diameter of the animal, and the representations of those who examined him afterwards, we believed the length to have been about thirty feet. As we intended to preserve the entire skeleton, with the skin, we were less particular than we otherwise should have been. On opening him, we found, with other parts of the horse, three legs entire, torn off at the haunch and shoulder, which he had swallowed whole, besides a large quantity of stones, some of them of several pounds weight.

The night, which had become very dark and stormy, prevented us from being minute in our investigation; and leaving directions to preserve the bones and skin, we took the head with us and returned home. This precaution was induced by the anxiety of the natives to secure the teeth; and I afterwards found that they attribute to them miraculous powers in the cure or prevention of diseases.

The head weighed near three hundred pounds; and so well was it covered with flesh and muscle, that we found balls quite flattened, which had been discharged into the mouth, and at the back of the head, at only the distance of a few feet, and yet the bones had not a single mark to show that they had been touched.

Osage Wheat.—A letter in the Pittsburgh Chronicle speaks of a very valuable kind of wheat called Osage or many headed wheat, originally procured from the Osage Indians. — Kelly, a practical farmer of Jackson county, Ohio, has had such experience of its hardy and prolific qualities, that he thinks it will yield two hundred bushels to the acre.

From fifty to eighty heads have sprung up from a single grain which he planted, each head containing from one hundred to one hundred and seventy seeds.—*Late paper.*

For "The Friend."

ETERNAL YOUTH.

From the German.

On speeds the spirit towards eternal youth,
That to pure virtue and unwavering truth,
Offers the homage of unflinching duty;
Strong-winged desire impels him still to move
Where the bright bowers of everlasting love
Glow in the morning hues of fadeless beauty!

True love stands ready death itself to bear,—
The ills of life with cheerfulness to share,
Whilst one by one Time's fleeting pleasures perish;
Love,—which pure life within the soul reveals,
Love, such that the Heavenly Master feels,—
May I in solemn quiet inly cherish.

Oh, Father, pour thy blessing on my head,
Engage me now in youth thy path to tread;
With warning voice my erring course attend,
Then though death threatens, and his storms may
lower,

My Faith still buoyant shalt resist his power,
And bear me safely onward to the end!

Give a true heart, an honest manly mind;
The Lamb and Lion-spirit both combined,—
Gentle and firm,—sure safety in each strife.
Life has its conflicts, and love wields therein
A two-edged sword against the ranks of sin,
And wins through dying toils the rest of life.

Master command me, or to life or death,
I owe my all to thy creating breath,
Direct my movements, cast the lot for me;
When death relieves me from life's weary trust,
May friends in joyous grief, give dust to dust,
As springs my heaven-born spirit up to thee.

Whilst here,—my soul shall know thee for thy stay,
Till the bright morning of eternal day,
When from its dream of earthly life it wakes;
Then to the night of virtue and of truth,
It shall be crowned with everlasting youth,
As death its last remaining fetter breaks.

Squirrels, and a sign of a hard winter.—The Detroit Advertiser says, that a squirrel hunt recently took place in the vicinity of that city. The total killed was 3360. Other papers notice like wholesale slaughters. The squirrels seem to abound this fall, in unusual profusion, all over the country. For some weeks past the woods in the neighbourhood of Fort Erie, across the river, have literally swarmed with them. Within the past week or two, they have crossed the Niagara to this side in immense numbers. The rapidity and width of the river have proved fatal to many of them; but little armies of them have nevertheless succeeded in gaining our shore, whence they pushed off south. On the Allegany river we are told they are so numerous, that it is not deemed worth while to waste powder and shot in killing them. Those wishing a squirrel pie, stand on the banks of the stream, and knock the squirrels on the head with a stick as they swim across. This apparent general emigration of the squirrels to the south, is held by the Indians, and others knowing in such matters, to betoken a hard winter.—*Buffalo Com.*

Effects of Temperance in Ireland.—At Limerick, with a population of 80,000 inhabitants, all the breweries have been closed, except one small one, which is more than sufficient to supply the wants of the city and surrounding districts. There were formerly in this place several extensive breweries, one of which we had the pleasure of visiting. It was the largest I had ever seen, and was let for a rental of 1000*l.* per annum. It has now been stopped more than two years, and is fast going into ruins, the machinery corroding with rust, and the roof gradually falling in. While at Limerick, we also went over the remains of a large distillery, which I believe was one of the most extensive in Ireland. The concern formerly paid 100,000*l.* per annum in excise duty, and the weekly production was over 300 puncheons of whiskey, which is equivalent to a return of more than 1000*l.* per day. It has now for a considerable time been at a stand, and we hope may never again be called into activity.

Attachment of a Goat to her Master.—The commune of St. Agnes, situated at the foot of the Alps and those eternal glaciers which overlook the beautiful valley of Gressivaudan, was a few days since the theatre of a very singular accident. Joachim Girond had gone on the mountain to gather wild fruit and to pasture his goat and her kid. Suddenly a stone loosened from the summit overlooking the narrow place where he was employed. He stepped back to avoid the shock, and shield himself from this species of avalanche. In the rapidity of his motions, he put his foot upon a sandy and excavated spot, and immediately losing his balance, he was precipitated down to a distance of two hundred feet.

Here wounded and bruised as he was, the old mountaineer did not entirely lose his consciousness, but he was unable to get up, or to make any movement, and he was soon covered with insects, which gave him the most horrible torment. The rest of the day passed, and poor Joachim suffered the most extreme pain, heightened by hunger and thirst, when toward night he saw his faithful goat approaching him, and he was able to refresh himself with her milk, while, by her plaintive bleatings, she seemed to call for assistance.

During four days and four nights the unfortunate old man remained in this horrible situation. At last a shepherd, heard the noise of the goat, and boldly went to the assistance of the sufferer. He found him, however, in a hopeless state, from which he could not be recovered, and he died the next day.—*French paper.*

Rendering Wood Uninflamable.

The process of saturating wood with metallic solutions, such as oxide of iron, has of late been found to render it perfectly unflamable. Pieces of Canadian fir, thus impregnated, are now placed on a fierce coke fire, and become only hot, and scarcely charred.

For "The Friend."

EDWARD THOMAS JORDAN.

On looking over the minutes of the late Yearly Meeting of Ohio, my attention was drawn to the following:—"A memorial from Smithfield Monthly Meeting, approved by Short Creek Quarterly Meeting, and the Meeting for Sufferings, concerning Edward Thomas Jordan, a youth of about fourteen years of age, was read. The lively matter which it contained, and the weighty expressions which fell from his lips, near the close of his life, have been felt to solemnise our minds; and desires were raised, that it may prove to our edification, and particularly to our beloved young Friends who are now present."

Having met with a copy of the memorial, I thought it would interest the readers of "The Friend" to give it a place in that journal; with that view I send it to the editor. S.

Edward Thomas Jordan, son of Joseph and Rebecca Jordan, of Smithfield, Ohio, was a youth of an amiable disposition, and remarkable for steadiness of conduct. The last years of his life were spent from home with a Friend who was engaged in mercantile business; and by his orderly behaviour he had endeared himself much to the family. His health having become somewhat impaired, he came home with a view of regaining it. The time thus spent with his mother (his father being from home) proved a comfort to her. His demeanor, during this interval, was marked by sedateness, being spent much in reading. And though he had access to a variety of books, yet his time was chiefly occupied in perusing the New Testament, which he appeared to read with much attention and interest for hours together. He had not, however, been long under the parental roof before he was seized with more alarming illness. Physicians were called in, and many things being done for his relief, without the desired effect, his mother in her wonted anxiety for a child whom she tenderly loved, and who was giving more than ordinary promise of usefulness, inquired of him, what they should do next? To which he calmly replied, "Mother let us have patience." His mother observed to him, since he had been so ill, it had been a consolation to her to reflect, that he had been a good boy; and that if he was taken away, she hoped he would be happy.

He remained silent for some time, then broke forth in supplication, beginning with, "Lord be merciful to me a sinner;" and continued with great fervency for some time. Soon after this he kissed his two sisters, and told them not to cry, but to be good children. Then inquired for his little brother, who was brought in, whom he kissed, and told him to be a good boy, and be obedient to his dear mother. Then observed, "I want you all to improve." At no time did a complaint or murmur escape his lips. And it afforded a lesson of instruction to those of maturer age, who had the privilege of being with him, to observe, that when in the greatest bodily suffering, his countenance bespoke resignation of mind.

Something being said about his father; he inquired if his dear father had come; and being answered in the negative, he lay quiet a short time, and then said, "I am going to my Heavenly Father's house" this he twice repeated. He said he could see heaven, and was near the gate. Then, as if joining in the general song of triumph, he raised his voice, and cried, "Holy! Holy! Holy! Lord God Almighty: glory be to thy name forever!" Soon after this, articulation failed; and breathing shorter and shorter, he quietly, and we doubt not, peacefully, passed away to that heavenly house of which he spoke, the 10th of Fifth month, 1837, aged fourteen years and eight months. Verifying the testimony of Holy Writ, "Out of the months of babes and sucklings thou hast perfected praise."

For "The Friend."

MEMOIR OF JOHN WIGHAM.

Our extracts from this instructive little volume in our number of Ninth month 10th, brought up the account to the period when, from a sense of religious duty, he removed with his family into Scotland in the year 1784. From this time to 1793, a vacancy in the Journal is supplied by the editor, his son, as follows.—It may be well to remark, that all the matter in brackets is supplied by the son.

[My dear father has not left any record of this period of his first coming to Edinburgh, but it is known to have been one of peculiar trial and difficulty. There were at that time but very few in profession with Friends, and even of this small number, the greater part had so much departed from their principles, and had become in their manners, their language, and their dress, so conformed to the fashions of the world, that there was little or nothing left to distinguish them; and in this state of things, as might have been expected, the discipline of the Society was scarcely supported at all. Monthly Meetings had ceased to be held, and it could not be ascertained who were or were not entitled to membership.]

During this time of deep and painful exercise, his faith in his Almighty helper, whose cause he had espoused, was mercifully sustained; and being enabled to persevere, his labours were ultimately blessed with considerable success. By the assistance of some Friends in the ministry, who were drawn to visit this nearly desolate part of the heritage, the discipline was before long, measurably restored, and a few well concerned Friends raised up to conduct the affairs of the Society. Among those who laboured in this work of reformation, were our valued Friends George Dillwyn, of America, who was then residing in England, and Henry Tuke, of York, who visited Edinburgh about this time.

At Aberdeen and its neighbouring meeting, the state of things was also very discouraging. It is true, they had not ceased to hold Monthly Meetings, but the right exercise of the discipline was inefficiently supported; and in order to its revival, it was found needful both there and at Edinburgh, to make up lists

of such as might be considered members, or claimed to be such.

During his first residence in the neighbourhood of Edinburgh, he occupied a small dairy farm, about two miles from meeting; but his stay here was but of short duration. In about two years, under an impression of religious duty, he moved to Aberdeen, where, during his stay there, about two years more, he opened a small grocery shop for the support of his family. In the early part of the year 1788 he left Aberdeen, and went to occupy a farm, about fourteen miles farther north, near Kinnocck meeting; and when not absent on religious service, this continued to be his home till 1794, when he left it to pay a visit in the love of the gospel to Friends in America, as stated in his own account.

It appears he received a certificate from his Monthly Meeting in the Eleventh month, 1789, to visit Friends of the Quarterly Meeting of Cumberland, and the meetings adjacent. This visit, of which he has not left any account, was performed chiefly, it is believed, on foot; as were also many of his journeys to attend the Half-year's Meeting, in travelling to and from Edinburgh. He has been heard to say, that he and his companions when on some of these journeys, after walking as far as they were well able, were refused lodgings at some of the inns, partly from their not appearing like profitable guests, and also on some occasions from the remains of a prejudice against Friends, which many in that day still entertained. The distance from Kinnocck to Edinburgh is upwards of 120 miles.]

The father's narrative then proceeds:

In the year 1793, a very weighty concern revived in my mind, to visit Friends in America; of which I had had some prospect, before leaving England; but for several years it had disappeared, so that I hoped I should have been excused; but it now returned with so much weight, that I was constrained to give up to it, though not without considerable conflict. I felt so poor a creature every way, and ill qualified for what appeared to me so great an undertaking, that I was often sunk very low; and the prospect of leaving my family, now consisting of nine children, who seemed greatly to need my care and assistance, appeared sometimes very trying. But I had covenanted to do whatever the Lord required, if He would condescend to give me satisfactory evidence of his will, which He so far did from time to time, that I had no excuse left: I therefore gave up to it, and laid my concern before my monthly meeting and half-year's meeting; and having received certificates of their sympathy and concurrence, I proceeded to London, where I had also the unity of the Yearly Meeting of Ministers and Elders; and thus the way seemed clear for my procedure.

[Previous to his embarking for America, he wrote to his wife as follows:]

London, Fifth month 22d, 1794.

I doubt not thou wilt be desirous to know what I am doing. I would have written thee sooner, but waited till I should be able to inform thee, how my concern felt to the Yearly Meeting [of Ministers and Elders:] and as it

was laid before it yesterday, I may now tell thee that, far contrary to what I had sometimes thought, it was generally approved of; and many, very many Friends expressed their near unity with me—so much so, that it may need a humbling time to my mind:—that my heart be sufficiently thankful! Through the unspeakable mercy of our dear Lord—who seemed so to cover us with His love, that the living were knit together as the heart of one man,—it was made a memorable time to many.—Dear Martha Routh opened her concern first, which helped me, for indeed I was so overcome with fear and diffidence that I needed help.

I cannot tell thee yet, which way I am to go, or when I may get away, not having had full inquiry made [as to a vessel;] but shall write thee when the matter is fixed. I am lodging at Miller Christy's; a very agreeable lodging it is, the whole family are so affectionately kind: they often speak of thee with much respect.

The Yearly Meeting is very large, the new meeting-houses, both the men's and women's, are quite filled;* and it may be acknowledged, that evident tokens of the Great Master's regard were to be felt: yet I do believe we should be more eminently blessed with His presence, if there were less of the wisdom of the creature prevalent in our Meetings for Discipline.

London, 30th of Sixth month, 1794.

To Barbara Cruikshank.—In love unchangeable I salute thee; in which I feel afresh united to thee in spirit in the gospel covenant,—which covenant is love and life. Though in our respective allotments, we may at times have to experience varied trials, and in our measures a portion of suffering with the seed; and often to go down into baptisms for the dead, as well as on our own account, to prepare us by a stepping into the river of judgment, to bring up our stones of memorial to the excellency of that Divine power, which supports and keeps steady in the flood; and which preserves in the faith and patience, in times of seeming desertion, when we may be exceedingly hungry; inasmuch that the enemy may be suffered to tempt us to desire, that the stones may be made bread. Let us in these times remember our dear Lord's answer to the tempter,—“that man shall not live by bread alone, but by every word of God;”—by every dispensation that the Lord in His wisdom sees meet to bring us through,—this is meat and drink to the truly devoted heart. And however long a state of desertion may continue, let us beware of forming any image or likeness in His absence;—remembering [for our warning] that when Moses remained long on the mount, the people adopted this language,—“As for this Moses, we know not what is become of him;” and they proposed to Aaron to make them gods to go before them. Now this impatient spirit, the enemy takes advantage of; and by his subtle transformations, by presenting to the mind specious

and pleasing openings, and withal attempting to create a desire to communicate these openings to the people, suggesting that [the matter presented] is something very suitable to their states, and may bring esteem to self. All these things, my dear Barbara, are carefully to be rejected, and the patient waiting kept in, for the return of the right thing [the Divine Anointing] which perhaps may come in, whilst the mind is under a feeling of great weakness; and a cross [to the natural will] will be experienced in stepping forward under this weakness. Mayst thou ever bear in mind that the cross is the way to the crown; and that all right ministry is exercised in some degree under the power of the cross, and under a sense of [human] weakness.—I believe thou knowest that I am deeply concerned for thy growth and preservation, and feel a desire to open to thee, some of the snares by which the enemy of our soul's peace seeks to make us stumble and fall.—I write to thee as a child; and suppose thou wilt not be unwilling to acknowledge thyself one.—Every crown must be cast down at the feet of Jesus.—O! may He preserve thee, and nurse thee in the arms of His love; and enable thee, under the influence of His Spirit, to remember poor me, and to beg for my preservation.

I embarked at London on board the ship Barclay, bound for Boston, New England, the 21st of Seventh month, 1794: I had the company of the following Friends as fellow-passengers, viz.: Samuel Emlen, who was returning from a religious visit to Friends in England,—Martha Routh, who, like myself, was bound on a similar errand to Friends in America,—William Rotch, his wife, two daughters, and two female servants,—also four young men going with a view to settle in that country.

We cast anchor at Gravesend, where I went on shore and lodged two nights.

Seventh month 30th.—Have had calms and contrary winds since leaving the Downs; we are now tossing about with the wind still against us; but I have cause thankfully to acknowledge Divine goodness, in preserving my mind calm. Samuel Emlen, poorly, and weak in body, but animated, and active in mind,—richly laden with good fruit, a little of which he sometimes scatters among us.

Eighth month 1st.—Passed the Isle of Wight with a fair wind; most of the passengers sick, Samuel Emlen and myself excepted. I have renewed cause of thankfulness, in being able a little to assist some of the most neglected part of the sick family. I feel fresh sympathy with the poor, and long for more of the harmonizing power to prevail in our hearts; that we, like our heavenly Father, might know no respect of persons, from their higher or lower stations in life. O my God! purify my heart more and more; qualify me to dwell with thy pure seed, even in suffering, if it may be the means of fitting me, in any degree, as an instrument in thy hand, to remove obstructions in the hearts of others. O Lord! I thank thee for a renewal of confidence in Thee; and beg that thou wilt be pleased to preserve me in thy fear.

Sixth.—Had a tossing night; but to-day the wind is fair: pretty well in health; but, oh! my leanness of soul: I seem the poorest of the poor. I am ready to cry out, Lord grant patience and preservation from taking flight in the winter.

Sixth.—Last twenty-four hours very rough; wind continues contrary, but not quite so high; most of the passengers sick; I am, through mercy, about as well as any of them. My poor mind has been a little refreshed this morning, being filled with calm resignation and thankfulness to the God of all grace, inasmuch as He is pleased to sustain me in a degree of confidence in His mercy, and in a willingness to conform to what He sees fit. This morning I have felt renewed sympathy with the poor, in observing the different situations of the sick in this vessel. While some are attended with the utmost diligence, and every thing possible done to alleviate their sufferings, others seem little heeded or felt for. I am thankful that the Lord is pleased to afford me, a poor creature, the ability of rendering some little assistance to those who are neglected by others. O my God! may the operation of thy power more and more purge from my heart and those of others, every thing that obstructs the pure unity, the prevalence of that undefiled love, in which thy creatures may, like Thee, be divested of respect of persons, and which would produce uninterrupted harmony. Who can sufficiently admire the extent of “Thy unparalleled love;” it continues even when we rebel against Thee; for thou strivest with us to gain us to thyself, while we, ungrateful creatures, can scarcely forgive the smallest fault;—Thou forgivest us all our great debt, but we are not willing to abate one farthing. O Lord! be pleased to humble us under a sense of thy goodness, and of our unworthiness, and sanctify every dispensation to the purification of our hearts; that we may be enabled to serve thee more acceptably.

Ninth.—Fair and moderate wind. Our passengers have got over their sickness, and look a little cheerful to-day. We have seen many porpoises and one whale, a wonderful creature.

“Marvellous are thy works,
Parent of good, Almighty!
Thine this universal frame, thus wondrous fair;
Thyself how wondrous then!”

O! enable me still to put my trust in thy name, and constantly to watch unto prayer, that I may be preserved from the wiles of the enemy,—who I feel is busy with me, though speciously disguised;—and teach me to do thy will, desiring nothing more!

Eleventh.—Distressed in spirit without knowing the cause,—unless it be sympathy with a dear youth, in whom a considerable struggle is evident, which of the two seeds shall have the victory: strong natural propensities to vivacity, require deep baptisms to subdue the efforts of the creature to preserve that life, which ought to be crucified and given up, for the sake of Christ and the gospel. O Lord! spare out,—but let thy power so operate, as to break the rock in pieces. I feel at this time, through thy mercy, willing to suffer every dispensation necessary to preserve

* The first year in which the present meeting-houses were thus used.

my heart to do thy will, and to enable me profitably to feel the state of the seed in the hearts of the people.

Twelfth.—Had two meetings yesterday, at one of which the captain and several of the sailors, with the passengers not belonging to our Society, were present; to whom suitable counsel was administered in some degree of gospel authority; by which the hearts of several were affected, and some of ours made thankful for the renewed favour. A heart-tendering season we had together in the evening among ourselves; some deeply exercised state was felt with and spoken to with encouragement; and yet, after all, how pained and depressed do I feel to-day! O Lord! grant patience: thou knowest that I desire nothing but light to discover, and ability to perform thy will.

Last night we were apprehensive that we were chased by three ships of war; but this morning they are out of sight. The wind continues fair, though but little of it; very pleasant weather.

(To be continued.)

UNITED STATES OPPRESSION.

We have, in a former number, alluded to the outrageous regulations of the United States, in regard to *free men* in the District of Columbia; we will now give some facts touching the oppressive, nay, inhuman laws which the government sustains in the territory of Florida.

That Congress has the "power to dispose of and make all needful regulations respecting" this territory, there can be no question; for the Constitution, in so many words, gives it this power. It has a legislature, which enacts laws subject to the will of Congress, whether they shall be annulled, and Congress legislates directly concerning it, whenever it thinks proper.

But what regard has Congress, *our* Congress, that *our* votes have been instrumental in making, to the regulation of this territory, in accordance to the principles of *justice*, that *justice*, the establishment of which was one of the chief objects of the Constitution? We will see.

Ten years ago, in February, 1832, a law was passed by the legislature of Florida, to the effect that whenever a judgment for debt was recovered against a free mulatto in that territory, it should be *levied upon his body, and he should be sold, like any other property*, for a time, to *pay the debt*. This law was sustained by our Congress. It was ten years ago, it is true, and it is to be presumed that *our* Congress is more humane, and inclined to favour the *poor*. But is such the fact? We will see.

We have before us a copy of a law from the Pensacola Gazette, which passed the senate, January 31, 1842, and the house of representatives, February 15, 1842, and was approved March 5, 1842; from which we will make an abstract of its principal provisions.

The first section provides that all free negroes, and free mulattoes, of all ages and

sexes, except those who were in the territory prior to its cession to the United States, shall be required to have a guardian, which guardian is to be approved by a judge, as "a proper and discreet person."

The second section provides that all such free men and mulattoes as have come into the territory since the cession, shall pay a capitation tax of one dollar each per year; and, in case they refuse, they shall be sold by the sheriff—he first giving ten days notice—to the person bidding the shortest time, so as to pay said taxes.

The third section provides that all such free negroes and mulattoes as have come, or been brought into the territory since the 10th of February, 1832, shall be sent out of it forthwith; (as the same law exists in adjoining slave states, where can they go?) and if any shall refuse to go before the 1st of October, 1842, it shall be lawful for the sheriff to take them into custody, and confine them in jail, and give ten days notice, at the expiration of which he shall proceed to sell them at the court-house, to the highest bidder, for the term of *ninety-nine years*—one-fourth of the proceeds of the sale to go to the sheriff for his expense and trouble, the remainder to go into the county treasury. And if any one being sent out of the territory, shall return, he shall be carried before a judge of a county court, or a justice of the peace, and upon satisfactory evidence of the fact, the judge or justice shall authorize the sheriff to sell him, after giving three days notice, for *ninety-nine years*.

The fourth section provides that the sheriff shall furnish notices, warning the coloured people, to quit before the 10th of October, 1842.

The fifth section provides that there shall be no appeal from the decision of the judge or justice, except upon the question whether the defendant be a free negro or free mulatto, or whether he came into the territory since February 10, 1832.

The sixth section provides that all guardians of free mulattoes and negroes shall have the same authority over them that *masters have over their slaves*, except the right of property. In fact, making them, to all intents and purposes, slaves, except in this one particular. The act further provides for the punishment of judges and other officers for malfeasance, if they shall neglect to act in these cases.

The seventh section provides that, if any master of a vessel shall allow a free negro, or a free mulatto, which he brings in his vessel within the limits of this territory, to go on shore, *the sheriff shall seize the coloured person, and lodge him in jail*.

The eighth section provides that the vessel shall, in all such instances, be bound to one dollar a day for jail fees; the person to remain in jail until all costs are paid; and if he is not taken out, and the costs paid, in ten days, the sheriff shall give three days' notice, and sell him before the court-house door for ninety-nine years, to the highest bidder, and shall have a fourth of the proceeds; the remainder to go to the county.

The ninth section repeals all acts relating to the free negroes and free mulattoes.

Can it be that the Congress of the United States, countenance such a law as this? It would seem almost incredible, but it is even so. And will the people of the North, the people of Maine, countenance such a government—can they trust a government that is guilty of such monstrous injustice? We will see.—*Bangor Gazette*.

FATHER MATHEW IN SCOTLAND.

The Limerick Reporter gives a very interesting report of the visit of Father Mathew to Scotland. It is observed—"He has much hope that his visit to Scotland will be attended with great good to the children of Caledonia, of whose reception of him he speaks in the warmest terms of praise. He received, during his short sojourn in Glasgow, invitations from various parts of Scotland; and addresses were numerously presented to him.

"He intends, we believe, paying that quarter another visit in October, when his stay is expected to be somewhat more protracted.

"It is understood that he is to visit London in May. The invitations are more frequent than he can possibly attend to, or indeed than he can spare time to answer. The king of the French is most anxious to introduce him into his dominions.

"The people of Canada are daily forwarding pressing invitations to him. From North America, British and United States, he is receiving constant requests to preach the doctrines of total abstinence in that part of the world."

We much regret it is not in our power to give more lengthened details of what transpired on the interesting occasion above alluded to. Nothing could more convincingly manifest the approval by all classes of the great moral reformation which Father Mathew has been so earnestly useful in promoting. So enthusiastic was his reception, that he quaintly remarked in one of his speeches, "He had seen nothing in Scotland to make him think they were not natives of Ireland." On his return to Ireland, his reception from his grateful countrymen, exceeded, if possible, what he had just experienced in Scotland. His public entry into Cork took place on the 25th August. The procession on the occasion was considered to be full two miles long, when on the turnpike road. In Cork, the windows were filled with spectators, who testified their joy on the occasion by cheering, waving of hats, handkerchiefs, &c. &c. Triumphant arches were erected in several places, and on crossing the bridge, the entire length of Patrick street seemed one dense mass of human beings, through which it would be impossible to proceed. Every window was filled, and many anxious to have a sight of the procession, climbed on the chimneys, and roofs of several houses. An address, congratulating him on his safe return, was read, and after a suitable reply, the societies accompanied the apostle of temperance to his home, when the proceedings terminated in the most orderly manner.

At a meeting recently held in Bristol, a converted Jew impressed upon his hearers his conviction that the great means of conversion of the Jews was to read to them in Hebrew the 53d chapter of Isaiah. He had first come to the knowledge of this fact in the following manner. Some years since a clergyman, named Hawtree, had requested him (then a rabbi) to allow him to address the Jews in the synagogue. He objected to this; but a conversation ensued between him and the clergyman; the latter reading portions of the fourth and sixth verses of the chapter alluded to. The Jew immediately exclaimed, "This is not our doctrine; it is from your Testament." The clergyman then pointed out to him the passage in a Hebrew Bible: he was at first struck with shame, as a rabbi, at his own ignorance of the Bible; but he found afterwards that, in the portions of the Bible used by the rabbis in the synagogue, this chapter and part of the fifty-second were omitted. By this means he was converted, and by the same means he had converted many others.

Safety Beacon on the Goodwin Sands.

From the Irish Friend.

It is well known that the Goodwin Sands, in the English Channel, are very dangerous to mariners; many vessels have been wrecked therein, and a great loss of human life has been, from time to time, occasioned thereby. It is interesting to know that much skill and expense have lately been brought into requisition, with a view of averting the like calamities in future.

The *Safety Beacon*, erected there by Captain Bullock, under the sanction of the Lords of the Admiralty, has now withstood the storms of two winters, one of them of unusual severity.

The following outline of its history is given in a letter of Captain Bullock's, addressed to an officer attached to the Admiralty.

In carrying on the survey of the Thames, it was found expedient, as the work proceeded seawards, and the receding landmarks became indistinct, to erect fixed marks on the different sands. The first of them was nothing more than an iron bar driven into the sand, with a flag-staff affixed to the top of it. This stood but a tide or two, and was succeeded by various modifications of the same simple plan, stays being added to support the shaft, but in vain: the marks erected in this manner all yielded to the first gale of wind. It then appeared, that some foundation was wanted to enable them to resist the force of the waves. To remedy this defect, the bar was fixed in a broad cross of wood, from the extremities of which, chains were attached to the staff; and, after many trials, success was attained by this means. The results of the experiments above related, joined to the knowledge of the lamentable loss of life annually taking place on the Goodwin Sands, induced the persuasion, that, since it was found practicable to fix a Beacon on these dangerous shoals, it was an

imperative duty to erect one calculated for the preservation of life, which should, at the same time, be a warning to mariners, to beware of the unseen dangers to which they were exposed, that they might endeavour to avoid them.

The *Safety Beacon*, now standing on the Goodwin Sands, may be thus described:—The shaft, or mast, forty feet in height, and twelve inches in diameter, is sunk into the sand, through a strong frame of oak, in the form of a cross, firmly secured by four long bars of iron, and laden with several tons of ballast, chalk, &c. The mast is also sustained by eight chain shrouds, in pairs, and attached to iron piles, seventeen feet long, which are driven close down into the sand, and are backed by mushroom-shaped anchors, to prevent their coming home, or toward the mast. On the shaft is fixed an Octagon Gallery, capable of holding thirty or forty people, which is never less than sixteen feet above high-water mark: beneath the gallery, there is temporary safety for twenty persons more. The mast is also fitted with a light top-mast, on which a blue flag (always at hand) can be hoisted, when aid is required from the shore, but which is kept struck, or down, to give the whole the appearance of a wreck; thus answering the double purpose of a beacon of warning, and a place of refuge. Directions to ensure the preservation of the sufferers, are given in eight different languages; and bread and water, with a small supply of spirits, to be used medicinally, are left upon the Beacon, properly protected from the weather. To the Beacon is also appended a chain ladder, of easy ascent, as well as cleats to the mast; and a large basket chair is kept in readiness, with ropes and blocks, to succour the exhausted.

J. P.

An extraordinary development of those strange phenomena, water-spouts, took place off Tynemouth recently. At one time five complete water-spouts, 300 feet from the surface of the ocean, were seen to proceed from a line of dark cloud, fifteen miles from the shore. An immense body of water fell when they burst. To the left of this line of cloud at least fourteen incipient water-spouts were observed, some of which seemed to make great efforts for further development, but none of which reached the ocean, probably from the increased action of the wind. All these were gradually withdrawn, the clouds dispersed in the course of the evening, and these singularly beautiful phenomena were succeeded by a calm, splendid, moonlight night.—*Late paper.*

THE FRIEND.

ELEVENTH MONTH, 12, 1842.

INDIANA YEARLY MEETING.

This meeting convened on Fifth-day, the 29th of Ninth month, and concluded on Thursday, the 4th of Tenth month. We have received a copy of the printed minutes, which

we propose making some use of in our next number.

BALTIMORE YEARLY MEETING.

The meeting for discipline commenced on Second-day the 31st ult., and concluded on Fifth-day, the 3d instant. The Meeting of Ministers and Elders was held on the preceding Seventh-day. A number of Friends from other yearly meetings were present. The number of members in attendance was believed to be rather greater than usual. The meeting is spoken of, in a letter from one of its members, as satisfactory, the important concerns of Society being harmoniously disposed of.

One letter says: "I have reason to believe that our yearly meeting has been a comfortable one to many minds." "Our sessions closed under very solemn and sweet feeling; leaving us the assurance, that however we may be few of number, the Lord regards us with favour, and owns us as a part of his heritage."

ADELPHI SCHOOL EXAMINATION.

A public examination of the pupils (coloured children) will be held the 17th and 18th instant, at the school-room, Wager street. The Girls' School on Fifth-day, and the Infant School on Sixth-day, at 10 o'clock, A. M. Friends generally are invited to attend.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettie, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the Month.—Thomas Evans, No. 129 south Third street; Josiah Dawson, No. 318 Arch street; Joseph Scattergood, No. 215 Pine street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

MARRIED, at Friends' Meeting, Orange street, on Fourth-day, the 9th instant, ELISHA P. MAULE, to MARGARET S., daughter of Isaac Wendell, all of this city.

DIED, at his residence in Greenwood township, Columbia county, Pa., on the evening of the 26th of Fifth month last, ARNER MENONNALL, a member of Fishing-creek regular and Muncy monthly meeting, in the 73 year of his age. His last illness was a long and painful one, of near nine months continuance, which he endured with becoming patience, and resignation to the Divine will; and when the closing scene arrived, passed out of time apparently in a sweet sleep, without a sigh, a struggle, or a groan; and is gone, we humbly trust, to receive the reward of a well spent life.

—, in this city, on Seventh-day, the 5th instant, ANN, widow of the late Richard Humphreys, a member of the Western District monthly meeting, in the 85th year of her age.

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PHILADELPHIA.

The Impropriety of CAPITAL PUNISHMENTS.

(Report of Committee continued from page 50.)

C. C. Cuyler's text is recorded in the 5th and 6th verses of the 9th chapter of Genesis. Let us, for the sake of preserving the continuity of different clauses, and for the purpose of having the context before us, consider the whole passage together, without its arbitrary separation into verses. The passage extends from the first verse to the sixth, both inclusive, as it stands in our common Bibles. It is as follows:—

"And God blessed Noah and his sons, and said unto them, 'Be fruitful and multiply and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea. Into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things. But flesh with the life thereof which is the blood thereof shall ye not eat. And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.'"

The important phrase of the last sentence (sixth verse) "whoso sheddeth man's blood, by man shall his blood be shed," may be differently rendered from the Hebrew into our language. The learned Sebastian Schmidt, in his Latin translation of the Bible, displays the prejudices of his age and country in his interpretation of this clause. "Ita ut, quisquis effuderit sanguinem hominis (sive bestia sive homo fuerit) pro homine (vindictam legitimum), sanguis ejus effundatur: quia in imagine," &c. Thus, he not only calls man the *lawful avenger* of blood, but he makes it *his duty* to take the blood of the man-slayer! He ventures to put the verb *shall be shed* in the *potential* mood, while in the original, it is found in the *indicative*. The Hebrew words at the present day, stand thus; "Shophach dam hadam boadam damo ishaphech."

The error of Schmidt's translation of the mood of the verb arose from an obvious cause; but he was too accurate a grammarian not to perceive that *shophach* has a clear relation to the words *man* and *beast* in the previous sentence. The Greek Septuagint follows the mood of the Hebrew, but omits all notice of the word *boadam* "by man." The words of the Septuagint are these, "Ὁ ἐκχέων αἷμα ἀνθρώπου, ἐντὶ τοῦ σφάτος αὐτοῦ ἐκχυθήσεται, &c." We submit to the consideration of scholars, whether, as the Septuagint version was made nearly three centuries before Christ, it is not more likely to be free from the subsequent corruptions of the Hebrew text. The Vulgate translation, which almost literally follows the Septuagint, gives strength to the opinion that, at the time of the Greek version, at all events, the Hebrew word *boadam* did not form a part of the verse. In the Vulgate, the clause stands thus "Quicumque effuderit humanum sanguinem fundetur sanguis illius." We then have the Greek Septuagint, and the Latin Vulgate agreeing in this—that the *agent* of the death was not announced by the Deity. We have the Hebrew concurring with both, as to the indicative form of the verb. The well-known Hebraist, Michaelis, has adopted in his Commentaries, the construction of Schmidt, that *quisquis* refers to *bestia* or *homo*, as its antecedents. Without further amplification, we may extract from these authorities the following version. "Whoso (or whatever man or thing) sheddeth man's blood, his (or its) blood, shall (or will) be shed." Most candid philologists will sanction the propriety of this interpretation.

Such a translation renders the passage consistent with itself by making the pronouns *whoso* and *its* (or *his*, as the most worthy gender) agree with their two antecedents, and by making it understood that the verb *shall be shed* in the Hebrew, is not the sense of *must*, in which sense it is generally taken, but in the *indicative future*. This construction renders the last clause, "for in the image of God made he man" distinctly intelligible, every living thing, (col chiah) both man and beast, being forbidden to mar that beautiful image which was made visible in man. How, it may be asked, is it compatible with this idea that God should communicate a command to take that life which was, for such a reason, so sacredly guarded?

The Antediluvians are supposed to have subsisted upon fruits and herbs. In the passage quoted, man, for the first time, it is believed, had permission to use animals for subsistence. There was no restriction, however, "But flesh with the life thereof, which is the blood thereof shall ye not eat." We are next

told that the blood of man is more precious, and that *He* will require the life of man at the hand of every least, of every man, and of every man's brother. Then follow the remarkable words of that, if any man or thing sheds "the life of man," its (or his) blood will be shed as a consequence. There is nothing in this analysis of the passage which looks like a command, and nothing which devolves the execution of it upon man. The imperative mood which is used for *commanding* is not the grammatical mood employed in the Hebrew, nor does the Hebrew form its future indicative, like the English, by means of nearly synonymous auxiliaries. The Hebrew word *ishaphech* conveys what, in English, we are constrained to express by means of the words, *shall be shed* or *will be shed*. The following analogous phrases in the Bible have never been understood in the sense of *commands*. For example, "He that leadeth into captivity, shall go into captivity." If this be a precept, it must imply that the slave-dealer shall be punished by being himself sold into slavery. Christ said, "One of you shall betray me." Again, "He that dipeth with me in the dish shall betray me." Did the disciple understand this language, as imposing a duty upon him to betray his Master, or as merely an evidence of his foreknowledge of the event? The Messiah said to Peter, "Put up thy sword into his place, for all they that take the sword, shall perish with the sword." Does this enjoin the killing with the sword, of all who take the sword? In all of these cases the Greek verb is like the Hebrew in the passage above quoted; in the *future indicative*, and not in the imperative mood. The embarrassment to English readers is that the word *shall* in our language is the common sign of the imperative and indicative moods. In the instances referred to, however, it must be understood in the sense of *will*, the words in the Hebrew and Greek being not in the imperative but in the indicative. It is manifest therefore that there is no plausible ground for the *mandatory* interpretation, arising either from the context, the grammatical construction of the passage, or from similar expressions in the Old and New Testament.

There are two positions which C. C. Cuyler should affirmatively establish upon his branch of his subject. 1st. He must prove his text to be a precept or *command*. 2d. If a command, that it is still in force. We submit that he has done neither.

With the view of showing the binding force of this supposed mandate, he has referred to the Mosaic code, and cited the denunciation against murder, which, according to the Jewish law, was, with numerous other offences, punished with death. (See page 16.) He

avers that the whole law of Moses, except the figurative and ritual portions of it, exists in all its original authority. C. C. Cuyler's language is, "while it is freely admitted that it (to wit, Christianity) has vacated whatever was merely *typical and ceremonial* in that dispensation, (the Mosaic) it (the Christian rule) has never touched a single moral precept, either directly or indirectly, and never was designed to do so." Then we are to understand that the punishments denounced in the Mosaic institution, (being their moral sanctions) are still in force, and that only its *types and ceremonies* have been abrogated.

If this be so, why is bigamy a crime? The law of Moses expressly permitted it, and did not forbid *polygamy*. The trial by ordeal was sanctioned, and witches and wizards were put to death. Deut. xxi. 15. Numb. v. 11—13. Exo. xxii. 11—18. Lev. x. 6—27. The Jews when Moses wrote were a semi-barbarous people. The laws which were prepared for their restraint, show that the age was turbulent, and required terrible and violent curbs. The following offences with many minute subdivisions, were punished with death by the code of Moses. Idolatry, enticement to it, marriage with an idolater, false prophecy, witchcraft, consultation with witches, blasphemy, violation of the sabbath, smiting or cursing parents, stubbornness and rebellion of a son, gluttony and drunkenness, adultery, incest, man-stealing, perjury endangering life, in chastity, female impurity unconfessed before marriage, and eating blood. Many offences besides those enumerated, are all visited with the deprivation of life. Vide Pentateuch *sparam*. Does C. C. Cuyler mean that these offences, and others more trivial than some of these, are still in force under the Christian dispensation? Does he mean to say that the punishment of these, formed, as they unquestionably do form, a part of the moral law, and not belonging to the ceremonial and typical portions of that code, should be considered of binding obligation? If that be his meaning, we are constrained to say, we do not agree with him, since all Christendom has taken away from such offences such terrible penalties. There are many laws in that code, such for example as those respecting circumcision, and the eating of pork and other food, which show that they had reference to *cleanliness* in a peculiar climate, and to *existing* diseases, but are in no wise applicable to a different region or another condition of society.

First, then we say, *assuming* the text in Genesis to have been originally a precept, for the observance of *man*, that very little remains which is not rescinded by the *universal practice* of Christendom. Secondly, that the Christian dispensation has abrogated it completely.

First, then, we are to show how much of this supposed *rule* is disregarded by the almost universal *practice* of Christendom. Here the division into verses is convenient for the sake of reference. After giving to mankind in the third verse the use of vegetables, the prohibition in the fourth verse is explicit. "But flesh with the life thereof *which is the blood thereof* shall ye not eat." The eating

of blood which is here denied to mankind, was afterwards punished in the Levitical code, as we have seen, with death. The Jews to this day abstain from blood under this law;—but does the Christian world? If the fifth and sixth verses of C. C. Cuyler's text which follow the sentence quoted, authorise the infliction of death, then we are bound to abstinence from the eating of animal blood, for as C. C. Cuyler himself renders this passage, (page 9), "I now forbid you to eat the blood which is the life of the animal," &c. But Christians of all denominations, however discordant their views upon other points of doctrine, concur in this, throughout the civilized world, that the *eating of blood*, is not a subject of Divine prohibition.

The first verse of Dr. Cuyler's text, which is the fifth, has this language. "And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man; at the hand of every man's brother will I require the life of man." According to C. C. Cuyler's construction, the last clause signifies that the Deity requires the murderer's death, by the hand of the executioner. Does not the preceding clause say, as explicitly, that he requires the death of every beast too who has sacrificed the life of man? And what nation in Christendom puts the beast to death? Upon the principle of such a law, the horse that kills his groom, or his rider, should formally lose his life. It was formerly, we know, a part of the retributive law of the mother state to take *deadands*, which were the forfeiture of the thing inflicting the death, whether an inanimate thing or an animated being. Not only the ox which gored a man, was put to death, but the unconscious wheel of a carriage was taken off and sacrificed as a *deadand* to God. This has been long since repealed; and neither in this country nor in England, is the silly and superstitious doctrine retained. It is exploded as part of a system too dark for the light of the nineteenth century.

The sixth now succeeds, constituting the final verse of the passage, "Whoso sheddeth man's blood, (by man) shall his blood be shed." If this sentence be not also *repeated*, it is so *narrowed* by the prevailing institutions of Christendom, that its total abolition seems necessary to preserve consistency. If it be a precept, all unlawful shedding of blood is destined to the same dreadful doom. But have not the legal institutions of all Christendom made distinctions in killing? Some kinds of *shedding blood* are visited with one punishment, and some with another. *Manslaughter* has its *divisions*, and *murder* of late years its *degrees*, no homicide but the most *flagrant and wicked* is punished with death. Nay all Christendom has placed a discretionary power in human hands to require or remit the penalty; and murders not only of the inferior grades, but those of the deepest atrocity, experience executive interposition. The text, if a binding precept, places all felonious homicides upon a common level, and supercedes or paralyzes the merciful prerogative of the civil magistrate. But who should be the executioner under that law? Was the offence

punished by a legal officer, after trial, conviction, and condemnation? No; C. C. Cuyler informs us that the duty of taking the life of the murderer "of old devolved upon the next of kin, who was called the *avenger of blood*," (p. 10.) In this respect too the law is repealed, since no nation of Christendom will, by delivering the man-slayer to the indignant hands of an outraged kinsman, or to the less tender mercies of an excited and infuriate mob, minister to the sentiments of cruelty or the passion of revenge. If by our municipal law the punishment of death devolved as "of old upon the next of kin," we should find the penalty, except in rare instances, effectually abolished. In no community of the nineteenth century, except where passion assumed the place of reason, or vengeance the dictates of nature and of pity, would such a law, under a Christian commonwealth, be carried into execution. If a law, interpreted as C. C. Cuyler interprets it—a law denouncing death, for all *shedding of blood* without distinction as to kind, and without discretion as to pardon or commutation, to be executed too as this law was executed as of old, by the next of kin, were to be revived or made a part of our criminal code,—society would take a retrograde movement, and instead of advancing in humane sentiment and moral feeling, would retreat to those times of violence in which the vindictive and strong arm would rule the nations of the earth.

(To be concluded.)

A TEETOTAL SAILOR.

A Cruise of Real Enjoyment.—A sailor, a short time ago, on his way from London to Portsmouth, per coach, was observed by a fellow-traveller to take nothing to drink but ginger beer. He being an amusing and talkative companion, was asked: "How is it that you, a jolly sailor, are so abstemious; it is rather an unusual thing, is't it?" "Why," said the tar, "I never knew what real enjoyment was till this present cruise ashore. Some time ago I had the good luck to go ashore in Cornwall, and there, out of a lark, went to a teetotal meeting. What I heard so struck my mind that I joined the society. Since then I have travelled from place to place, determined to find out every relation I have in England, poor or rich. I am now going to Portsmouth, to see an old uncle, a pilot, whom I have not seen for many years, and I hear he's nearly aground; and as I have plenty of shots in the locker, I intend to serve him as I have some others; give him part of what I have, thanks to the Cornwall meeting, and what I should have got quit of in two or three days, or a week at most, had I done as I used to do. This, sir, is my first cruise of real enjoyment."—*Fraserburgh Beacon.*

A poor man can be content, when the contented man only is rich. We are not rich or poor, by what we possess, but by what we desire. For he is not rich that hath much, but he that hath enough; nor he poor that hath but little, but he that wants more. If God

then make me rich by store, I will not impoverish myself by covetousness; but if he make me poor by want, I will enrich myself by content.

Microscopical Researches as applied to Geology.

From an Address before the Association of American Geologists and Naturalists at Boston.—By Professor SILLIMAN.

The microscope has revealed to us the intricate and concealed structure of fossil plants—of petrified trees, whose delicate vessels had been filled with mineral matter—silicious, calcareous or metallic—or whose substance had been converted into stone; their resins and gums stored away in the dark beds of coal, are now, as it were, created anew, like beings of yesterday, and thus we restore the vegetation of remote ages. The microscope has brought the most signal aid to comparative anatomy; by its assistance, thin sections of both fossil and modern teeth and bones are compared, and thus analogies and contrasts are established between the ancient and the recent races of animals. The earth is the grand museum of the beings that have lived and died upon its surface, in its atmosphere, or in its waters.

The laws of carnivorous, as well as of vegetable regimen, and the ordinary course of spontaneous decomposition, do, indeed, resolve by far the greater number of living beings into food, or into new forms of animated existence—thus causing their elements to travel in ceaseless circles of organic revolutions; but vast numbers of them, escaping from the general ruin, are entombed without being destroyed—their elements are not separated, nor their members dissevered; their forms, filled in with and accurately copied by mineral matter, are encased in solid stone, or frequently in metals, and thus unfold to our view—in the firm rocks of our plains, hills, and mountains—a lucid record of their chronology, equally incapable of being falsified or misinterpreted.

Thus among the fossilized animals and plants, we discover forms both of colossal and minute dimensions; until the unassisted eye ceases to distinguish between the organized being, and the mineral matter by which it is enveloped. And here it might well have been supposed, that we had reached the ultimate limit of optical research; and little did our predecessors, or even ourselves, until very recently, imagine, that still another world lay concealed in senseless mineral matter, and that it would in due time be fully disclosed to our inspection. Wonders on wonders had, indeed, been revealed in former years by the microscope, among the infinitesimal tribes,—our living contemporaries,—that at this moment, in full activity, people the bodies of plants and animals, the waters, the atmosphere, and the wide earth. But these are only the successors of similar races now to a great extent extinct, for we are convinced by the evidence of our senses, that animalcules, often of inconceivable minuteness, were not less numerous or various, in earlier ages, than at present.

The microscope, in the hands of Ehrenberg, of Berlin, and of his pupils and followers, and of other students of microscopic analysis, (among whom Professor J. W. Baily is the most distinguished in this country,) has not only passed in review the living infusorial animalcule, but has penetrated the veil that concealed the fossilized races, whose existence had not been even suspected. We are now enabled to see, not vaguely, but in accurate forms, and with appropriate organization, the thousands of millions of animalcules, which, encased in shields of flint, peopled, in the dimensions of a single cubic inch, the waters that deposited the polishing slate (roten stone) of Bilin, and the sediment of peat bogs; the bog iron ores are not less replete with similar beings, clad in ferruginous envelopes, in coats of iron armour, like the knights of historical romance. Even the hard agates and chalcodons, the opals, the jaspers, and the chalk flints, bear ample testimony, by their included organic forms, that the time was, when they were not in existence, and these evanescent beings, the fossil animalcule, enjoyed their day or hour of life, before these beautiful minerals were formed.

In the same manner, the vast beds of tertiary, of chalk, and many of the secondary limestones disclose, under the searching scrutiny of the microscope, a world of minute organic forms, that once lived in that earlier ocean, by whose waves their elegant structures were first sustained, and then broken down and comminuted into an earthy calcareous powder, which, to the naked eye, appears almost impalpable. In similar circumstances, both in the cretaceous and tertiary strata of New Jersey and Virginia, (as observed by Professors Baily and Rogers,) the microscope reveals to our eyes myriads of Foraminifera or polythalamous shells—their divisions perfect, their delicate edges and processes in fine preservation, their porcelain varnish lustrous and beautiful, and still so inconceivably small, that thousands of them have been seen to run, in a few minutes, through a pin-hole in a piece of paper.

The attention of geologists is now powerfully directed to the results of microscopic analysis, which will probably be carried back through the earlier aqueous rocks, and may not cease until we arrive within the domain of fire; nor perhaps even before we reach to rocks that have been in actual fusion, where, of course, we should expect that all traces of organization would be destroyed. Although we cannot assign a limit to these researches, we are certain that one must exist, since, it is obvious, that mineral matter must have been first in the order of the creation, for no organized beings could have existed, until earth, waters, and air were provided, as the elements of their action, and to afford them the elements of nutrition.

What man can say of the years to come, This I will be! How justly do we contemn This uncertainty, and look up to those riches that cannot but endure when heaven and earth are dissolved.

For "The Friend."

FORCE OF CONVICTION.

One of our city papers republishes from the "Bangor Whig," the following remarkable instance of the force of conviction, upon an awakened mind; it is offered, if deemed of sufficient interest by the editor, for insertion in the columns of "The Friend."

"On Thursday forenoon, during the session of the court in this city, a person by the name of Flint, of Lee, came into the court house, and very deliberately walked up to the witness-box, and seated himself in it, placing his head on the front rail. After sitting in that posture for a few minutes, he raised himself in his seat, and commenced praying for forgiveness for having committed perjury on that stand. The court here interposed, and the officer took the man from the room. As, however, he seemed impressed with the duty of making confession for his crime in the place where he committed it, the sheriff kindly offered him an opportunity of doing so, during the recess of the court, after its adjournment for dinner. At the time appointed, he took the stand, and there made a full confession of the crime, and detailed all the circumstances attending it. The false testimony was rendered in an action tried at the May term, 1840, in which his father was defendant, and Isaac Hacker plaintiff. His testimony, though false, did not, however, alter the result of the cause, a default having been suffered notwithstanding the evidence. Since that time, it seems, the witness has undergone an infinite deal of remorse and trouble on account of the act; and he felt that he could not be forgiven, or be at ease till the crime was confessed in as public a place as it was committed. The witness bore no marks of being insane; and he protested that he was in his right mind, and knew perfectly well what he was about. He came all the way from Lee, seventy miles, for the express purpose of making the confession, and having made it, returned peaceably home. He is known to be a person of respectability and intelligence—and during the recital of the circumstances connected with the case, was frequently overcome with grief and tears."

Commerce of New Orleans.—According to Cook & Young's Prices Current, the total value of products of the interior brought to New Orleans during the twelve months ending the 1st of Eighth mo., 1842, is estimated at \$45,716,000.

The receipts of cotton during the same time have amounted to 740,155 bales. The sugar crop of last year, about 99,000 hhds. The receipts of tobacco have amounted to 66,000 hhds., most of them very large. Of flour, 439,688 bbls. were received. Of pork, 946 hhds., 244,142 bbls., and 4,051,800 lbs., unpacked have been received. Of bacon, 22,725 casks, and 1,288,000 lbs. in bulk. Lard, 74 hhds., 18,207 bbls., and 306,694 kegs.—Grain—corn, oats and wheat, 240,875 bbls., and 388,709 sacks of corn; 63,281 bbls. and sacks of oats; 134,886 bbls. wheat. Whiskey, 63,335 bbls. Lead, 473,556 pigs. Molasses 35,000 hhds. Staves, 1,800,000.

For "The Friend."

DUTY PROMPTED BY LOVE.

Behold you babe, who on his mother's breast,
In happy helplessness has sunk to rest;
Whom that fond mother clasps with rapturous sighs,
O'er whom the father bends with loving eyes,
Though duty makes that babe the mother's care,
Give it of right that father's heart to share,—
Yet natural feelings prompting him to move,
The rites of Duty are performed by Love.

Whilst they those rosy lips stoop down to kiss,
And their true loving souls are stirred with bliss,
Lustreless tenderness with pleasure leads,
To furnish all that helpless dear one needs,
As warm affection all their thoughts employ,
Each duty they fulfill, and devoutly joy.
For them and their sweet babe, kind nature hath
Scattered rich roses over duty's path!
Yea, buried it in buds and blossoms bright,
And all is softness, sweetness and delight!

The indiscretion of a foolish man is more to be feared, than his friendship valued.

THE FRIEND.

ELEVENTH MONTH, 19, 1842.

INDIANA YEARLY MEETING.

By the printed minutes referred to in our paper last week, it appears, that several Friends with certificates were present from other Yearly Meetings.

A committee was appointed "to take into weighty consideration the present state of Society amongst us; and to draw up, if way should open, an epistle of advice to our subordinate meetings." An epistle was accordingly produced and adopted; and a committee appointed to visit the subordinate branches therewith.

From the report on Indian concerns, it appears, that the school under their care has had from thirty to thirty-five scholars during the year. In which period forty-six Indian children have received instruction. "Twenty read the Scriptures daily at school; fifteen read easy lessons and spell, and three little ones are in their letters; seventeen write a plain, legible hand, and six a round hand; twenty-three are learning the use of figures; some of them are working the simple rules the second time, and have learned several useful tables; eighteen are acquainted with the geography of the United States and territories, sufficient to recite, without the atlas, their boundaries, capitals, and amount of population; also their principal rivers," &c. "They have some knowledge of the zones, latitude and longitude, and can answer many questions on the map of the world." "They are considered expert, by strangers who visit them, in answering questions on scripture history as well as geography."

Eight thousand and sixty-seven Friends' children of a suitable age to go to school, are reported. Of this number sixteen hundred and ninety-six are in Monthly meeting schools; three thousand one hundred and three are taught by Friends, but not in Society schools; nineteen hundred and ninety-four are taught by persons who are not members, and fourteen are receiving no instruction.

The committee on the boarding-school fund proposed that \$1500 should be raised for the use of that institution. The building is not completed; one wing is covered in from exposure to the weather. From those who have examined the plan of the building, we learn, that it is admirably adapted to the purpose contemplated.

The concluding minute expresses "thankfulness to our heavenly Father, for his mercies and favours to us, during the several sittings of this Yearly Meeting."

In giving insertion to "Who wants sugar at such a cost?" we would not have it inferred that our columns are about being opened to the free discussion of a question on which much might be said on both sides, and with respect to which persons equally conscientious—equally decisive in their testimony against the atrocious system of slavery—may and do differ. But on reading the essay, we could not feel justified in resisting the claim of the sensible and amiable writer, to be heard on the subject.

* * We solicit the attention of subscribers to a few plain words.

Although the terms of subscription require payment in advance, yet a considerable number of our subscribers are in arrears for sums of from two to ten dollars, or more; and although the amount due from each one seems small, yet the aggregate, being now something more than *four thousand dollars*, makes a material difference in the facilities for conducting our journal. We apprehend much of this debt has accumulated from the fact that subscribers look upon their dues as a small matter which can be readily settled at any *time*; and thus defer attending to their payment promptly. We trust it is only necessary to notice the fact, that so large an amount is outstanding, to induce *each one* to take measures at *once* for paying what he owes; a course which would afford much relief to us at the present juncture.

FRIENDS' ASYLUM.

John C. and Lætitia Redmond, who for a number of years have filled the stations of superintendent and matron at the "Asylum, for the relief of persons deprived of the use of their reason," near Frankford, having given information of their intention to retire therefrom, the managers are desirous of obtaining suitable persons to supply their places.

Application may be made to either of the subscribers: Isaac Davis, 255 Mulberry street; Thomas Evans, 129 south Third street; John Farnum and Samuel Bettle, Jr., No. 26 south Front street; James R. Greeves, Schuylkill Eighth, between George and Walnut.

SCHOOL FOR BOYS—GERMANTOWN.

Charles Jones having opened school at an elevated and retired situation, near the centre

of the village of Germantown, a short distance from the car office, and within half an hour's ride of Philadelphia, (where he is now teaching the Latin language, and the usual branches of a general, literary and mathematical education,) can accommodate several students with boarding, in the family with him; and as the situation is proverbially healthy and pleasant, it is believed, that by persevering attention on the part of the teacher, the school will be rendered advantageous and desirable.

Terms per quarter, of twelve weeks, for tuition, ten dollars. For boarding and tuition, thirty-five dollars.

References—Germantown, Thomas Margee and Samuel B. Morris. Havford School, John Gummere and Daniel B. Smith. Philadelphia, Charles Ellis, No. 56 Chestnut street, and Henry Cope, No. 102 south Fourth street. Bucks county, John S. Confort, Fallsington.

Institute for Coloured Youth.

An adjourned meeting of this Corporation will be held on Sixth-day next, the 25th inst., at 3 o'clock in the afternoon, in the Committee Room, on Mulberry street.

CASPAR W. VESTER, *Secretary pro. tem.*
Eleventh Mo. 16th, 1842.

MARRIED, on the 3d instant, at Friends' Meeting-house, on Mulberry street, in Philadelphia, STEPHEN WEAVER, of Chester county, Penn., to MARGARET T. BUTLER, daughter of the late Samuel Elliott, of the former place.

—, on Fourth-day, 8th instant, at Friends' Meeting-house, Orchard street, New York, WILLIAM R. THURSTON, JR., to JANE R., daughter of Malheur Day, all of that city.

DIED, at Macedon, Wayne county, N. Y. New York, the 1st of Eleventh month, 1842, PHEBE JANE, daughter of Daniel Birdsall, aged near seventeen years, after a sickness of seven weeks, at first supposed to be the typhus fever, but ending in a rapid consumption. She appeared some months previous to her decease more thoughtful than usual; in the forepart of her illness, she expressed that if she were spared, she intended to live a different life; but stated, she did not think she should recover; adding, her work had been done in the forepart of her illness. She said she had no desire to live; that she was resigned—and the way was clear. She often appeared fervent in supplication for herself and others; at one time said, "it seemed as if she was with Jesus." At her request, the Scriptures were often read to her. On one occasion, she desired the reading of that portion respecting the Crucifixion of our Saviour, which was done; when she remarked, that her sufferings was nothing to his. She seemed very anxious that all should partake of the living waters from the Fountain; and wished all to feel as she felt. At one time, she said, "When I close my eyes, how beautiful it seems—as if I could see the angels!" An aged Friend, from a distance, was with her before, and at the close, which she attended a great comfort, often expressing, how sweet it was to have his company. She advised the reading the Scriptures, the steady attendance of meetings, and loving the Saviour; and gave directions that her funeral should be plain. The night before her decease, she underwent great pain of body; but towards her close, appeared perfectly quiet; and departed as one falling into a sweet sleep. Leaving the cheering belief, that her purified soul has taken its flight to the region of everlasting day, out of the reach of all trouble and temptation, to join the celestial family, and sing the holy, heavenly and divine song of redeeming love, where God reigns triumphantly with his saints.

For "The Friend."

MEMOIR OF JOHN WIGHAM.

(Continued from page 55.)

Thirteenth.—Wind fair and pretty fresh. I have a head-ache, but my mind though poor, is, through mercy, pretty quiet, and my confidence in the sufficiency of infinite power and goodness is renewed: may no instability in me, tend to lessen it.

Eighteenth.—Wind fair to-day, after three days, in which it was strongly contrary. Yesterday, I was very poorly with head-ache and excessive sickness; but, through infinite mercy, was favoured with a sweet feeling of love; in which I was enabled to pray for entire conformity to the Divine will, during the remainder of my days. In the evening I was a little better, and we had a meeting, in which some instructive communication was handed to the seamen and passengers; but my mind was grieved with the impure spirits and corrupting conduct of some that profess with us. I have mourned, since we came on board, under a sense that such as these may pull down more than the advocates of the gospel can build up. But what can we say? Lord! the work is thine: to thee do we look!

Twenty-third.—For four days we have made very little progress, the wind, though moderate, is directly a-head. By the seamen's calculation, we are still 1800 miles from Boston. Our passage is likely to be long; yet we have no cause of complaint, but rather of thankfulness, as we all enjoy pretty good health, except Martha Routh, who is sickly, and spends most of her time in bed. Last night she was up, and we had a little religious sitting together; when some instructive counsel, tending to encourage to faithfulness, was handed to an individual. The Lord was pleased to give a taste of his love; if He graciously continue to do so from time to time, my soul will say, it is enough.

Twenty-fifth.—A pleasant morning, but little wind; all well. Had a favoured meeting yesterday: the Lord has not left us, but frequently covers us with his uniting love, giving renewed evidence that He is willing to draw near to those who are at a distance;—thanks be to His ever worthy name!

Twenty-ninth.—Calm yesterday and to-day, after a strong gale, which continued two days, and brought on almost a general sickness among the passengers; but now all are well again. We were roused sooner than usual this morning, by a report of a vessel making signals of distress; in which account our captain lowered sail, and waited for her; but when she came near, she was discerned to be a ship of war, and by her endeavouring to get to windward of us, she was suspected to have some hostile design; some even feared she was an Algerine, at which W. R., and one of his daughters, in particular, were not a little alarmed. Through mercy, I was preserved calm, and enabled quietly to hope in God. Our people hoisted sail and made away from her, upon which she fired several shots at us; some of the balls were observed to graze the water very near us; but the wind sprung up favourable, and we soon got out

of reach of her guns, and she then turned round.

Ninth month 5th.—Yesterday sounded, and found bottom 100 fathoms, on the banks of Newfoundland. This morning found bottom at forty-five fathoms. Our people tried to catch some cod fish, but without success. Saw several fishing vessels at a distance, and spoke one from Nova Scotia: they offered us some fish, which our captain at first declined, and made another attempt to catch some; but as he did not succeed, our mate and two sailors were sent in the little boat with a present of some rum and porter for the captain, who, in return, sent us thirty-five large fish; upon a dozen of which we all dined heartily. We have much contrary wind, and get on very slowly,—sometimes rough weather, but not what the seamen call a storm. Last night we saw very near us a mountain of ice, similar in size and appearance to a large old castle. The seamen say it is common to see such masses floating here; and sometimes in dark nights, ships strike upon them, and get damaged. We are supposed to be 1000 miles from Boston.

Eighth.—We have had a fine run, the seamen say 300 miles in the last two days. This forenoon, a hard gale of wind; the dead lights were put in, and we tumbled about the cabin from side to side; but the wind suddenly turned, and it soon became quite calm. Had two meetings yesterday, in which some degree of good was extended, particularly to some of the blacks belonging to the vessel, who were present in the evening.

Eleventh.—All well. Contrary winds continue; for the last two days we have been in what is called the Gulf Stream. The sea is nearly as warm as new milk, occasioned, it is supposed, by a stream flowing out of the Gulf of Mexico, forced along by the trade winds. We spoke a ship to-day from America, bound for Liverpool, by which we sent some letters. We are supposed to be about 500 miles from Boston: three or four days of fair wind would now bring us there; but that is in the Lord's hand; may He grant patience to wait His time. We have had meetings constantly on Fourth-days, and twice on First-days: the Lord has not failed to be with us: blessed be His name!

Twelfth.—A perfect calm;—not the smallest progress,—but, through mercy, all well. Several of the passengers, who could swim, went overboard to bathe. My mind renewedly entertains preservation in exact conformity to the Divine will.

Fourteenth.—All well; wind fair; 320 miles from Boston. Our meeting very poor, though I believe some were favoured with a renewal of strength. Samuel Emlen and Martha Routh had considerable communications to the youth; but dryness and barrenness were my portion. Lord! grant patience.

Yesterday, I was favoured with the reading of M. R.'s memoranda of the voyage, which had a humbling effect upon my mind. The many instructive remarks tended to open to my view my own extreme barrenness. A sense of my unfruitfulness often makes me conclude, that so poor a creature was never

before sent on such an errand; however, I am sometimes a little encouraged by recollecting, that where little is given little is required. I mourn deeply that so much labour bestowed on some of our young people, seems to be in vain. May the Lord meet with them in a narrow place.

Fifteenth.—Very languid to-day, rheumatism in my legs; yet, through mercy, my mind is calm, and renewedly centred in the one desire, to be favoured to know and enable to do the Divine will.

Last evening, in meeting, had a depressing time, in sympathy with the thirsty travellers. Towards the close was a little relieved by the communication of a few encouraging hints.

Nineteenth.—All well; but progress slow; wind mostly contrary. Have spoken with two vessels from Boston to-day, and find, by their account, that our desired port is more distant than we expected.

On Fourth-day, we had a very solemn meeting,—a memorable time of favour; for which reason some of our company were ready to conclude it would be the last which we should have on board: for my part, I am too blind to foretell any thing; but, through mercy, feel resigned. Many small land birds came on board to-day, some of which our people caught and put in a cage.

Twenty-first.—Had a comfortable meeting,—my mind renewedly covered with love and thankfulness, that the Lord had not forsaken us. M. R. reminded us, to our comfort, that "They who trust in the Lord, shall never be confounded;"—adding a few remarks encouraging to the youth: with some of this class I feel a close spiritual union, which I believe to be gospel fellowship.

Yesterday spoke two vessels, the captain of one kindly offered some apples for our female passengers. Our captain sent the boat with a present of some porter, and brought us in return a basket of apples, with some vegetables, on which we made a pleasant repast.

Twenty-second.—Yesterday we were within sight of Cape Cod; but the wind continuing adverse, we have made very little progress. We are supposed to be within twenty miles of Boston, but there is no prospect of getting there without a change of wind.

We had our meeting as usual yesterday, in which several communications were offered; and we were favoured with a renewed evidence of the continued extension of Divine regard. My mind was introduced into a feeling of deep sympathy with an individual of our company, who, I apprehend, is suffering under discouraging fearfulness, so as to prevent a full obedience to the manifestations of Truth. My secret prayer is,—Lord! thou who knowest all our weaknesses, be pleased to extend help to thy little ones, and increase our faith and confidence in thy power.

[They landed at Boston 23d of Ninth month; but an affecting accident happened on board the ship on the preceding day, which cast a gloom over the passengers and ship's company. John Wigham notices the event in a letter to his wife, in nearly the following terms:—"A melancholy accident happened

on board our ship last night; one of the sailors, a brother of the captain, fell from the top-gallant yard into the boat on the deck, and was killed instantly. There was no storm at the time, nor any other known cause, but it was supposed he had missed his hold. It was an alarming circumstance to us, to be called up in the night, about twelve o'clock, with the striking intelligence; and our tender spirited young women were almost overcome with grief on the occasion. The body was brought on shore to be buried this afternoon."]

After attending the week day meeting at Boston on the 25th, I left it on the 27th, and reached New Bedford the same evening; attended the meetings there on the First-day, and on the four succeeding days;—had meetings at different places,—was at the Quarterly Meeting at New Bedford, and again at their usual meetings on First-day.

Fifth of Tenth month.—Second-day, had a meeting with the towns-people; and on the following day, one across the river in the presbyterian meeting-house.

Eighth.—Embarked for the island of Nantucket; arrived about midnight, but did not reach my lodgings till two o'clock in the afternoon, being detained by a young woman, one of our passengers, taking fire. I could not leave her till I saw her better. She lay in this state for about four hours; when she recovered, and walked home leaning on my arm. I called to see her next day; and with her, her mother, and several sisters, I had a religious opportunity, which proved a tendering time; they did not belong to our Society.

Twelfth, First-day.—I attended the South Meeting in the morning, and the North in the afternoon; and in the evening had one appointed at the South House for the members of both meetings.

Second-day.—Embarked for New Bedford, which I reached the same night, accompanied by David Sands and dear Lydia Rotch, the latter came over to be companion of Martha Routh in her travels: on Third-day morning they set off towards Boston. We had been nearly united as fellow-labourers, and our parting was a close trial to me: in which I believe they felt much sympathy, for I was not at that time favoured to see which way to move.

On Fourth-day, I attended a meeting at Acushnet, and on Fifth and Sixth had meetings at Longplain and Falmouth. On the Seventh-day rode to Paul Wing's, where I lodged. In this family were five precious daughters, Hephzibah, Beulah, Content, Tryphosa, and Lydia, and several sons, who appeared hopeful; among whom, with their worthy parents, so sweet a spirit seemed to prevail, that the house felt like a paradise.

Nineteenth, First-day.—Attended their meeting at Sandwich, and at the close gave notice of a meeting at four o'clock in the afternoon,—to which Friends were requested to invite their neighbours; of whom a good many attended, and it ended to satisfaction.

Providence, Rhode Island, Eleventh mo. 5th, 1794.

To his Wife.—Though I am pretty far from any seaport, and not conveniently situ-

ated to get a letter forwarded to thee, yet knowing how acceptable it will be to thee and our dear children, to be informed that I am well, at least as well as usual, I am desirous to make the attempt [to convey to you this intelligence.] I wrote thee from Boston on our landing, which I hope thou mayst have received before now; but at that time I could not give thee any account of the line of my movements. I may now inform thee, that, as far as I see at present, I am likely to continue in New England during this winter. There seems as much to do in these states (of New England) as I shall be able to get through before the ensuing spring.—

I have been much stripped, and sometimes very low; yet, through unspeakable mercy, I have been helped hitherto to get along, so that I hope the Truth has not suffered; and I have at times been favoured with an undoubted evidence, that I am in the way of my duty; and should it so please the Almighty, that my body be laid down in this land, I desire to be content with His will, and I hope thou wilt be so too; though I can say in truth, that I never loved thee more, nor felt thee and our dear children's welfare dearer to me, than since our present wide separation. But, my dear Lord has given me an unshaken evidence that He will take care of you: if you cleave close to Him, and make Him your confidence, He will never leave nor forsake you.

Tell my Amos [his eldest son] to take care of himself, not only as respects his bodily strength, not to overdo it, but also in an especial manner regarding his conduct in his transactions among men, that it may be upright in all things;—and in every matter of moment to have recourse to the Monitor,—to mind the dictates of the Spirit of Truth; so that whatever suffers, the Truth may not suffer. Tell him to keep close to meetings, let no work hinder him; but let him go to contrive his matters, that they may give way to this important duty;—and if he give up his heart to serve the Lord, He will bless him in his endeavours. And thou, my dearest, I wish thee not to overcharge either body or mind with the things of this life; for indeed, we often find the truth of the declaration, that by taking thought we cannot add one cubit to our stature. The Lord knows what things we stand in need of;—may He bless thee with a peaceful mind, and be near to support thee in every trying time.

To my dear children,—how do I feel my heart filled with paternal love to them all!—and renewedly so, at this time while I am writing.

(To be continued.)

For "The Friend."

GEORGE FOX.

His marriage, and care for the rights of Judge Fell's children; also that poor Friends' offspring should be properly appreciated.

The following extracts from the Journal of George Fox, are offered for insertion in "The Friend." They exhibit the solid foundation on which he formed his marriage covenant with the widow of Judge Fell, and the great care he used not to interfere with the rights

of her children, or to be the cause of any loss to them concerning their property. Also, the interest and concern he felt for the children of poor and destitute families, that they might be put in a way to help their relations, and themselves be benefited by learning useful occupations.

After stating his arrival at Gloucestershire, and what occurred there, about a report that he had turned Presbyterian, &c., he mentions:—"Next day, being the First-day, we had a very large meeting, and the Lord's power and presence was amongst us." He then gives the occasion of the report, which begat a curiosity in the people to hear him. "But to proceed," he says: "after this meeting in Gloucestershire, we travelled till we came to Bristol; where I met with Margaret Fell, who was come to visit her daughter Yeomans. I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my wife; and when I first mentioned it to her, she felt the answer of life from God thereunto. But though the Lord had opened this thing to me, yet I had not received a command from him for the accomplishing of it then. Wherefore I let the thing rest, and went on in the work and service of the Lord, according as he led me; travelling in this nation, and through Ireland. But now being at Bristol, and finding Margaret Fell there, it opened in me from the Lord, that the thing should be accomplished. After we had discoursed the matter together, I told her, 'If she also was satisfied with the accomplishing it now, she should first send for her children?' which she did. When the rest of her daughters were come, I asked both them and her sons-in-law, 'If they had anything against it, or for it?' and they all severally expressed their satisfaction therewith. Then I asked Margaret, 'If she had fulfilled her husband's will to her children?' She replied, 'The children knew she had.' Whereupon I asked them, 'Whether, if their mother married, they would not lose by it?' I asked Margaret, 'Whether she had done any thing in lieu of it, which might answer it to the children?' The children said, 'She had answered it to them; and desired me 'to speak no more of it.' I told them, 'I was plain, and would have all things done plainly: for I sought not any outward advantage to myself.' So our intention of marriage was laid before Friends, both privately and publicly, to their full satisfaction, many of whom gave testimony that it was of God. Afterwards, a meeting being appointed on purpose for the accomplishing thereof, in the public meeting-house at Broad Mead in Bristol, we took each other in marriage; the Lord joining us together in the honourable marriage, in the everlasting covenant and immortal Seed of life. In the sense whereof, living and weighty testimonies were borne thereunto by Friends, in the movings of the heavenly power, which united us together. Then was a certificate, relating both the proceedings and the marriage, openly read, and signed by the relations, and by most of the ancient Friends of that city; besides many others from divers parts of the nation.

"We stayed about a week at Bristol, and

then went together to Oldstone; where, taking leave of each other in the Lord, we parted, betaking ourselves each to our several service; Margaret returning homewards to the north; and I passing on in the work of the Lord as before. I travelled through Wiltshire, Berkshire, Oxfordshire, Buckinghamshire, and so to London, visiting Friends; in all which counties I had many large and precious meetings.

"Being in London, it came upon me to write to Friends throughout the nation, about 'putting out poor children to trades.' Wherefore I sent the following epistle to the Quarterly Meetings of Friends in all the counties.

"My dear Friends:

"Let every Quarterly meeting make inquiry through all the Monthly and other meetings, to know all Friends that are widows, or others that have children fit to put out to apprenticeships; so that once a quarter you may set forth an apprentice from your Quarterly meeting; so you may set forth four in a year, in each county, or more, if there be occasion. This apprentice, when out of his time, may help his father or mother, and support the family that is decayed; and, in so doing, all may come to live comfortably. This being done in your Quarterly meetings, ye will have knowledge through the county, in the Monthly and particular meetings, of matters fit for them; and of such trades as their parents or you desire, or the children are most inclinable to. Thus being placed out to Friends, they may be trained up in Truth; and by this means, in the wisdom of God, you may preserve Friends' children in the Truth, and enable them to be a strength and help to their families, and nursers and preservers of their relations in their ancient days. Thus also, things being ordered in the wisdom of God, you will take off a continual maintenance, and free yourselves from much burden. For in the country, ye know, ye may set forth an apprentice for a little to several trades, as bricklayers, masons, carpenters, wheelwrights, ploughwrights, taylors, tanners, carriers, blacksmiths, shoemakers, nailers, butchers, weavers of linen and woollen, stuffs and serges, &c. And you may do well to have a stock in your Quarterly meetings for that purpose. All that is given by any Friends at their decease, except it be given to some particular use, person, or meeting, may be brought to the public stock for that purpose. This will be a way for the preserving of many that are poor among you; and it will be a way of making up poor families. In several counties it is practised already. Some Quarterly meetings set forth two apprentices; and sometimes the children of others that are laid on the parish. You may bind them for fewer or more years, according to their capacities. In all things the wisdom of God will teach you; by which ye may help the children of poor Friends, that they may come to support their families, and preserve them in the fear of God.—So no more; but my love in the everlasting Seed, by which ye will have wisdom to order all things to the glory of God.

G. F.

'London, 1st of Eleventh month, 1669.'

For "The Friend."

Who wants Sugar at such a cost?

In an article in the Baton Rouge Gazette, a Louisiana paper, headed "Sugar vs. Cotton," published in 1839, and intended to urge the more extensive cultivation of sugar in that state, is the following remark:—"The rigorous measures about to be enforced against the African slave-trade, will probably enhance the price of slaves in the Spanish Islands, and diminish the amount of sugar annually made. The natural increase of the slaves in Cuba falls far short of the demand, on account of the excessive hard labour to which they are subjected; the men being worked during eight months of the year, twenty hours out of the twenty-four, and consequently short lived. Every thing then seems to be in favour of the sugar planter, and bids him take courage!"

I doubted the extent of the atrocious oppression in Cuba, indicated in this cold argument, until I met with R. R. Madden's poem, called "The Sugar Estate." Dr. Madden had abundant facilities for informing himself of Cuban slavery; and his name is high authority for whatever he asserts regarding it. The doctor makes the mayoral, or overseer of a sugar estate, to say:—

"But where, you ask me, are the poor old slaves?
Where should they be, of course, but in their graves?
We do not send them there before their time,
But let them die, when they are past their prime.
Men who are worked by night as well as day,
Some how or other, live not to be grey;
Sink from exhaustion—sicken—drop, and die,
And leave the Count another hovel to buy;
There's stock abundant in the slave bazaars,
Thanks to the banner of the stripes and stars!
You cannot think how soon the want of sleep
Breaks down their strength, 'tis well they are so cheap!
Four hours of rest in time of crop—for five
Or six long months, and few indeed will thrive.
With twenty hours of unremitting toil,
Twelve in the field, and eight in doors, to boil
Or grind the cane—believe me, few grow old.
But life is cheap, and sugar, sir—is gold.
You think our interest is to use our blacks
As careful owners use their costly blacks;
Our interest is to make the most we can,
Of every negro in the shortest span!"

Dr. Madden gives it as his opinion, that on sugar estates the annual mortality is about ten per cent., and on coffee estates five per cent. After this statement

"That tells a tale of murder largely done,"

who wants to buy Havana sugar?

The superintendent of the free negroes of Trinidad, persons who, during the American revolution, had escaped from bondage into the British service, and were colonized there, gave evidence to the British Parliament, more than twenty years since, as follows:—"I do not think that sugar estates could be carried on entirely by free labour, in the manner the work is done at present; making large quantities of work in a given time; in many instances, working eighteen hours out of twenty-four, which constant labour the free settler will not submit to." Happily British West India slavery has now ceased, and with it this oppressive labour.

The motive which induces the holding of slaves is every where the same—the desire of

wrongful gain to the holder—wrongful as taking from the holder their moral and natural rights. Under this motive, the question of how much labour may be exacted from the slave, without prejudice to his human existence, will soon degenerate into one of how much that life is worth, not to the man—but to the holder in him, and not to him in its moral, but in its productive aspects! This is the evident result of the downward tendency of a bad commencement. Hence we are not to look any where for a very different condition of the slave in similar subjects of culture, and with the spur to the extortion of labour, which commercial competition furnishes. The "law of trade" is but followed out, when men, coming to regard their fellow-beings as mere chattis, so "use them up," as to get out of them the greatest possible amount of production.

It belongs especially to the coerced sugar cultivation to be prodigal of human life,—every where prodigal, yet with such variations of amount as the cost of the human element, and other adventitious circumstances may demand. Do we expect a system of sugar cultivation in our Southern country by slave-labour, which shall be essentially more benign than that which we find is exerted elsewhere? Are our planters more humane than those of Cuba, Brazil, and other foreign places where slave-sugar is produced? What says for their clemency, the burning of negroes alive, and the protection given by the public sentiment, and even the courts of justice, to the perpetrators of such horrid tragedies? We err, if we expect to separate from the American system the evils which belong to universal slavery. What the true facts are of the sugar cultivation in Louisiana, the state in which it most abounds, in reference to the abridgment of human life, is stated below in the language of David Lee Child.

"In 1831, the Secretary of the Treasury made a report to the House of Representatives, embracing the statements of a great number of sugar planters of Louisiana, and other states, concerning the expenses and profits of their business. There was a statement by the central committee of the sugar planters of Louisiana; one by a committee of the parish [county] of Plaquemine, containing an immense table of the expenditures and products of twenty plantations in that parish; one from the Agricultural Society of Baton Rouge, and several from individuals, including J. S. Johnston, then a senator from Louisiana in the Congress of the United States. All these, with the exception of the Baton Rouge Society, set down the annual loss of slave-property, on the sugar plantations, at five per cent. That society says, "two and a half" per cent.; but this answer, in form, relates to "slave-property," in general, and is not confined to the sugar estates. On the other hand, I have been informed that some sugar planters have admitted, that they "use up seven per cent." of their hands every year. The loss to which I refer, is placed in the Secretary's report, and in the communications from Louisiana, under the heads of "risk," "decreased value," "death," and "deterio-

ration." The chasms thus made are to be filled up with new cargoes, and coffles from Maryland, Virginia, North and South Carolina, Kentucky, Tennessee, &c.

In order to appreciate and apply these admissions of the adversary, it is necessary to consider that the annual increase of the population of the United States is about four per cent.—in other words, the vacancies caused by death are supplied, and four per cent. net gain is added; therefore, on the sugar plantations of the South, a positive loss of "five per cent." must be added to the negative loss of four, making an outright waste of human life, or downright massacre, of *nine slaves to every hundred*, every year! "The amount on the sugar plantations of Louisiana, to pass over those of Florida, Arkansas, Georgia, Alabama, and Mississippi, is *three thousand one hundred and fifty per annum*. These are just as much murdered as if they were shot *en masse*, and indeed more inhumanly, inasmuch as death by torture is more terrible. In this single branch of slave employment, there is a greater destruction of human life, every year, than there was in the whole French Revolution, bloody as that has ever been deemed.

Who wants to buy New Orleans sugar?
P.

HOW OLD ARE YOU?

From Old Humphreys' "Thoughts for the Thoughtful."

"*How old are you?*" said a woman to an aged man, who was leaning upon two sticks. I lingered to hear the old man's reply. "*I shall be fourscore,*" said he, "*if I live till next Easter.*"

Many a word dropped by the way-side has been picked up and pondered on with advantage in an after hour; let me, then, ask you, "*How old are you?*"

Are you ten? because if you are, you have ten thousand sins to repent of, and ten thousand mercies to be grateful for. What a thought! Did you ever think of it before? If not, it is worth your while to think of it now, and very seriously too; bearing in mind that youth is the time to serve the Lord; that a good beginning bids fair to be followed by a good ending; that "dust thou art, and unto dust shalt thou return." Gen. iii. 19; and that "we shall all stand before the judgment seat of Christ." Rom. xiv. 10.

Are you twenty or thirty? If so, you have still more sins to forsake, and more mercies thankfully to acknowledge. You are in the meridian of your day, the prime of your life. If you have allowed your youth to pass unimproved, run no further risk, try to make amends for the past. Up and be doing; call upon the name of the Lord. Though you forget a thousand things, never forget "It is appointed unto men once to die; but after this the judgment." Heb. ix. 27.

Are you forty or fifty? If this be the case, there is no time to lose. You must look about you, lest the shadows of night overtake you. What have you done for the glory of God? What are you doing? What do you intend to do? More than half your life is gone by, even

though your days should be long in the land. If you have not yet made up your mind to forsake sin, and to cling to the cross of the Redeemer, read, mark, learn, and inwardly digest the following passage of the Holy Scriptures:—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.

Are you sixty or seventy? Do you answer, yes. Then I hope that while your feet are on the earth, your eyes and your heart are fixed upon heaven. Is it necessary to remind you, that your days are drawing to a close, that your life is as a spider's web? "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Psa. xc. 10. Death is at the very door. Flee from the wrath to come, and ponder on the passage, "Blessed are the dead which die in the Lord." Rev. xiv. 13.

If to the question, "*How old are you?*" You can give the same reply as the old man did, "*I shall be fourscore if I live till next Easter;*" you are absolutely beside yourself if you are not daily looking forward to eternity. If the warning voice whispers to youth, and speaks audibly to manhood, it cries aloud to you. Not only with your mouth, but with your heart you should say, "There is but a step between me and death." 1 Sam. xx. 3. If you have not long ago fled for refuge to the cross, and obtained mercy from the Saviour of sinners, go now, even at the eleventh hour: think of the innumerable, the heaped-up transgressions of your youth, your manhood and old age. Lose not a day, an hour, a moment, in applying to Him who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. Since you first drew breath, more than four thousand weeks have passed away. The sun has risen and set between twenty and thirty thousand times, and thousands of millions of human beings have passed from time into eternity. Still there is mercy!

But, if your treasure and your heart be in heaven, why then, be of good courage; though flesh and heart fail you, God will be the strength of your heart, and your portion for ever. Go on, traveller; for you may even now see the end of your journey. You have borne the heat and burden of the day; you have passed through briers and thorns; you have but a little further to travel; endure to the end, and you shall be saved. The older you are, the nearer to heaven! the heavier your load, the greater your deliverance! The darker your path-way below, the brighter your glory above. Sin, and tears, and sorrow shall pass away; and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4.

Affliction, in the present day, is decidedly out of fashion; yet, so great is our fear of being afflicted, that many people affect nature.—*Lady Chatterton.*

JEWS' STREET, FRANCFORT.

All, from an old woman selling apples at a common stall, to the jewelled head of a young beauty leaning out of the window above—from the man in the ragged coat, drawing a wheelbarrow, to the two usurers gravely discussing some money transaction—all seemed to belong to one family. Indeed, the members of few Christian families resemble each other so closely as the Jews do each other. The words, "Come out and be ye separate, and marry not the daughters of the land," were plainly engraven on the countenances of all. Here, in their own home, they sought not either to disguise their names or appearances, or to imitate the habits of others.

There was something to me inexpressibly awful in this finding myself among those living witnesses of the truth of our religion, of the fulfilment of prophecy; in seeing over the door of a common eating-house, those same characters in which the commandments were inscribed by the finger of God, on the tables of stone—in which was written the most ancient history that has been transmitted to us; in hearing from the lips of a dealer and his customer that language in which the Creator of all things, the great Jehovah, spoke to the father of his people.

In this lugubrious region, where the very smell and the atmosphere seemed different from the rest of the world, old Rothschild still lives, the mother of that powerful family whose very name expresses riches—who possess palaces in almost all the capitals of Europe, and hold in their hands the destiny of nations. Yet this ancient dame still resides in a house undistinguished from any of its sombre and dingy companions. It is said the motive which induces her to do so is a superstitious one, in some way connected with the prosperity of her descendants. Poor woman! it seems rather hard that when one of her sons possesses in this very town such a residence as might excite the envy of a monarch, she should be doomed, by superstition and prejudice, to this gloomy abode.

It is probable, however, that the interior of the houses are better—their appearance indicates that it is still the failing or habit of that cautious people to appear wretched and mean. This part of the town is still as it existed in the fifteenth century, and is very well described in Spindler's *Der Jude*.—*Home Sketches and Foreign Recollections.*

DIED, on the 25th ult., in the 71st year of her age, SARAH MORRIS, widow of the late Isaac W. Morris; she was a consistent and useful member of the Southern District Monthly Meeting, in this city, and for many years in the station of an overseer, the duties of which important and responsible office she endeavoured to discharge with meekness and gentleness, combined with integrity and firmness. She was remarkable for the uprightness with which she adhered to the religious principles, and testimonials of the Society to which she belonged, endeavouring to influence them by a correspondent life and conversation; and when the solemn close drew near, was favoured with evidence that her work was done, and that a crown of righteousness awaited her in that kingdom which shall never have an end.

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The Impropriety of CAPITAL PUNISHMENTS.

(Report of Committee concluded from page 58.)

In the examination of the passage of which C. C. Cuyler's text forms only a part, we first considered it by the grammatical rules of language and verbal analysis. These do not show it to be a *command*. In the second place, supposing it to be preceptive, we have shown that the two laws connected with it, that forbidding the *eating of blood*, and that condemning the *beast which had killed a man, to death*, are totally disused and unobserved throughout Christendom. Next we have shown that by our having legally restricted the injunction in the doctor's text to a single crime, and essentially altered the *ancient mode* of administering it, the Christian world do not adopt the passage as an obligatory law. We further say, that if the law in regard to *eating blood* and *killing beasts* is repealed, the law in regard to *shedding blood* is also rescinded; since it is inseparably connected with the preceding, and that the *whole passage* considered as an existing institution, *must stand or fall together*.

Though the affirmative reasons assigned by C. C. Cuyler, and those of his school, are thus capable of being disproved, he assumes in the sermon that he has made out his position to a demonstration, and proceeds to show that the verses in Genesis, as he understands them, are the law of the Christian code at the present day. He observes in page 22, that no man can point him to the book or to the page of the New Testament in which the repeal of that denunciation is written. He seems to require a direct repeal of this particular law, and intimates that if the punishment which is so emphatically denounced were abolished, the repeal would not be left to conjecture or construction, but be the direct subject of positive interdict. Now at the base of this reasoning lies the pervading error, that the text in Genesis is a precept directed to man—a conclusion at which our limited faculties cannot arrive. In the next place it seems to be supposed, that Christ would abolish a law like a repealing statute, with reference to chapter and verse. C. C. Cuyler is too learned a

theologian, not to know that this is seldom done in the New Testament. For example, the early Christians set the example of assembling on the first day of the week for the purpose of worship. This example has been imitated throughout Christendom (except perhaps by the Seventh-day baptists) without any formal or verbal repeal of the seventh day, which was expressly set apart as the Sabbath of the Lord. Will C. C. Cuyler point us to the page and the chapter, which releases Christians from the obligation to observe the seventh day? It is impossible for him to find any direct or formal rescission of a law, which he himself, as we humbly conceive, very properly observes, on another day, in common with the great mass of Christians.

We have seen by the text in Genesis, that the *eating of blood* was forbidden in the time of Noah. This *offence* was denounced as a *capital crime* in the time of Moses, and yet Christians universally, without scruple or compunction, eat the blood of animals. Can the repeal of this law be pointed out by C. C. Cuyler? Christians lay no more stress on this prohibition, enforced as it is by the fearful sanction of death, than they do on the Mosaic injunction to abstain from various fishes and animals, (such for example as the flesh of swine), which are forbidden in Exodus. Nor can he find any distinct and positive repeal of the sanguinary laws set forth in the Pentateuch. But here we are aware that we tread upon dangerous ground. It is more than a *possible* thing, that the author considers the whole of these laws, not merely the prohibitions, but the *sanctions* of this code, as of binding efficacy, since he quotes them against murder, and contends that the typical and ceremonial parts only are expunged. It is a sequence of his doctrine, that he would have *idolatry* also punished with death, for he thinks the Divine nature held this in greater repugnance than murder. He says, "excepting *idolatry* which is dreadfully debasing to the heart of man, and which God declares his soul abhors, there is no other crime which appears to be so probated in the word of God, as murder." (Page 33.) Still whatever may be the sentiments of C. C. Cuyler on this subject, he must admit that without an absolute and explicit repeal, referring to chapter and page, the Mosaic sanctions are taken to be rescinded by almost all Christian legislators, because esteemed to be inconsistent with the tenor, genius, and spirit of the Christian scheme.

But the question as to a repeal of the Noachic canon, supposing it to contain the denunciations insisted on, is of easy solution, if we do not require the distinct and formal utterance of a decree, pointed directly as to chapter and

verse at the text in Genesis. C. C. Cuyler takes the affirmative side of the question, that his text denounces a punishment, which is not affected by the Christian dispensation. As a logician, he must take the burden of the argument, and explain the meaning of the texts which seem to conflict with such a position. He must explain the inapplicability to murder, of that passage in the New Testament, which enjoins us to "recompense to no man *evil for evil*," and that in which Christ revokes the ancient *lex talionis*, of "an eye for an eye, and a tooth for a tooth." It will not do to mislead us, on this subject, with imperfect resemblances or with false and flimsy comparisons. For example, the principle of *restoration in robbery* presents no just analogy, in the nature of things, to the retaliatory punishment insisted on, in the case of murder. The thief who is compelled to return the property stolen to its owner, to give back what is not his own, is made to perform an act of simple justice, of plain and unalloyed retribution. The party injured is remitted to his original rights, and the party injuring is deprived of that which he has dishonestly appropriated. But has this case any similitude in principle, to that which is denounced by the Saviour and his apostle, as above quoted? If a man, who has torn out an eye, or knocked out a tooth, be condemned in atonement of the crime, to lose his own, his penalty maims himself, but does not recompense the evil he has inflicted. He does not suffer on the principle of retributive justice, but of *unmixed retaliation*; not from a sentiment of right, but on the ground of *vengeance*. The punishment does not restore the loss or repair the injury; it doubles the offence which before was single; and human society in imposing it, becomes as culpable as the original offender. As then, we are expressly taught that such a punishment is wrong, we apply the doctrine in its legitimate scope and true spirit, to the case of punishing murder by death,—an infliction which does not go upon the principle of simple retribution, since no second death can produce a resurrection of the murdered victim, but only upon the ground of *retaliating the crime, of avenging the enormity*.

C. C. Cuyler must also explain in a more satisfactory way than he has yet done, the example of the Saviour, when the woman was arraigned before him on a charge, for which, by the laws of Moses, she would have suffered death. The inquiry propounded to him, respected not the *guilt or innocence* of the accused, but simply the *description of her punishment*. He did not condemn her to be stoned, but induced those who sought her death, to abandon their object, by a most cutting reproof. When he commanded the one

who was "free from guilt" to throw the first stone, he conveyed the admonition that the *guilt and sin* of her offence were not of human cognizance, and that human society in punishing the crime should check the evil, so as to prevent its recurrence, by the reformation of the criminal. He told her to *go and sin no more*. May it be doubted that his conduct would have been different, if the woman had been charged with murder? It is hard to believe that he would have distinguished between the two offences, since her crime and that of homicide, were involved in the same punishment—that of death—by the Jewish law. Will C. C. Cuyler explain the meaning of another passage? Christ was not received by the Samaritans, and two of his disciples wished to consume them by means of fire from heaven, after the manner of Elias. When they waited for his authority for this, they were rebuked, and reminded that the Son of man is come not to *destroy men's lives*, but to *save them*. Is it not here announced that to save the *life of man* was one of the objects of the Saviour's mission? Will C. C. Cuyler say that the language is to be understood spiritually, when the occasion required that he should speak in a literal sense? Will he allege that the *verb to save*, has a spiritual meaning unconnected with the petition of the two disciples? The Greek text has *σωσαι* (infinitive first aorist,) derived from *σωζω*. This word may be translated by the Latin *servare* as well as *salvare*, and is frequently employed to express temporal safety or deliverance. Would the Messiah in answer to a request that the Samaritans *might be consumed by fire*, rebuke them in a manner wholly alien to the objects of the inquiry? William Penn quotes this identical passage in several of his works, and especially in his admirable treatise against war. He applies it exclusively in a temporal or literal sense. Dr. Benjamin Rush was so profoundly impressed with the idea that the language of the Saviour on this occasion, amounted to a repeal of all sanguinary penalties, that he places his finger on the passage, and says, that with such a text before him, an angel declaring it, could not persuade him the Scriptures authorize capital punishment.

That Christ did minister to the temporal ailments as well as the eternal concerns of man is undeniable, though the great purpose of his advent lay infinitely beyond the former. He cured the sick, healed lepers, cast out devils, and raised the dead. The passage quoted, and many others of similar import, show that the example set, and the doctrines inculcated in the *New Testament*, are totally repugnant to the *Old* in vindictive laws and judicial homicides. They enforce without limitation the sacred injunction, *thou shalt not kill*, and illustrate the continuing obligation of that unalterable and eternal truth, "vengeance is mine, and I will repay." They beautifully exemplify that compassion and mercy are the characteristic attributes of the Divine nature. "Jehovah willeth not the death of the wicked, but rather that they should repent and live." We are aware that the moral precept, "thou shalt not kill," has

been regarded as inapplicable to the death punishment, by law. But the committee are not satisfied with the logic which would restrict the application of language so pregnant and universal. They think that any limitation of the passage arises from a confused view of the nature, and an erroneous estimate of the powers of human society. Numbers cannot neutralise or diminish a *moral wrong*; and it is a pervading and immutable truth, that what is *morally wrong* cannot be *politically right*. Though men in the collective power of bodies politic, may originate or sanction measures from the responsibility of which they would stand appalled, in their personal or individual capacities, yet neither their number nor their corporate character can shield them from moral reproach and religious accountability.

When C. C. Cuyler calmly reviews his ground; when he perceives the utter incompatibility of his whole construction with the grammatical reading of the text; when he observes the fallacy of construing one clause of the passage as binding, and the other provisions as repealed; when he considers that the Jewish punishments are entirely disused by Christian nations; when he reflects upon the example and sentiments of our Saviour; and when he views these in connection with those great acts of the Deity "in the beginning," as to Cain and Lamech, and that everlasting command, "thou shalt not kill," he may perhaps see reason to hesitate about assuming the awful responsibility of that doctrine, which his sermon so earnestly inculcates.

On behalf of the committee,

JOB R. TYSON, Chairman.

VEGETABLE LIFE.

Extracted from "A Popular Treatise on Vegetable Physiology."

Wherever circumstances are compatible with vegetable existence, there we find plants arise. It is not only on the luxuriant soil, on which many generations have flourished and decayed, that we find the display of their beauties. The coral island, but recently elevated above the level of the sea, speedily becomes clothed with verdure. From the materials of the most sterile rock, and even from the yet recent cinders and lava of the volcano, nature prepares the way for vegetable existence. The slightest crevice or inequality is sufficient to arrest the invisible germs that are always floating in the air; and the humble plants which spring from these soon overspread the surface, deriving their chief nutriment from the atmosphere. Having completed their allotted period of existence, they die and decay; but their death is only a preparation for the appearance of higher forms of vegetable structure. They are followed by successive tribes of plants of gradually increasing size and strength; until, in the course of years, the sterile rock is converted into a natural and luxuriant garden, of which the productions, rising from grasses to shrubs and trees, present all the varieties of

the fertile meadow, the tangled thicket, and the widely spreading forest.

No extremes of heat or cold seem to put an entire check upon vegetation. Even in the desert plains of the torrid zone, the eye of the traveller is often refreshed by the appearance of a few hardy plants, which find sufficient materials for their growth in these arid regions. And wherever a spring of water moistens the soil and atmosphere around, a spot of luxuriant verdure is found. These Oases, as they are termed, are the stations at which caravans halt, when crossing the extensive wastes of parching sand; and although their effect upon the mind is doubtless heightened by the dreariness of the preceding journey, there is no question that few spots can present greater richness of vegetation than these. It will hereafter be seen that heat, light, and moisture combined, form the circumstances most favourable to the growth of plants; and it is from the combination of the latter of these conditions with the former, that the vegetation of small islands in the tropical ocean is so peculiarly rich. These Oases are like such islands in the midst of a sea of sand; and nothing can be a greater contrast with the desolation around, than "the green pastures" and "still waters" which they afford.

Many remarkable facts might be mentioned, relative to the degree of heat which some forms of vegetation are capable of sustaining, and which, to some species indeed, appears a natural and even necessary condition. A hot spring in the Manila islands, which raises the thermometer to 187° has plants flourishing in it and on its borders. In hot springs near a river of Louisiana, of the temperature of from 122° to 145°, have been seen growing not merely the lower and simpler plants, but shrubs and trees. In one of the Geysers of Iceland, which was hot enough to boil an egg in four minutes, a species of *Chara* has been found growing and reproducing itself; and vegetation of an humble kind has been observed in the similar boiling springs of Arabia and the Cape of Good Hope. One of the most remarkable facts on record, in reference to the power of vegetation to proceed under a high temperature, is related by Sir G. Staunton, in his account of Lord Macartney's embassy to China. At the island of Amsterdam a spring was found, the mud of which, far hotter than boiling water, gave birth to a species of Liverwort. A large Squill bulb, which it was wished to dry and preserve, has been known to push up its stalk and leaves, when buried in sand kept up to a temperature much exceeding that of boiling water.

Even the extreme of cold is not fatal to every form of vegetable life. In the realms of perpetual frost, the snow which covers mountains and valleys, and whose surface scarcely yields to the influence of the solar rays at midsummer, is in some places reddened for miles together by a minute vegetable, which grows in its substance, and has been supposed, from its very rapid increase, to have fallen from the sky. This is commonly known by the name of Red Snow. The Lichen which forms the winter food of the rein-deer, grows entirely buried beneath the

snow; and its quantity may be judged of by the number of the animals which find in it their sole support during a considerable part of the year.

Plants are found, too, in situations in which some peculiar noxious influence might be supposed entirely to prevent their growth—as for example, in sulphureous springs. In fact, there are scarcely any circumstances in which there is not some kind of plant adapted to exist. Thus, it is well known that soils, which have any considerable admixture of metallic ores are not favourable to most kinds of vegetation; and among such, those mixed with the refuse of lead mines are the most sterile, so that this substance is often mixed with gravel, to prevent weeds from growing on garden walks. Yet even on heaps of this material, thrown up about the openings of the mines, the Vernal Sandwort thrives, growing perhaps even more luxuriantly than in any other situation.

The degree in which vitality is sometimes retained by plants, under the most unfavourable conditions, for a period to which it is difficult to assign a limit, is one of the most interesting and curious circumstances in their economy. In the greater part of those inhabiting temperate climates, an apparently complete cessation of activity takes place every year. The leaves wither and drop off; the stem and branches are reduced to a state of death-like barrenness; and all the changes in which life consists appear to have entirely ceased. In some instances, the stems also die and decay, the roots only retaining their vitality; yet, from these, with the return of the genial warmth and light of spring, a new stem shoots up, and new leaves and flowers are produced,—in their turn to wither and decay. The torpor is not, however, so complete as it appears, in those durable and woody stems which defy the winter's blast; for late experiments have shown that a slight movement of sap takes place even in a frosty atmosphere. In evergreen plants, on the other hand, this cessation of activity is less marked; but the difference between their summer and winter condition is much greater than is apparent. In all these cases, however, the changes are periodical; and are not altogether dependent on external conditions. For nothing will prevent a plant from shedding its leaves nearly at its usual time; and although, by artificial heat, or by removal to a warmer climate, a new crop can be brought out within a short interval, this exhausts its powers, so that few kinds can survive the change of circumstances for any long period. Moreover, the period of inactivity cannot in these cases be prolonged beyond a certain fixed time; for a plant whose growth in spring is checked by the protracted influence of cold, loses its vitality altogether. But there are some instances in which this condition may be greatly prolonged. Bulbs, for example, of the onion, hyacinth, tulip, &c., have been kept for many years in their dormant state, capable of renewing the active processes of vegetation,—of shooting up leaves and flower-stems into the air, and of transmitting their roots into the soil—for

many years; and there does not seem any particular limit to this power. Instances have been related of the growth of bulbs unrolled from among the bandages of Egyptian mummies; but there is reason to believe that deception has been practised on this point upon the too-ready credulity of travellers,—still, there is nothing impossible in the asserted fact. Light, warmth, and moisture are the causes of the growth of these curious structures; and when removed from the influence of these, there is no reason why a bulb should not remain unchanged for 100 years if it can for 10; and for 1000 if for 100. We shall hereafter see that the vitality of seeds, under similar circumstances, appears quite unlimited.

But there are some plants which, even whilst in a state of active vegetation, are capable of being reduced to a similar torpid condition, and of remaining in it for almost any length of time, without injury to life. There is a kind of Club-Moss inhabiting Peru, which is liable to be entirely dried up, when deprived of water for some time. It then folds in its leaves and contracts its roots, so as to form a ball, which, apparently quite devoid of animation, is driven about hither and thither by the wind; as soon, however, as it reaches a moist situation, it sends down its roots into the soil, and unfolds to the atmosphere its leaves, which, from a dingy brown, speedily change to the bright green of active vegetation. The Rose of Jericho is the subject of similar transformations; and the common Mosses exhibit the same in a less degree.

These conditions are not the only ones admitting of great variation, and yet most important to the active operations of the vegetable structure. Light is as important as warmth and moisture to the processes of the economy; and yet we find plants adapted to thrive under the almost total deprivation of it. Sea-weeds possessing a bright green colour have been drawn up from the depth of more than 100 fathoms, to which the sun's rays do not penetrate in any appreciable proportion. Many of the Mushroom tribe have been found growing in caverns and mines to which no rays from the sun, either direct or reflected, would seem to have access; and even more perfect plants have been observed to vegetate and to acquire a green colour (which is in general only produced under the influence of strong light) in such situations. On the other hand, we find some plants adapted only to exist where they can be daily invigorated by the powerful rays of a tropical sun, with the complete daily change which results from their total absence during a large part of the twenty-four hours; whilst there are others whose energies, after remaining dormant during the tedious winter of the arctic regions, are aroused into a brief activity by the return of the luminary on whose cheering influence they depend, and whose rays are not withdrawn from them for weeks or even months together. Neither of these tribes could flourish if transferred to the circumstances of the other; and, opposite as these are, we observe that the Creator has adapted

living beings to inhabit each, with equal suitability.

This adaptation of each species to particular circumstances is often seen in an interesting manner on a small scale, on the exterior of large trunks of trees, old towers, &c., which are thickly clothed with Mosses and Lichens. Many of these avoid the light; and their presence indicates the north side of the body to which they are attached. To others, again, the light in all its strength is genial; and they frequent the southern aspect; whilst other forms, intermediate in habits, frequent the eastern and western sides; so that, on going round such a tower or large trunk, we observe a succession of different species, which may be compared to that which is presented in the various latitudes, passing from the equator towards the pole. A similar succession on a larger scale is seen on ascending a high mountain between the tropics, such as the Peak of Teneriff. The lower portion exhibits the vegetation of the surrounding country, in all the luxuriance and richness of an island in the torrid zone. Higher up, the traveller meets with productions similar to those found on the borders of temperate regions; and to these succeed those of the medium temperate zone. Above these are perceived the alpine plants, which in northern Europe are found at a comparatively trifling elevation; and to these succeeds the dreariness of perpetual snow. These five distinct zones are well marked on the Peak of Teneriff; each having a certain set of plants peculiar to it, as the plants of Northern and Southern Europe, and of Northern and Central Africa, are to those regions respectively.

Thus we see that on no part of the earth's surface, under no peculiarities of soil or climate, is vegetation of some kind or other impossible. Every distinct tribe of plants flourishes naturally under peculiar conditions,—some preferring a warm atmosphere, others a cool one;—some only luxuriating in moisture, and others in the opposite condition of dryness;—some requiring the most intense light, and others only growing in darkness. There are some plants which are very deficient in the power of adapting themselves to slight changes in these conditions; and these are accordingly restricted to certain localities, which are favourable to their growth, and are hence considered rare plants. Thus, for example, there are certain species which require that the air surrounding them should contain a minute quantity of salt, dissolved in its moisture;—these only abound, therefore, near the sea-shore; but they are seen to spring up in the neighbourhood of salt-works, even many hundred miles inland,—their seeds being conveyed by the wind or by birds, which have spread them over the whole surface of the earth, but there only meeting with the conditions they require for their development. On the other hand, there are many which can grow in almost any situation, and which can adapt themselves to a great variety of circumstances, often exhibiting evident changes of form and aspect, which are due to the influence of these. Such are common plants; and many of them are among those most serviceable to man, on

account of the improvement which can be effected in them by cultivation. For example, the Potatoe, growing in its native climate—the tropical portion of South America,—does not require for the growth of its young shoots that store of nourishment which, in temperate climates, is provided in its fleshy tubers; and the edible portion is thus extremely small, since the warmth and moisture constantly supplied to it develop the growing parts without such assistance. But when transplanted to colder regions, and to a richer soil, that store is greatly increased in amount, and becomes one of the most important of all articles of food to man. If it were not for this capability of adapting itself to new circumstances, the plant could not thrive in Northern Europe; since its own powers of growth would be insufficient, when the external conditions are so much changed. But it is this very capability which renders it so useful to man. If the large Potatoes of European cultivation be planted again in tropical climates, the produce is little superior to that of the original stock; since, when circumstances no longer demand it, the acquired habit ceases. The Cabbage, Broccoli, Cauliflower, &c., are, in like manner, only varieties of one species, greatly altered by cultivation; the plant which was the original stock of all having been formed susceptible of more remarkable changes than most others, and thus rendered at the same time useful to man, and very easy of production.

These instances will suffice to show that it is not only in their original state that the adaptation of each tribe of plants to particular circumstances is exhibited; since there are many which can thus spread themselves, or may be spread by man, over a large part of the globe. And in this capability, no less than in their original aspect, do we recognise the wisdom and power of the almighty Designer, who willed that no portion of the globe should be unclothed by vegetation, and that from every part the herbage should spring forth for the supply of the animal creation, which is entirely dependent on it, either directly or indirectly, for its sustenance.

Such, then, being the universal diffusion of these beings, it is obvious that in no spot can he who seeks to make himself acquainted with their structure and habits, be without some subjects for examination. And since the humblest and simplest plants are found, when examined, to display an organization as remarkably and beautifully adapted to the functions they are to perform, and to the conditions in which they are to exist, as is that of the highest and most complicated, there is no reason why any should be neglected, however insignificant they may appear.

Although no doubt can be entertained by the reflecting mind, that the power, wisdom, and goodness of the Creator are every where operating with equal energy, whether in the simple but majestic arrangement of the heavenly bodies, or in those changes by which our own globe is rendered fit for the habitation of such innumerable multitudes of living beings, no one can help feeling that it is in the structure and actions of these beings them-

selves, that these attributes are more evidently manifested to the intelligent observer. And although the animal kingdom has usually been regarded as affording more remarkable instances of their display than the vegetable world, it may be doubted whether, when the latter is more closely examined, it will not appear equally or yet more wonderful.

For "The Friend."

TO AN AFFLICTED FRIEND.

Altho' of Sarah's waters,
 'Tis time to drink, my love,
 Yet raise thy head, for Shihoh's stream
 Is gushing from above;
 Like that pure wave that brightly shone,
 Forth issuing from beneath the throne.

Though bread of deep affliction,
 Be thine, my love, to eat,
 Yet Christ, the living bread, shall be,
 'Tis thus refreshing meat!
 Th'n in his flesh thy soul sustein,
 Hunger thou wilt not know ag-ain!

What though thou wear'st the garments
 Of deep and solemn woe,
 Soon as thy Saviour bursts the tomb,
 Thou wilt deliverance know;
 Beauty for ashes thou shalt see,
 Garments of praise thy covering be!

Though sorrows press upon thee,
 In this thy starless night,
 On morning's wings shall rosy joy
 Come with the dawn of light;
 Then thou in its enlivening ray,
 Wilt waken to a happier day.

Hold on thy way in patience,
 The church's sufferings bear;
 Bowed with it in its hour of gloom,
 Thou shalt its glory share;
 And that happy name, to be
 Who owed Him in captivity!

Like him whose eyes were laden,
 Thou deem'st no friends are near,
 But when by prayer thy sight is given
 Shall hosts around appear;
 While more upon thy side are found,
 Than gather on the adverse ground.

Cheer up! in thy afflictions
 Christ is afflicted too;
 He, to thy dry and parched soul,
 Will be as Israel's dew,
 Away shall roll the clouds of wrath,
 As flowers spring up around thy path!

Cheer up! my true companion,
 Bear for thy Lord the cross,
 Then his sustaining arm will keep,
 How'er the tempest toss!
 Thou wilt not perish in the wave,
 For He thy sinking soul shall save!

Then at the closing moment,
 These light afflictions done,
 Through faith and mercy aing thee,
 The goal is safely won,
 Gladly receive the high behest,
 "Enter thy everlasting rest!"

Compound Interest.—A correspondent has sent us the following: If an English penny had been placed out at compound interest at five per cent. in the year one, it would this present Christmas, 1840, have produced the enormous sum of £1,047,455,811,126,677.845,110,793,317,430,411,562, which, laid down edgeways, would measure the length of 54,292,588,890,329,484,950,173,837,118,

308 miles, and make 1,529,862,220, of our earths in solid gold. At simple interest it would have produced only 7s. 9d.—*Gloucestershire Chronicle.*

Changeable Flower.—On the island of Loocheu, says M'Leod, is found a remarkable production, about the size of a cherry-tree, bearing flowers, which alternately, on the same day, assume the tint of the rose or lily, as they are exposed to the sunshine or the shade. The bark of this tree is of a dark green, and the flowers bear a resemblance to our common roses. Some of our party, whose powers of vision were strong, (assisted by vigorous imagination,) fancied that, by attentive watching, the change of hue from white to red, under the sun's rays, was actually perceptible to the eye: that, however, they altered their colour in the course of a few hours was very obvious.

Louis XIV., in a gay party at Versailles, commenced relating a facetious story, but concluded the tale abruptly and insipidly. On one of the company leaving the room, the king said, "I am sure you must have observed how very uninteresting my anecdote was. I did not recollect till I began, that the turn of the narrative reflected very severely on the immediate ancestor of the Prince of Armagnac, who has just quitted us; and on this, as on every other occasion, I think it far better to spoil a good story, than distress a worthy man.—*Mirror.*"

Friends.—In 1723, Dr. Friend was confined in the Tower on suspicion of being concerned in a plot for the restoration of the Stuarts. Dr. Mead was incessant in his endeavours to obtain Friend's liberation, but could only with great difficulty gain access to him. At length, being called to attend Sir Robert Walpole, he absolutely refused to prescribe for him unless Friend was released; and he succeeded in obtaining his liberation. A large party was assembled at Mead's in the evening, to congratulate Friend; and upon his retiring with Arbuthnot, Mead took Friend into his closet, and there put in his hands a bag containing all the fees he had received from Friend's patients, during his confinement, amounting to no less than five thousand guineas.—*Pettigrew.*

Bacon and Beans.—The wife of Fox, the celebrated statesman, was remarkable for being agreeable and easy. The Prince Regent, afterwards George the Fourth, used often to surprise them at dinner. Upon one occasion, she said, "Why, Sir, we have only for dinner a little bacon and beans." And so it literally was. The prince, however, sat down, and dined most heartily.—*Mirror.*

Errors.—Errors boldly assailed, speedily entrench themselves in general feelings, and become embalm'd in the virulence of the passions.—*Brewster.*

For "The Friend."

MEMOIR OF JOHN WIGHAM.

(Continued from page 62.)

[From the preceding period till the 1st of Twelfth month, John Wigham was diligently engaged in gospel labours; having, as appears from his memoranda, rode 378 miles, attended thirty-five meetings,—several of them appointed for those not in profession with our religious Society; besides visiting the families of Friends at Sandwich. Arriving at Richmond, he attended a Monthly Meeting there, and thus proceeds with his narrative.]

Twelfth month.—After the Monthly Meeting at Richmond, I attended an appointed meeting the following day; thence proceeded to Hopkinton, Westery, South Kingston, New Meeting House. First-day, was at a meeting on an island, called Connaucut, after which crossed to Rhode Island, and attended the afternoon meeting at Newport: lodged at Jonathan Green's. Second-day, was at Portsmouth meeting on the north end of the island, where were a large number of Friends: there was but little given me to communicate among them, and the preceding meeting at Newport was held altogether in silence. Here I was glad to meet with Rebecca Wright; and on Third-day was favoured with her company to a meeting at a place called Tiverton on the Main; after which I rode to Jeremiah Austin's.

Fourth-day.—Had a meeting at Little Compton, where I again had the company of Rebecca Wright, as a fellow-labourer: a large number of people attended, among whom was a presbyterian minister and most of his flock: it was, through Divine mercy, a pretty open time. After meeting, the minister came and very respectfully offered me his hand, and invited me to his house. Rode to New Bedford, where I met with a kind reception; the Friends seemed glad to see me, and to some of them I felt nearly united. The receipt of a letter at this place from my beloved Mary R—, and one also from P. Wing, were strengthening and reviving to my poor mind.

11th and 12th of Twelfth month.—Attended the Quarterly Meeting, and on the 13th rode to Rhode Island, where my mind was bound to visit families; in which my beloved friend, Isaac Layton, was my companion. There were 120 families on this island and at Connaucut; and visiting these, kept us engaged till the 7th of First month, 1795.

8th of First month.—I went thence to the Quarterly Meeting at Swansea, where I met with my beloved sisters, Martha Routh, Rebecca Wright, and Lydia Rotch. We were favoured to rejoice together in gospel fellowship.

After attending this Quarterly Meeting, I proceeded under a weighty concern of mind to Longplain, finding that to obtain peace, I must visit the families there, and not only those of our Society, but also a number who had gone with Timothy Davis, and set up a separate meeting. The exercising, painful labour that I had among them, will not, I believe, be easily forgotten. The Lord in

mercy, in the extending of His power, favoured me with ability to clear myself; and I trust many of them were left in some degree humbled and broken down.

On Fourth-day, went to Cusnet week-day meeting; and the following day returned to that at Longplain, where I was favoured considerably to relieve my mind. The aforesaid Timothy Davis, a preacher among the Separatists, and many of his adherents were at the meeting; and their states being through holy help clearly spoken to, it ended, I think, to the satisfaction of those rightly disposed. When the meeting was over, a judge named Spooner sent a message, requesting me to go and see him; I did so, and had a favoured time in a religious opportunity in his family; they were kind and respectful, and their minds seemed softened.

I wrote a letter to Timothy Davis, exhorting him to humble himself, and return to the Lord and His people. I went the same evening to Cusnet, and on Sixth and Seventh-days visited families, and attended their meeting on First-day. On Second-day, I went to Poneganset Monthly Meeting;—returned to New Bedford, and attended their Monthly Meeting on Third-day, the 10th of First month.

After this time, I was much tried, for want of clearness of prospect, as to my future movement; and when some light did appear thereon, I found some difficulty in becoming willing to yield to my impressions of duty: my mind was drawn towards Nantucket. I had already been there, and besides M. Routh and R. Wright were there, and reason suggested that they were sufficient.

I stayed at Bedford over Fourth and Fifth-days, and on Sixth-day I thought the way was a little opened to go to Poneganset and Slocum's Neck. Joseph Anstin went with me, and we appointed a meeting at the latter place on Seventh-day: a good many people attended. The Lord favoured me with strength to discharge myself pretty fully, and the meeting ended to satisfaction.

First-day.—Attended the meeting at Poneganset in the morning; in the afternoon rode to New Bedford to attend the meeting there; and still feeling constrained to go to Nantucket on the 2d of Second month, I embarked on board the packet, and landed there next day. Here I found dear Martha and Rebecca in the same situation, as I had been in on the other side of the water. Martha told me that her way had been quite shut up, and though she had been willing to visit families, and had mentioned it in meeting, yet she had no freedom to proceed. I told her the state of my own mind, and that I thought we must undertake the family visit together, which, accompanied by R. Wright, we accordingly began next day. The Lord was pleased to own and encourage us in the service; but after visiting a few families, Rebecca finding, as she said, that it was not her business, left us; we parted in tender love and fellowship, desiring each other's preservation. We were sometimes accompanied by William Rotch, sometimes by Elizabeth and Lydia: we were helped onwards from time to time, and have

great cause for thankfulness to the Lord, who was our strength and our dependence.

Sherrburn, Island of Nantucket,
16th of Second month, 1795.

To his son, A. Wigham.—I can thankfully tell thee, that, through mercy, I have been favoured, since my arrival in this land, with a better state of health, than when I left England; I have only been stopped from travelling one afternoon on account of illness. I have no certain companion in the ministry, now one, and then another; though it did seem desirable, when I first landed to have met with a Friend under a similar concern to mine; but none has yet been provided, though I have not been without company. The Lord hath hitherto been my helper; I have lacked nothing;—if He be graciously pleased to continue His preserving and supporting power to abilitate to do His will, it is all I desire or ask.

I often remember thee, as well as the rest of my dear children, with strong desires for your preservation, not only in the innocency of children, but that as you grow in years you may grow in grace, from stature to stature.

My dear —, dwell deep;—feel after the life:—don't be content with a superficial conformity, to moral rectitude, but feel after the pure substance of religion; that makes and keeps the heart clean.

After going through the families [upon the island,] and attending both their Monthly Meetings, we felt our minds clear; and on the 23d of Third month, embarked in the packet, accompanied by many Friends going to the Quarterly Meeting at Sandwich. Landed at Woodshole, from whence William Rotch intended to drive Martha Routh and Lydia Rotch in a wagon with two horses. I had purposed to go by water to New Bedford, where my horse was; but the boat having run aground, and seeming likely to be detained all night, I concluded to accompany them, and send for my horse to meet me at Sandwich. At this, M. R., and especially dear Lydia, seemed much pleased; and the latter pleasantly remarked, as she was stepping into the wagon, "I have got my wish:"—but to her no small mortification, one of the horses refused to go; and we were all obliged to give it up for that night, and wait to procure another horse next morning. They remained at the inn, and I returned on board the packet, where I slept comfortably. When the tide rose she was got off, and about ten o'clock we arrived at New Bedford, where my Friends and I were mutually glad to meet; reciprocal love united us.

Twenty-fifth.—Left New Bedford in company with a number of Friends going to the Quarterly Meeting, and arrived at Paul Wing's in the evening. To this family I felt united, and we were mutually glad again to see each other: as "iron sharpeneth iron, so doth the countenance of a man his friend."

Attended the Quarterly Meeting at Sandwich, and also their meeting for worship on First-day, which occupied me till the 30th; and after having a few more meetings on my

way, on the 3d of Fourth month, I attended Longplain Monthly Meeting, to which Timothy Davis sent an acknowledgment, expressing much desire for a reconciliation. The Lord was pleased to own us,—Truth prevailed, and the opposing spirits were restrained, so that every thing passed off quietly. I was truly thankful, for it had been cause of great concern to me; and Friends were comforted in the hope, that this painful breach would be satisfactorily made up. After meeting, I parted with dear Martha and Lydia, who set out to New Bedford that evening. We had been nearly united in gospel labour at Nantucket, and the meetings since. I was now left without any companion; but the best of companions was near to afford me support.

Joseph Cloud, a minister from Carolina, going to visit Friends in the eastern parts of New England, he and I were desirous to join as companions, and partly concluded to do so; but after attending a few meetings together, we both felt more easy to separate for the work's sake, though in opposition to our personal wishes; and two Friends whom we consulted on the subject, having also thought it best, we parted in much love, and with sincere desires for each other's preservation. He set off to Pembroke: I was again left alone.

A few places opening in my view to have meetings at, where no Friends resided, and Obadiah Davis kindly offering to accompany and assist me; we went to Rochester where was a meeting-house, but none of our Society. We had a pretty large gathering of people, and, through Divine favour, it proved an acceptable time. After meeting rode twelve miles to a tavern called Monument, where, next day being the First of the week, we had a meeting in a presbyterian meeting-house. As that day they had no preacher, and notice having been given, a large concourse of people attended; whose behaviour was becoming, and some of them were affected to tenderness. Dined at the house of a presbyterian, who, with his wife, received us with great kindness.

Sixth.—At a meeting in the evening at Sandwich, held also in a presbyterian meeting-house; the attendance was large, and they seemed to me to be a people seeking after the pearl of great price; and, through holy light, I was enabled to direct them where their souls might be satisfied.

Seventh.—Proceeded to Rochester, where notice was given of a meeting to be held in the court house the following day. After a few had assembled, a company of the higher rank came and requested us to go the presbyterian meeting-house, which they said was close by, and would accommodate us better. I should have preferred remaining in the court-house, but the people were so urgent, that I thought it best to yield to their wishes, and complied. It was, through mercy, a satisfactory time. Though I have often had the use of the meeting-houses belonging to other religious societies, yet I prefer a town hall, or any other public building, when it can be procured. There is a difference, however, between this country and Old England; their meeting-

houses here are at the disposal of the people, and they do not seem to be under any fear of offending their ministers in granting them to Friends or others; and in proposing a meeting, I have frequently left it to themselves to appoint the place, that I might not bring Friends under obligation.

These public meetings have been upon the whole very awful to me, feeling so very inadequate to such undertakings; and I have often thought, that if the people knew how poor a creature I am, few would attend; and I have at times been ready to conclude in my own mind, that if this was over, I would take care not to venture again; nevertheless, the Lord's power has, from time to time, made me willing to yield to the manifestations of duty, and I trust so helped me in the needful time, that the cause of Truth has not suffered; and if He continue so to do, I cannot but admire His condescension, and humbly praise Him to whom alone all praise is due.

Twenty-third.—Reached Meadowsburgh, having had many meetings at different places on my way thither; and after meeting there, still accompanied by my kind friend Obadiah Davis, I rode, a good deal tired to Elijah Jenkins's, hoping to get a good rest; but I was kept awake most part of the night, by an exercise about having a meeting at a village we had passed, about five miles back, where there is no Friends' meeting. In the morning I yielded to it, seeing no other way to obtain peace. I mentioned the subject to my companion and the Friends of the house, who thought it might be arranged; and we accordingly set out after breakfast, and on reaching the place, proposed the matter to some of the principal people. They offered the baptist meeting-house, which we accepted, and appointed a meeting at five in the afternoon. Through Divine favour my mind was greatly relieved: some of the people expressed much satisfaction with the opportunity, and I felt humbly thankful to the Father of mercies; indeed I can never feel sufficiently thankful for His condescending goodness to a poor unworthy creature.

Since I undertook this eastward journey, I have had several large meetings, attended by many of other religious societies, which frequently caused me to feel great fear, lest I should do any thing to dishonour the cause of Truth; but the Lord has hitherto helped me, and often in His unspeakable love caused the gospel message to flow forth freely to the people, and contrited many hearts by His power. May His name be ever praised, honoured, and adored; and may I become more and more devoted to do His will!

We have found here and there among Friends a little remnant of true travellers, though great carelessness is too prevalent; but the Lord is at work in the hearts of the people, calling home the wanderers,—and is, I believe, preparing himself instruments among the youth, for whom my mind is often deeply baptised, and sometimes I am engaged to minister to their encouragement. May the Lord be pleased to strengthen them, is often the earnest prayer of my heart. Stayed over First-day at Brayerk.

The next day rode to a place called Desert; had a meeting at five in the evening, at the house of a friendly man, who, with his wife, had been a baptist; but now opens his house to a few tender-hearted people, partly convinced of our principles, who are not easy to meet with the baptists or presbyterians, and therefore assemble to worship in silence. I had a satisfactory meeting with them, and left them in much tenderness and love. Next morning had a satisfactory meeting at a baptist's house; thence attended meetings at Portland and Falmouth, and afterwards went to Windham, where I unexpectedly met with Joseph Cloud, whom I was glad to see, my mind being very low, and almost overcome; but meeting with an exercised brother a little refreshed me.

(To be continued.)

For "The Friend."

JOHN DAVIS.

Having lately met with a brief account of some incidents in the life of John Davis, I thought it would form an instructive and interesting narrative for "The Friend," and accordingly have made some extracts, which I send for insertion.

The case of this Friend, adds another to the cloud of witnesses, who, from their own experience, could testify to the blessed visitations and convictions of the Holy Spirit in the heart, even at a very early period of life; as well as the happy results which flow from giving diligent heed thereto, and walking in that narrow, but safe and pleasant way, which is thus cast up for the soul. He is indeed a remarkable instance of the matchless love and unbounded mercy of Him, who gave his precious life a sacrifice for sinners, and who flows them by his grace, calling to and pleading with them, as a tender father with his erring child, even while they are running in the broad road which leads to everlasting destruction. While eagerly pursuing his wicked courses, and hardening himself in awful rebellion against the gracious Author of his being, the yearnings of a Saviour's love reached forth towards his never-dying soul; and by the shining of his Divine light, he was pleased to show him his miserably undone and dangerous condition; that the measure of his iniquity was well nigh filled up; and if he persisted in his course, the dreadful period was at hand, when the things which belonged to his peace would be forever hid from his eyes. Being thus awakened, through the kindness and mercy of God in Christ Jesus, to a sense of his situation, and the earnest cry raised, "What shall I do to be saved?—Save, Lord, or I perish!" he was brought to see that the precious blood of Christ, his propitiation and Redeemer, was sufficient to wash away the guilt of his past transgressions; and that the holy Light and Spirit of Jesus, which had shown him his sins, had power also, as it was followed and obeyed, to bring him out from under bondage to them, and give him the victory over sin and temptation for time to come. In that living faith of which Christ is the Divine Author, he was enabled to lay hold on

these glorious truths, so unspeakably precious to the awakened and truly penitent sinner; and following in the path of daily obedience, bearing his cross and despising the shame, he was enabled to go on from strength to strength, until there is good cause to believe, he experienced "the end of his faith, even the salvation of his soul."

In perusing this account of the gracious dealings of the Lord with a wanderer from his fold, and seeing how ability was mercifully vouchsafed to come out from the thralldom of sin, and to walk in newness of life, we are led to admire and adore the condescending goodness of a gracious and long-suffering God and Saviour, unto whom all are invited to come; who is able to save to the uttermost, to break every yoke, to subdue the strongest passions and propensities of the human heart, and to set the captive spirit free; and who has graciously promised, "him that cometh to me, I will in no wise cast out." May, then, the instance before us, animate all to "lay aside every weight, and the sin which so easily besets;" pursuing, in the Divine fear, the glorious hope set before us in the gospel, that so we may receive the blessing promised to them that overcome.

As the narrative concludes without informing us of the circumstances of the later life of the author, it may be proper to add, that his Friends remark of him, "He was esteemed a valuable elder in the church; lived, beloved by his friends, to a good old age, and was gathered to rest, as a shock of corn fully ripe.

"He died at Winchmore Hill, and was buried in Friends' burial-ground there, in or near the Fourth month, in the year 1744, aged about seventy-seven years."

I was born at Amesbury, near Salisbury, Wiltshire, about the year 1637, of honest parents, who gave me a moderate education, according to their circumstances; and I can remember, that so early as the eighth or ninth year of my age (being then more than commonly inclined to evils and follies incident to youth) the Lord followed me with His reproofs of that which I now know to be His Spirit. In those days I was brought under such sorrow, that I often washed my couch with tears, for my *then* offences against Him. About the fifteenth year of my age, being visited with a sore sickness of nine months' continuance, which brought me near death, I had the spirit of grace and supplication poured out upon me, though I was not then sensible what it was that brought me under such sorrow and repentance for my sins; yet I could truly say, with David, "I watered my couch with my tears;" which I often did; and am satisfied, that had the Lord then taken me, I should have been in peace with Him.

About the sixteenth year of my age, I was put apprentice by my uncle, who proposed doing great things for me, which he probably would have performed had he lived; but he was taken off by sudden death, and so I was disappointed. I then began to apply myself diligently to business, endeavouring to give satisfaction to my master and mistress, who were by profession papists; and with much

trouble and difficulty I got through my time. So great an impression did my illness, and the visitations of Divine love leave upon my spirit, that for some years after I endeavoured to live in the fear of God, and was often intent on matters of religion. I began to be very uneasy under the profession I then was in, (the Church of England, so called,) thinking the professors of it too loose, both in principle and practice; and living in a Roman Catholic family, I occasionally had some discourse with a priest of that community, with whom I was acquainted, and who seemed to be more strict and religious than those of my own persuasion generally. I was willing to ask counsel of God in a matter of such moment as the salvation of my soul, for which I was, at that time, (according to my understanding,) honestly concerned. Being in a strait in my mind in this matter, after reading some books of dispute, one night as I was going to bed, it came into my heart to pray to the Lord in the few following words, with more than usual fervency of spirit,—"*O Lord God! be pleased to show the way in which I may worship thee acceptably;*" which was all I had to say. I took particular notice of this, and further conferred with the priest, whom I looked upon as a good man. I consented to go to confession with him, thinking the Lord had answered my short prayer before mentioned, and that now I was right. He furnished me with books, and I soon became a zealous papist, though their foolish stories and legends did not work much upon me, neither was I fond of many things which they did. Some of them seemed bigotted, and I grew a great disputant, thinking I was right in gaining as many proselytes as I could.

But amidst all my zeal and performances, as I increased in years, I increased in wickedness. I began to poison my mind with reading plays and romances, and other bad books, by which I was exposed to many temptations, and very often fell into them. I was disappointed in the very end for which I changed my religion, which was to get the victory over the many evils I found increasing in me; and though I was more than commonly zealous in going to confession, and receiving the sacrament, yet I still returned, "like the dog to his vomit," not being benefited by these lifeless performances. I would walk alone in the porch or fields, often breathing out my soul to the Lord for pardon, and help against the flood of iniquity I saw pouring in upon me. All did not help me to overcome, though I am now satisfied the Lord had regard to the sincerity of my heart, at that time, which was wrought by his grace and good Spirit. I now can remember the difference there was in my prayers, being sometimes under much tenderness of spirit, and at others, barren and formal: and this I now know to be the work of God, though I then knew it not. I mention the circumstance to set forth the love of God, to that seed of sincerity and truth, which in love and mercy He sows in the hearts of the children of men, to which I desire they would all have regard, minding the operation of it under the lowest dispensation; for in so doing they will have

comfort, and be brought into remembrance before God, who delights to do good to the children of men.

Finding all my praying, fasting, confessions, zealous performances, and whatsoever I could do were ineffectual to give me the victory over the corruptions of my heart, I grew weary of them, and began to conclude it was impossible to attain it, and that I knew enough of religion to no purpose. I then hearkened to satan, who told me secretly in my heart, that I might do something when I was old; but at this time of my life these things were impossible; and if I did but go to confession before I died, all would be well. I believed him, and gave myself liberty to follow the devices and desires of my heart;—a willing servant I became to satan, following him almost wherever he led me. I began to see that some of the priests were knaves and cheats, and far from what I once thought them to be; so I despised both them and their religion, and became a libertine. In this manner I took off my religion at once, reserving to myself the intention of going to confession before I died, though I had a very mean opinion of that forgiveness, but I so quieted my mind for the present; but the Lord followed me by His reproofs and terrors in my conscience, and I was many times condemned for wickedness. I took to drink, company, and cards again, and many other ways did I try to stifle this faithful and true witness of God in my heart; yet the Lord still found me out—there was no hiding from Him. No rest had I for many years—no place was easy to me; my very delights were made bitter to me, and I could truly say, "There is no peace to the wicked;" for wherever I went, sorrow and trouble were my portion.

I served out my time, and soon after married a sober, honest woman; but before I had been married two years, many troubles, disappointments, and losses were our portion. All this was but the beginning of sorrows. We took a house, and entered into business. In a few years, through continual disappointments and losses, we were obliged to give it up, not having enough left to pay our creditors, by about forty pounds.* I was thus driven from my wife and children, and forced to seek my living in a foreign land, where I was reduced to live without bread for days together; and to many other hardships was I brought, having neither money, business, nor friend. This was a time of great distress to me, who had till then lived in fulness; and it was by the good hand of Providence I was preserved from being forced into the military service, of which I was in great danger several times. At length I found means to return to England; and after begging my way for nearly two hundred miles, I came into the North, where my wife was with her relations, who used her but indifferently, by reason of our misfortunes; consequently, she was not in a capacity to help me much. After staying some time with her, bewailing our trouble, we again parted. I went northward to seek for busi-

* In the sequel it will be seen, he afterwards discharged this on the principle of strict justice.

ness, but was forced to spend all the little I had, before any thing fell to my lot. Having now neither money, business, nor friends, I thought to turn soldier for bread; and though I was actually enlisted, yet by the good hand of Providence I got off, and entered into a pretty good trade; and shortly I was enabled to help my wife and children. This lasted not long, for I was once more brought into great straits, and many hazards, even of my life, through temptations; yet I was not forsaken by the good Hand that so often preserved me. My religion had not taken deep root, for amidst all my trials, I was very wicked, and had no power to reform those evil inclinations that had such power over me. After some time, I again got into profitable business; my wife and children came to me, and it seemed as if Providence grew kinder towards us; but, in a few months, we lost three children, being all we had; and my wife was near following them, by reason of great sorrow. Notwithstanding my heavy afflictions, the strength of satan was such, that I seemed bound to serve him still, almost wherever he led me; only, amidst some great temptations, a secret Hand preserved me when I knew it not, for the enemy sought even the destruction of my outward life:—four instances of which I shall mention, when rebelling against the convictions of my own heart. The first was my going into a water, which proved so deep, that all who saw me wallowing in it expected I should be drowned; but my life was saved by the courage of a countryman, who leaped into the pool in his clothes, (he being a swimmer, which I was not,) and came just in time to save my life. He used care in getting the water quickly out of my body; but, though successful in his endeavour, a fever and the measles were brought on; so that I was in great danger of death; but in time recovered my health.

Another instance was, as I was walking in the street one dark night, having only a cane in my hand, two persons, called gentlemen, being drunk, supposed me to be a person who had attempted to rob them. They came upon me with their swords drawn in their hands, threatening to kill me; but I stepping aside a little, they missed their first opportunity; and that little space being given, I had time to undeceive them, and so escaped.

Next was, (being intoxicated,) I got a fall from a horse, which threw me into the road in the dark; by this I broke a bone, and lost the use of my right ear from a bruise on my head. Being insensible, I had lain there till lost, had not a countryman coming along stumbled upon me. He caused me to be carried to a house, where I lay several hours ere I came to myself.

Next was, by another fall from my horse in the dark, when again intoxicated; for which I was so hurt in my head, that I was taken up insensible from amongst several horses; so that, had not the same Hand, in this, as well as in all the other accidents, preserved me, I must have been lost.

When I considered these preservations, and how many of my acquaintance, with some of my companions, were cut off in the midst of

their wickedness, it brought great terror on my mind, and a fear possessed my heart that I should be next. One of my companions, having, by excess in drinking and otherwise, brought on a distemper, in his young years, which ended his days; I, with many others of my old companions, went to see him laid in the ground. We stood some time looking into his grave, and it arose freshly in my heart,—“If thou art the next, how art thou prepared?” This made me solid and considerate for awhile; yet, going again with my companions, and drinking, these thoughts soon went out of my mind. I got very drunk, had several falls from my horse, and that which I last mentioned, happened this very night, and cost me at least ten days' sickness; during which I had time to consider of several things, and I formed many good resolutions; but, when company and temptations presented, they were all lost; and I was carried on by the fury of satan, and the strength of my own inclinations, to be still more and more wicked, rapidly filling up my measure of iniquity;—and the chain by which I was bound seemed stronger and stronger. Notwithstanding all this, so great was the love and mercy of God to me, that He followed me by his proofs in my heart, although I then knew not what they were. By terrors and condemnation in my conscience, I had no rest; for fear possessed my heart many times; yet so hard, so dark was it, that until the Lord was pleased to touch it effectually, and to look on me with tender compassion, I could not return. But now, blessed be his holy name, the time drew near when He was about to arise, to make bare his arm; to execute his vengeance on my soul's enemies, and bring me to judgment—“to open the prison doors, and to let the oppressed go free:” which was effected in the following manner; and for which my soul at this, as well as at many other times, bends in humility, and returns Him the praise, who only is worthy forever.

(To be concluded.)

A tender conscience is an estimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shut it, as the eyelid closes itself against a moat.

THE FRIEND.

ELEVENTH MONTH, 26, 1842.

At the late Baltimore Yearly Meeting the following proposition was adopted:—

“That Baltimore Quarterly Meeting be held once in the year at Hopewell, on the second Second-day in the Sixth month; the Select Meeting to be held the Seventh-day preceding at 4 o'clock p. m.; a meeting for worship on Second-day at 11 o'clock; at the close of which the Quarterly Meeting for Discipline.”

On Fifth-day, the 17th instant, we witnessed the examination of the Girls' school, at the school-house on Wager street, near the

intersection of Thirteenth and Race streets; and on the following morning, in the same building, attended the examination of the Infant school; the pupils in both cases being of the coloured class. The number of the former was about forty, varying in respect to age from perhaps nine to fourteen. The latter consisting of both girls and boys, numbering about one hundred, were generally much younger, a considerable portion of them being quite infantile. The exercises, besides reading and spelling, embraced scripture lessons, arithmetic, geography, philosophy, and several appropriately chosen recitations—and, obviously, without elaborate preliminary preparation for the sake of display, were performed with a degree of facility and propriety, that would not suffer in comparison with other schools of similar grade. We passed away from the humble, unpretending spectacle, with a quiet satisfaction, which we would not have exchanged for feelings of a more exciting nature arising from scenes ambitiously got up for imposing and brilliant effect—a satisfaction with which they may not intermeddle, whose measure of justice varies with the colour of the skin.

MARRIED, at Friends' Meeting-house, at NEWTON, Gloucester county, New Jersey, Eleventh month 17th, 1842, CLAYTON HAINES, of Philadelphia, to ELIZA CURTIS, of the former place.

DIED, on the 8th of Tenth month last, at Adrian, Michigan, LYDIA H., wife of Joseph Gibbons. In her removal, the Monthly Meeting of Adrian, of which she was clerk, has lost an exemplary and useful member; and one who was greatly beloved and respected by an extensive circle of friends and acquaintances. Her health had not been good for many years; and she frequently expressed a wish, that she should be taken from the cares and trials of this life at an early age. For a considerable time past, it was evident that her mind was becoming more and more weaned from the things of earth, and placed on things above. During her last illness, (of sixteen days continuance,) she seemed much impressed with a belief that she should not recover, although her physician, until very near the close, constantly assured her that the disease exhibited no alarming symptoms. On the morning of the last day, she said, “Although I know I am far from being what I should be, yet I have a firm hope, that, through mercy, I shall be accepted, and permitted to enter into the mansions of everlasting peace, where the wicked cease from troubling, and the weary are forever at rest.” She was patient and resigned during her illness, and said many things, plainly indicating that her mind was centered on Him who alone can support in such a trying hour. Near the close, she desired the prayers of her husband, and a near relative, on her behalf. Then, after lying still some time, she said, “Oh Lord, hear the prayers of thy humble and contrite servant, now on entering an unknown world.” Soon after she quietly breathed her last, leaving her bereaved husband and sorrowing friends with the consoling belief, that she is safely landed in the haven of everlasting peace and rest.

—, at his father's residence, in this city, on the morning of the second instant, after a short illness, SAMUEL, eldest son of William Biddle, aged thirteen years and seven months.

—, at New Bedford, the 6th of this month, ANN, widow of Joseph Roth, and daughter of the late James Smith, of this city. The deceased had many traits of worth and value in her character, endearing her to her friends.

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THE DIVER.

From Old Humphrey's "Thoughts for the Thoughtful."

It is a pleasant thing when pilgrims are travelling the same road together, to beguile the time by the relation of their past adventures. A Zion-bound pilgrim lately gave me an interesting history, in nearly the following words:

"Often, in the days of my youth, have I gazed on fragments of ruddy coral, goodly shells and pearls, costly stones and curious sea-wood, and thought of those wrestlers of the ocean, who dive down to the caverns of the deep in search of pearls.

"The wild wonders of the ocean, explored by the pearl-diver, in his painful struggles to win the treasures of the raging ocean, have been at each season present with me. The broken ship, and half-buried anchor; the monsters of the world of waters; the sharp, craggy rock; the deep, dark cavern; the glittering spear; the sparkling gem, and light reflecting pearl. "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep;" and he who pursues the wild and life-wasting calling of a diver, has scenes of terror and beauty presented to his eyes, that others never saw. I speak of these things feelingly, for I myself have been a diver;—but do not mistake me. Pearls though I have, costly beyond all price, yet they were not brought up from the mighty deep: listen, and you shall hear my relation.

"For twenty years of my life, I was a diver in books, and brought up stores of knowledge, that to me were prizeable, gems of thought and costly pearls of reflection; but all this time I was as much a stranger to myself as I was to the bottom of the sea. I sought my own pleasure, I delighted to hear some new thing, and to see some new sight; but there was one sight I could never see, and that was, the sinfulness of my own heart.

"One First-day of the week, as I sat in the house of worship, it pleased the Holy Spirit to take of the things spoken by a zealous and faithful minister of the gospel, and apply them with power to my soul. The word of the Lord was 'quick, and powerful, and

sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,' and was 'a discerner of the thoughts and intents of the heart.' The minister seemed to smite me 'with the rod of his mouth,' and to dash me in pieces 'like a potter's vessel.' That sermon, for the first time in my life, set me diving into my own bosom. I descended, not altogether unattended by the light of His Spirit, who will 'search Jerusalem with candles,' into the deep caverns of my own evil heart. What I found there, I will not make known, nor attempt to describe the terrors that filled my soul at the discovery. Blessed be the God of mercy! in my distress, I became a diver in the Scriptures of eternal truth; and, though for a long time I was unsuccessful, through his goodness, who hath measured the waters in the hollow of his hand, I became possessed of the pearl of repentance, and cried out, 'God be merciful to me a sinner!' Luke xviii. 13.

"Though I then possessed a gem more precious than the gold of Ophir, in the pearl of repentance; yet for a long time I knew not the value of it, nor felt any comfort in its possession, until one day a kind friend, by his encouraging and Christian counsel, set me diving again, no longer into the troubled sea of my own guiltiness, nor the dark, frowning waves of God's holy law, but into the boundless ocean of the everlasting promises of the gospel. Another pearl was then added to my treasure, and that was the pearl of hope; so that I was enabled to rejoice in the blessed assurance of Him who spake as never man spake: 'Him that cometh to me, I will in no wise cast out.' John vi. 37.

"The time came, however, when I left off to 'do business in great waters'; for things went very smoothly and well with me. I began to think, with David, that the Lord had made my mountain to stand so fast, that I should 'never be moved.' I began to be less careful, and then was less prayerful, in my heavenly walk. This carelessness and self-confidence, by degrees, brought in great backsliding of heart, and barrenness of soul; and where it would have ended, I cannot tell; but it pleased a faithful God, who had set his love upon me, to visit me with the rod. The dark clouds of his providence gathered above, and a heavy storm broke over my head. One dearer far to me than my own life was suddenly snatched away, and I was left a lonely pilgrim on the earth. Then, indeed, was my soul overwhelmed within me; and, being exceedingly tossed in the tempest of affliction, my cry was, 'All thy waves and thy billows are gone over me?' Again I became a diver; and, in the deep waters of

adversity, by the mercy of a covenant God, who made all these bitter things to work together for my eternal good, the pearl of submission was added to my treasures. 'The Lord gave,' said I, 'and the Lord hath taken away; blessed be the name of the Lord.'

"In this 'great deep,' I saw more of the works of the Lord and his wonders than I had ever known before. He made all his goodness to pass before me, and shewed me wherefore he contended with me. I had departed from him, I had left my 'first love.' I had joined myself unto idols, and mine eyes were turned upward; but in these deep waters the Lord lifted them up, and then I saw 'no man, save Jesus only.' Two other pearls were obtained through mercy—the pearls of love, and of Christian assurance. Yes! when the winds and waves were stilled, there was 'a great calm'; and in that calm my soul could say unto the Lord, not only, 'Whom have I in heaven but thee?' but also, 'There is none upon earth that I desire beside thee.' These, then, are some of the pearls which, through mercy, I possess.

"I must now say a few words about one pearl which I have kept back till the last, because, in comparison thereof, all the pearls I have spoken of are worthless as the small dust of the earth; and, as my Lord knows how apt I am, by my waywardness, to lose or injure the pearls and ornaments in my possession, he has placed this one Pearl of pearls, which is the sum and substance of all my wealth, in so sure and exalted a place, that it is utterly impossible for the bitterest of my enemies, either on earth or in hell, to touch it. God has placed this inestimable treasure 'far above all principality, and power, and might, and dominion,' even in heaven itself, at the right hand of his eternal throne. Yes, this precious 'Pearl of great price' is the Lord Jesus Christ, my sacrifice and my Saviour, the eternal and everlasting God, who, by the offering up of himself, has purchased for me an inheritance in the kingdom of his Father, where I shall be with him forever and ever."

Recovery from Intoxication.—Dr. Pctin, a German physician, states that he has found the spirit of hartshorn (in the dose of a teaspoonful in a glass of water,) to counteract the inebriating effects of strong fermented liquors and spirits, and to recover a person from an apparently lifeless state, from an excess of wine, in an hour or two.—*Late Paper.*

Receding of the Sea.—The *Phare de Rochelle* states, that the sea is receding so rapidly from the Bay of Bourg Neuf, that the

remains of an English ship-of-war, mounting sixty-four guns, which was lost on an yacht-bank, called Les Retraits des Cœuvres, whilst in pursuit of a French ship, in 1752, is now to be found in the midst of a cultivated plain. On comparing the depth of the water where this vessel struck with the present level, it will be found that the depth of the sea has diminished at least fifteen feet.

GEORGE JONES.

A Testimony of Cheshire Monthly Meeting (Eng.) concerning George Jones.

Under a deep sense of the loss that we have sustained by the removal of our well-beloved friend from the church militant, we believe it right to commemorate his exemplary walking in various stages, and under various circumstances of life; in the hope that those who survive, and even some of future generations, may derive encouragement in embracing, and strength in pursuing the heavenly path, whilst contemplating the blessed effects of co-operation with the manifestations of Divine grace in the secret of the heart, which was evinced in the conduct of our dear friend, and whereby he grew to the stature of a strong man in the Lord.

He was born at Horsehay, in the county of Salop, on the eleventh day of the Sixth month, 1765. His parents, William and Elizabeth Jones, were members of our religious Society, in which profession he was brought up, and in the attendance of Newdale meeting, to which they belonged.

His mother, a pious woman, died when he was about seven years old, which was a great loss: for she had manifested much solicitude to impress him with the Divine fear. She was in the practice of rehearsing to him the marvellous dealings of the Lord with his people, especially with Friends when they were first gathered to be a peculiar people, zealous of good works. By these means she endeavoured to prepare his youthful mind to receive the visitations of heavenly love, and she encouraged him to yield to the influence of Divine grace. The religious parental care thus exercised towards him in his childhood, he, in after life, esteemed to have been a very great blessing, in having been a means of guarding him against evil in the slippery paths of youth, and under close trials and conflicts which he had to endure.

When twelve years old he was bound apprentice. His master, Joseph Heath, who resided in Coventry, had joined our Society, by conviction, and was of exemplary conduct: he had a very acceptable gift in the ministry, in the exercise whereof he was frequently engaged to travel to distant places; thus unavoidably leaving those in his employment more exposed. When at home he took especial care to encourage them in the right way, and to guard them against danger, both by example and precept, and by requiring the frequent family reading of the Holy Scriptures, and the writings of our early Friends. This wholesome tuition tended to cherish and strengthen the good desires, often felt by our

beloved friend; and by submitting to the power of Divine grace, inwardly revealed, he was enabled to resist allurements and temptations to vice incidental to youth.

When about fourteen years of age, being powerfully visited by, and yielding to, the Divine influence, his mind was filled with the love of God; and he had to believe, that he should be required to declare to others the goodness of the Lord, and call upon them to serve Him; but so great was the fear that possessed his mind, lest he should be mistaken, and attempt to speak in his own will, that he was frequently drawn into deep inward silence, and he was led anxiously to desire, that if his impressions were right, as to the apprehended Divine requirement, he might be informed, through the medium of a minister, at the close of a meeting that had been held in silence. Soon after this, at the close of a week-day meeting, a much-approved minister and member of the same meeting, plainly declared that there were those present, in whom the Divine power was manifest, who would have to bear a public testimony to the Truth in that meeting. On this occasion, our friend was so overcome by the Lord's power that he could not avoid trembling to a degree that drew many eyes upon him; and in noting the circumstance, he says, "Oh! the Divine love and awful fear with which my mind was filled. My desire was now fully answered; I had no doubt left as to what the Lord required of me."

About the fifteenth year of his age, his obedience was put to the test by to use his own expressions, "an evidence as clear as noonday what I should have said, yet I gave way to reasoning and improper fear, and did not obey the Divine requiring." For this disobedience he was much deserted, and the enemy was suffered to buffet him so, that he was for some years in sore affliction, to such a degree, that, he says, "I apprehended my destruction was nigh at hand, and the horror I had to pass through was indescribable;" but as under a deep sense of, and contrition for his disobedience, he endeavoured patiently to submit to the Lord's judgments, He, in his own way and time, permitted his light again to shine upon his afflicted one, who by faithfulness to its manifestations was, in redeeming love and mercy, favoured to witness an increase and more sensible enjoyment of the Divine presence, and was again called upon to speak in a meeting for worship: he did not hesitate, but obeyed the impression, which brought him the reward of peace: this was about the age of eighteen.

Speaking of this interesting period, he says: "Having thus been as in the depths of the sea, in great distress and anguish, with the weeds wrapped about my head, and shut out from the Divine presence for a very long season, as a chastisement for my disobedience, a short time before the decease of my valued master, I began to experience a renewed evidence of Divine favour; he said but little to me respecting my situation, and knew but little from any outward information; yet I have cause to believe, from his conversation and feeling manner towards me, that he was secretly engaged

in a desire that I might be preserved and sustained in this time of deep trial. He encouraged me to attend our Monthly and Quarterly Meetings, which I considered a great favour, and profitable to me. The conduct and conversation of my dear master was instructive and encouraging to me, in my deeply tribulated path. He would, notwithstanding my youth, when he felt *himself* in a tried situation, say, "Come, let us sit a little quietly, and try to feel what is the Divine will."

Our dear friend attended the Yearly Meeting the first time in 1786, being his twenty-first year, performing the journey on foot: he returned with a valuable member of Stockport Meeting, by whose recommendation he commenced business in Stockport in the same year.

He began with a small borrowed capital of thirty pounds, and was so fearful of not being able to pay his debts, and of thereby bringing reproach on the cause of Truth, which was very dear to him, that he kept a daily account of his income and expenditure; but whilst his business was so small, that he and a woman servant, a member of the Society, were the only attendants in the shop, he believed it right not to allow his business to interfere with the attendance of week-day meetings; and to set them both at liberty, he closed his shop during meeting-time, and this when trade was depressed. He continued this practice in after life, when he had several young men employed in his business, for whose religious welfare he evinced a paramount solicitude.

His friends who knew him after his business became larger and profitable, can testify that it was his especial care to seek, first, the kingdom of God and his righteousness; and when he was favoured to experience the promise fulfilled, in the addition thereto of all things needed, he was contented with a moderate competence, and set his brethren a good example, by giving up business to those who had occasion for it, instead of keeping it for the accumulation of riches. With this competence he was liberal in relieving the necessities of the indigent, and in promoting the cause of Truth.

He was married three times; to his last wife, Ann Burgess, who survives him, in 1815.

He was acknowledged a minister by Morley Monthly Meeting, in Seventh month, 1801, having appeared acceptably as such in our meetings for worship, for a number of years previous thereto. Of our dear friend, as a minister, we can bear record, that his upright life and conversation were consistent therewith; that the prosperity of the cause of truth and righteousness on the earth was his great concern, faithfully occupying with the talent committed to him, according to the ability received; his ministry was plain, sound, and edifying; tending to draw from a dependence on the understanding and wisdom of man, to the teachings of the Grace of God, which bringeth salvation, and which hath appeared to all men.

He was exceedingly jealous, with a godly jealousy, of any thing among his brethren that appeared to him like a departure from

the good old way of our forefathers in religious profession, which they had proved to be the right way of the Lord, and in which they were concerned and strengthened to walk, at the cost of every thing to human nature dear. And he did not omit early and earnestly to admonish where he apprehended danger.

With the view of guarding his fellow-members from declension and innovation, and of informing others, he spent much of what might be termed his leisure time, until nearly the close of life, in extracting, mostly from our ancient and most approved doctrinal writers, such parts as appeared to him clearly to set forth our principles, and had them widely circulated in the form of tracts.

His travels in the ministry were considerable in Ireland, Scotland, and England.

From 1826 to '30, in company with his wife, he paid an extensive religious visit to Friends in parts of North America. This was rendered a peculiarly arduous and painful service, owing to the then unsettled state of our Society in that land. By testimonials received from the Yearly Meetings which he attended, it appears that his religious service was to the comfort and encouragement of Friends there.

These with many other religious engagements and labours of love, among Friends and others in his own and neighbouring counties, with the regular attendance of his own meetings, when in health, at home, and his almost constant attendance of the Yearly Meeting, occupied a great portion of his time.

In the beginning of 1839, in his seventy-fourth year, our dear friend had a long and serious illness: he was reduced so low, that several Friends of Stockport, and of a neighbouring meeting, came to take, as they thought, a final leave of him.

During this illness, he desired an intimate acquaintance to write as followeth, from his dictation, to be seen after his close: "See how the wise puzzle themselves about the unsearchable mystery, scarcely knowing what conclusion to come to; (instead of being established in Christ the true Rock, which they so much profess in words, and of becoming learned in his school.) a situation referred to by Peter, when he said, The unstable and unlearned wrest the Scriptures to their own destruction. How are they to be prepared even for paradise, if they receive not Christ, and are not taught of Him, not yielding to his regenerating and purifying power, so that they might be taught of Him, and enabled through his strengthening them to do the Divine will. In whatever other way we seek to know the way to the kingdom, it will be in vain, for He it is who is declared to be our Saviour and our Lord; whom if we do not know whilst here to save us from our sins, as He has declared, 'Where I go, thither ye cannot come,' what a lamentable state of mind) to be in, is that of depending upon this man's wisdom, or the other man's wisdom; saying, Lo, here is Christ, or, Lo, he is there; whilst it is recorded in the Scriptures, that the kingdom of Christ is within, and it belongs to Him to rule and reign there, who is called Wonderful, Counsellor, the Mighty God, the

Everlasting Father, and Prince of Peace, and of whose kingdom and government there shall never be an end."

From this illness, during which he was deeply exercised on account of the state of the Society, to the surprise of most who had seen him, he gradually recovered, and attended the interment of four individuals who had visited him as before mentioned, all of whom were younger than himself. And in the following year, 1840, he attended the Yearly Meeting for the last time.

In 1841, accompanied by his wife, he paid a visit of love to several of the neighbouring meetings and families of Friends; and thence proceeded into Essex, on what proved to be a last visit to his friends there.

After this journey, his strength declined more perceptibly; he would frequently be recounting the goodness and mercy of the Hand that had led him, and fed him, kept and sustained him, from childhood through a long series of years, and provided for him in many ways, far beyond his expectation or desert.

In the Ninth month, 1841, he attended our Quarterly Meeting the last time at Nantwich, and went thence to Liverpool, (accompanied by his wife,) where he attended the Lancashire Quarterly Meeting, and remained a few days afterwards with his friends.

In the Eleventh month he attended our Monthly Meeting the last time; and in that meeting he manifested an unabated desire for the growth of his friends in the everlasting Truth. He obtained leave from it to present a tract, which he had formed of passages selected from an "Epistle of Stephen Crisp to those who have believed the Truth," to each member above twelve years of age;—this was like a last legacy to his Friends.

On the First-day, the 19th of Twelfth month, 1841, our dear friend attended both the forenoon and afternoon meetings for worship, and the preparative meeting at Stockport. In the night he was feverish and restless: this was increasingly the case at times in the succeeding stages of his illness. On some of these occasions he was much tried, mourning that he was not able to stay his mind as he desired; but at intervals he was relieved, and sweetly composed. In the course of his illness, when feeling low and depressed in spirit, he said, "I have nothing of my own—no righteousness of my own to depend upon or to trust in; but there is a blessing for the poor in spirit." And at one time, under a feeling of great restlessness and suffering, he said, "What a favour it would be, if I might go to my mansion in heaven!"

After First-day, the 26th, his strength sunk rapidly; but in allusion to his own state and feeling, he, with great sweetness and heavenly composure, said, "Enter into life, to live with them that live forever."

On Fourth-day, the 29th, a particular friend came to see him; and taking a seat near his bed, his wife and another female member of his family being also present, he requested there might be quietness; and after a short pause he said: "It is very pleasant to have the company of those with whom we have travelled in the cause of Truth. Oh that

none may be pushed back from that to which they have attained! We are but poor creatures at the best, and all we have is of the Lord's mercy."

Fourth-day night was a very suffering one.

On Fifth-day morning he appeared somewhat easier, and several times attempted to repeat the passage of Scripture, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" repeating, "Come unto me, ye shall find rest." And awhile after, he said, "They that seek the Lord, will be accepted."

During the last few hours of his life he maintained a solemn silence; but lay perfectly tranquil, collected, and sensible, and from the precious evidence to those around him of overshadowing good, and the heavenly serenity of his countenance, he appeared as one who, having finished his work, was only awaiting the mandate to depart: and about four o'clock in the afternoon of the 30th of the Twelfth month, 1841, this dedicated servant of the Lord passed away from his labours, as one falling sweetly asleep; and we doubt not has realized his blissful anticipation—that he has gone to his mansion in heaven.

He was about seventy-six years of age; and had been a minister more than fifty years.

His remains were interred in Friends' burial ground, in Stockport, on the 6th of First month, 1842, attended by many relations and Friends. Several testimonies were borne to the power, and thanksgiving was rendered to the goodness of the Everlasting Father, who had sustained our beloved friend through a useful and exemplary life, and enabled him to finish his course with joy.

Given forth by the Monthly Meeting held at Stockport, the 9th day of the Third month, 1842.

VEGETABLE OILS.

A large quantity of oil is now obtained on the continent of Europe, from the seeds of the Poppy. It was commonly supposed, when this oil was first introduced into use, that it must partake of the narcotic properties of the plant; but this was erroneous, for oil, like starch, may often be separated from the peculiar juices of the plant, without being influenced in the slightest degree by their properties. Poppy oil is a very useful one in the composition of varnishes, on account of its freedom from colour, and its drying quality; in the northern parts of France it is much used by soap-boilers. Oil is also obtained in many parts of the Continent, especially Switzerland, from walnuts and hazel-nuts; it is much esteemed by varnishers for the same properties as poppy oil. The influence of climate on the production of oil, is well shown by the fact that, from these nuts, which in England would scarcely yield enough to repay the labour of extracting, half their weight of oil may be extracted in the South of Europe. Nearly the same may be said of the Beech, from the kernels of which about twenty-seven per cent. of oil is obtained in some parts of France and Germany.

For "The Friend."

MEMOIR OF JOHN WIGHAM.

(Continued from page 70.)

1st of Fifth month, 1795.—Had a meeting at Windham, where the Lord was pleased to open counsel to several different states, and to give ability to communicate it with a considerable degree of clearness; through Divine favour it was a satisfactory meeting. A meeting at Durham was held in silence, except a few words at the close, informing the people that in accordance with the apostles' experience, we were sensible that of ourselves we could do nothing, but were only required to communicate what the Lord gives for that purpose. I could discover in some of the people dissatisfaction at the want of words, but I felt peace, and was satisfied with bearing my testimony to silent worship, by example as well as precept. Had a satisfactory meeting at Bath, the people chiefly baptists; thence to Broad Cove, forty miles of bad road; was much tossed. I was kindly received by one who had lately joined Friends, as well as by his wife and family, who were not of our Society. Had a meeting next day at Cornelius Road's; the succeeding one, (Seventh-day,) visited some families.

First-day, 10th.—Had two meetings, one at Cornelius Road's, and one at a widow's house at the head of the bay. Several of the people here seem tender and convinced of the Truth, but stumble at the cross. I felt satisfied with visiting them, sympathizing much with some of the young people, children of parents who had been many years convinced, but continued in weakness, having for want of faithfulness, made little progress in religion, and, I fear, proved rather a cause of stumbling than of assistance to their children. I felt very reluctant to leave them.

[First-day, 24th.—During the preceding two weeks he appears to have travelled on horseback, on foot, and by water, 189 miles, had about fifteen meetings, besides attending a Monthly Meeting at Vassalborough.] His narrative proceeds:—

At Ben's Green we lodged with Cyrus and Mary Dean, who entertained us kindly in a little log-house; though poor as to this world, yet they are rich in love and good works, which made their abode a sweet comfortable lodging-place. They were convinced Friends, and had been the means of convincing several of their neighbours; and a lively little meeting was settled there. Went next to Lewistown. The meetings have been small since we left Vassalborough; but the neighbours of other religious societies seem inclined to attend, and appear seeking after the right way. The Lord was pleased to give and enable to communicate matter, which I believe was suitable to their states. At Stony and Green in particular, there are a few newly convinced Friends, of sweet spirits; through whom, the influence of Truth seemed to me to be attractive to the people around them.

Attended the Quarterly Meeting at Falmouth on the 27th and 28th. The meetings for worship and discipline held from eleven

till half-past five o'clock, by which I was much exhausted. Next day, I proceeded to Berwick, where, and at several other places, I had meetings; I also attended the Quarterly Meeting at Salem, held on the 3d and 4th of Sixth month.

Seventh of Sixth month.—Reached New Bedford, where to our mutual pleasure I met my dear Friends, Martha Routh, her companion Lydia Rotch, and Samuel Smith from Philadelphia.

Eighth.—Accompanied by many Friends, went to the Yearly Meeting on Rhode Island. I attended its several sittings, and also a public meeting held at Portsmouth. Here I met my beloved Friends, Deborah Darby, and Rebecca Young—strangers like myself. Through Divine assistance we were sweetly united in gospel labour, by which we were endeared to each other; and when the time came for us to be separated, each to our several allotments of duty, our parting proved a solemn one.

[Being joined by his friend, Samuel Smith, as companion, they travelled together, and held many meetings, through a rough country, where the roads were difficult; and the weather being very hot, Samuel Smith finding himself unequal to the exertion of proceeding further, left John Wigham at Richmond, and turned towards Rhode Island.]

Twelfth of Seventh month.—I set out towards the Cohens' country with a Friend named Israel Saby, as guide. In two days, travelling ninety miles, we reached a place called Sharon.

Fifteenth.—Had a meeting in a Friend's house at Stratford. Most of the people living near are baptists, by some called Quaker-baptists. They express a great desire to associate with Friends, and claim a kind of kinred with them, professing to hold the same sentiments, except on the point of baptism; but I thought there was among them much of a creaturely activity, without sufficiently seeking for that sanctifying influence, under which spiritual worship is performed. One of their preachers prayed in our meeting, during which Friends kept their seats, at which some of the people seemed dissatisfied; one woman in particular, did not forbear to express it. I spoke a few words, showing the reason why we could not unite in prayers offered in the time and will of man. I likewise told her I was a stranger, and did not know whether the person was a member of our Society or not, but I felt an evident stop in my mind, which prevented my standing up. The people generally appeared satisfied with my explanation, and some of them expressed their satisfaction: the preacher said nothing. I was glad that I was present, and had an opportunity of bearing testimony against their unauthorized activity. A Friend told me afterwards, that he hoped it would be some check to their speaking in Friends' meetings, with which they had been much tried.

After attending a meeting at Sharon, I set out for Ferrisburg, reached Thomas Robinson's in Vermont, much exhausted by riding seventy-five miles in the heat, through a rugged country, over what is called the Green

Mountain. We were four hours in going eleven miles, being often obliged to alight and lead our horses, the hills being so steep and the woods so thick.

Nineteenth, First-day.—Attended meeting at Ferrisburg: next to Moncton and the Grand Island, as it is called, where a few Friends are settled. In getting there, we rode a mile in water so deep, as to be above the tops of our boots; and in this wet condition we had to ride eight miles before we reached a Friend's house. Next day had a meeting,—then went ten miles in a canoe, and walked seven to Peru.

Twenty-third.—After a meeting at Peru, returned as before, by land and water, to Grand Isle.

Twenty-fourth.—Returned to Ferrisburg. We have had hot weather, bad roads, and poor accommodation in small log-houses; in some places very poor beds. The people in these woods seem to have some sense of religion: but they live in a very rough slovenly manner, many of them having settled here when very poor, retain their slovenly habits, even now when they have got plentiful estates. Few of them, either men or women, wear shoes in the summer. The men wear trousers and shirts of coarse linen, often with their collars open, and without neckcloth; and being sooty from working among the burnt wood, they form a singular appearance as they come in groups from their work to their little huts. I often think that their manner of living, ill accords with my dear sister Martha Routh's system—of cleanliness and religion going together; but much allowance must be made for the force of custom. The Lord regards them in their low estate, and there are some precious tender minds among them.

Twenty-sixth.—Attended meeting at Ferrisburg; and one in the afternoon at Nicholas Holmes's, six miles off.

Twenty-seventh.—Set out for Danby; next day reached Stephen Rodgers's, a distance of seventy miles. Here I stayed a day or two to rest, being almost worn out by travelling in the heat.

First of Eighth month.—Stephen Rodgers accompanied me to a place called Mount Holly, with an intention of holding a meeting; but, on arrival, we found that most of the people in the settlement being baptists, were gone to one of their Quarterly Meetings. After some satisfactory conversation with two of their families, we returned to John Button's, where we stayed over Seventh-day.

Third—First-day.—Had a meeting in the forenoon in the court-house at Rutland; and one in the afternoon at the presbyterian meeting-house. Their minister is a mulatto, a liberal man,—he attended the meeting, and I believe most of his flock; it was a favoured time,—the Lord afforded ability to declare the Truth to the people, who were very attentive, and some of them affected. The nature of a free gospel ministry was pretty clearly opened; yet the minister was respectful, and kindly invited us to lodge with him. We acknowledged his hospitality, but took leave and rode six miles farther to the house of a

baptist, an acquaintance of Stephen Rodgers, who entertained us kindly.

Saratoga, Eighth month 9th, 1795.

To his Wife.—I received both my dear Eliza's letters yesterday, which were truly acceptable. My heart feels very thankful for the favour of health conferred on thee and our dear children:—you do indeed feel near and dear to my life.—How good is the Lord, who supplieth all your wants:—thou sayest you want for nothing,—save my company; and that thou knowest can do you no good, if my proper place be elsewhere. I have been favoured with health beyond my expectation; although the extreme heat of this country is exceedingly trying to my constitution, and I often feel much overcome by it: feeble and faint; I am very thin in flesh; but on the whole, seem renewed day by day, so as to be able to keep on travelling, not having been detained one day on account of illness. I cannot do less than acknowledge with thankfulness, that the Lord hath hitherto helped me, (unworthily as I am,) to get along to a good degree of satisfaction.—

The sun heats through the wooden houses, so that they feel like being in a stove; and the flies are so numerous, they are exceedingly troublesome, and as soon as day-light appears, I can obtain no more rest.—I have been as far North as Lake Champlain, and over it at a place called Peru, adjoining Canada. There are some settlements of Friends here and there all over the woods. I have had long rides and bad roads for some weeks past; but now have got where Friends are more thickly settled.

I have given thee a pretty full account of my bodily state; and as to the mind, the varied exercises attendant on poor travellers, thou knowest from experimental feeling, better than from any description I can give with my pen. Thou knowest what a poor creature I am, hobbling along much as usual. I am frequently detained visiting families, and having meetings among those of other societies; so that I get on but slowly; but I sometimes think perhaps I may not have to visit all America, but in this I desire to be resigned to the Lord's will. I believe I need not put thee in mind to pray for my preservation;—that cementing, uniting sympathy, which subsists between us, renders it impossible for us not to feel concerned for the welfare of each other as for our own.

Tenth of Eighth month.—First-day, at Saratoga: I attended their meeting, having held several others on my way hither. I remained at the house of Thomas Welbert over Second-day. Here I had the satisfaction of receiving two letters from my dear wife, informing me of the welfare of my family, at which I was glad. I spent the day in writing to her and some others.

Eleventh.—Arrived at Eastbourn, where I attended the Quarterly Meeting, and had a public meeting with the inhabitants; and on the fifteenth proceeded onwards, holding many meetings, till I reached Cornwall; near which I lodged at the house of David Sands, which seemed like home; his dear wife and daughters

were affectionately kind, and I felt sweetly comforted under their roof.*

Seventh of Ninth month.—Had a meeting at Cornwall in the forenoon; and one at Clive in the forenoon. Went thence over a mountain to West Point, where I lodged at the house of a son-in-law of David Sands.

[Holding meetings by the way, he appears now to have bent his course towards Philadelphia, at which city, he states, he attended the Yearly Meeting, and three Monthly Meetings. On the fifth of Tenth month, he proceeded to Baltimore, which he reached on the ninth, having had meetings on his way thither at Darby, Centre, Kennet, and Wilmington: previous to his leaving Philadelphia, he wrote as follows:—]

Philadelphia, Ninth month 29th, 1795.

To his son-in-law, John Cruikshank.—I have often remembered thee and thy dear wife, with affectionate love and fatherly solicitude, greatly desiring your preservation and perseverance in religious pursuits. Having believed you are called to be way-marks, to hold up an ensign to the people, it has often been the prayer of my heart, that you may be so preserved, that it may never be said of you, as it hath happened to Israel, "when a standard bearer fainteth." If you, my dear children, be watchful and obedient in all things, the Lord will keep you. He [the Shepherd of Israel] neither slumbers nor sleeps; and none is able to pluck his sheep out of His hand:—if you do not yourselves turn away from Him, no power can hurt you. Take care that you prefer nothing before Him; for such as do so, are not worthy of Him. If he bring you into the furnace, it is for your refinement:—if He proclaim a fast, it is to make your appetites better:—if He dip you in Jordan, the river of judgment, it is in order for your further washing;—and all to make you more fruitful in those things, by which His excellent name is glorified; that you also may be glorified with Him in an endless eternity, when these few fleeting days are over. And truly, a termination to our earthly pilgrimage may soon come; numerous are the instances of mortality now in this country, not so much here as in New York, where a fever prevails, similar to the one that raged in this city two years ago, of which I doubt not, you have accounts in the newspapers. Much sickness also exists in many other parts of the country, arising from fevers, fluxes, &c., of which many die.

This has been considered a remarkably hot summer; and indeed it has felt so to me, and I have been much overcome with it; yet, through mercy, I have been enabled to move along; and now the weather is cooler, I am as well as usual. It is now the time of the Yearly Meeting here; when it is over I expect to go towards Baltimore, and then during the winter to Virginia, Maryland, and the Carolinas, whence, perhaps I may not have any opportunity of writing; so that you need

* David Sands was at this time absent, being engaged in a religious visit to Friends and others in Eu.ope.

not think it strange, should you be long in hearing from me, though I intend to write to some of you should any way open for it.

Give my dear love to my poor children. I often think how they are left—fatherless and motherless,—and sometimes it feels pinching; but I hope He, whom we believe we are following, will do that which is best for them; if they do not oppose His will; and as they might do, even if we were with them.*

(To be continued.)

For "The Friend."

ON FOLLOWING THE FASHIONS.

I have sometimes heard it alleged, by those who are disposed to escape from the restraints of the cross, that the testimony which the religious Society of Friends has always borne against following the vain fashions and costly extravagancies of the world, is but a narrow prejudice and conceit of their own, without the obligation or sanction of any Christian precept. That this is an error, will readily be perceived by an unprejudiced perusal of the sacred pages, where the precepts which enjoin it are as clearly laid down as any other gospel requisition.

It is the effect of true religion, under whatever name it is found, to lead to a strict observance of the sacred command, "Be not conformed to this world;" and the greater the spiritual attainments of any are, the more imperative do they feel the obligation to come out and be separate from whatever tends to encourage or foster the spirit and friendships and fashions of a vain and wicked world. The mere professor is always seeking ease to the flesh, and construes the requirements of religion in a loose and superficial manner, so as to cost the smallest sacrifice, and the least self-mortification. If his conscience at times convicts him for thus shaking hands with the world, he strives to quiet its reprofs by some concessions; but the reluctance with which they are made, proves that his heart is not in them, and that they are wrung from him rather by fear, than performed in cheerful obedience to the will of a merciful and benevolent Redeemer. How painful it is to see our young Friends coming as near the world in its vain customs and fashions, as they can do without throwing aside all regard to the secret pleadings of the Divine Witness; thus placing themselves as in the border of the enemy's country, and risking their safety and happiness for the paltry gratification of gaining the applause of men. These "love the praise of men more than the praise of God;" and how does the rebuke of the Saviour come home to such individuals, "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?"

I have lately met with some remarks of the pious Andrew Fuller on this subject, which seem to me so just and appropriate, that they must gain the assent of every serious mind; and coming from a preacher of another reli-

* At this period his wife had left her home on religious service.

gious denomination, will serve to show that the Society of Friends is not alone in its views on the Christian obligation to simplicity and self-denial, though no other people have approached so near the gospel standard. He says:—

"Many have fallen sacrifices not only to the love of the world, but to a conformity to it. These are not the same thing, though frequently found in the same person. The object of one is principally the acquisition of wealth, the other respects the manner of spending it. That is often pernicious: this wishes to cut a figure and to appear like people of fashion. The former is the lust of the eye: the latter is the pride of life. We need not affect singularity in things indifferent, but to engage in the chase of fashionable appearance, is not only an indication of a vain and little mind, but is certainly inconsistent with pressing towards the mark for the prize of the high calling of God in Christ Jesus." The desire of making an appearance has ruined many people in their circumstances, more in their characters, and most of all in their souls. We may flatter ourselves that we can pursue these things, and be religious at the same time, but it is a mistake. The vanity of mind which they cherish, eats up every thing of a humble, serious, and holy nature; rendering us an easy prey to temptation, when solicited to do as others do in any evil thing. A Christian's rule is the revealed will of God: and where the customs of the world run counter to this, it is his business to withstand them, even though, in so doing, he may have to withstand a multitude; yea, and a multitude of people of fashion: but if we feel anxieties of their applause, we shall not be able to endure the scorn which a singularity of conduct will draw upon us. Thus we shall be carried down the stream by the course of this world; and shall either fall into the gulph of perdition, or if any good thing should be found in us toward the Lord God of Israel, it will be almost indiscernible and useless. In short, such characters are undoubtedly in a backsliding state, whether they ever recovered from it or not. The case of the Laodiceans seems to approach the most to theirs, of any thing which in Scripture occurs to us. They were neither cold nor hot: neither the decided friends of Christ, nor his avowed enemies; they could not relinquish the world in favour of religion, yet neither could they let religion alone. They were vainly puffed up with a notion of their wisdom, their wisdom and their fiery; saying, I am rich and increased in goods, and have need of nothing; but in the account of the faithful and true Witness, they were poor, and wretched, and miserable, and blind, and naked. Such a decision ought to make us tremble at the thought of aspiring to imitate people of fashion."

Religious Waiting, from an Epistle of 1741.

In all your meetings, appointed for religious worship, wait, with reverence and devotion of heart and soul, for the power and life-giving presence of God, which is the crown and diadem of our assemblies; take care, in

this day of ease and liberty, lest a spirit of lukewarmness and indifferency prevail over you, to the stopping up the streams of the water of life, rendering you like the barren heath in the wilderness; and be watchful, that an indolent and sluggish disposition appear not, to the stumbling of serious inquirers.

Ph. "The Friend."

JOHN DAVIS.

(Continued from page 75.)

In 1702, about the thirty-sixth year of my age, I was servant to a great man, in a family which consisted of about one hundred and twenty persons. I had contracted a particular friendship with a young man, who was almost as wicked as myself, with whom I was frequently practising some extraordinary excesses in drinking, gaming, and many other ways of wickedness, even to the endangering of both soul and body.

The Lord, who had seen the fury of Satan, that was hurrying me into the pit of destruction, began to arise to be avenged of His adversary, and of that nature that had joined with him. First, He had his hand of judgment on my companion, who was taken suddenly with violent convulsions, so that for several hours his life was despaired of. I was playing at dice amongst my companions, when word was brought me, that he was dying. I soon left my game and went to him; which event I seldom remember but I am bowed in spirit, in thankful acknowledgments to the Lord, for His great mercy to so unworthy a wretch as I then was; and I am made to say many times, "Safely if the Lord had not helped us, we had been as Sodom, and been made like unto Gomorrah." But for His seed's sake, which he still loved, that was oppressed and loaded as a cart with sheaves, He was pleased to look upon us when we lay pelted in our blood, and said to us, "Live;" for which my soul cannot but adore His goodness and mercy, and make humble acknowledgments at this time, returning Him all the praise, who only is worthy forever.

I was surprised to find my friend struggling as it were with death, and I sat down on the bed on which he lay. He continued in a precarious situation for a considerable part of the night. The consideration of his future state took hold of my mind, and I said in my heart, "If he be now, eternal misery must be his portion;" and turning the reflection home to myself, a fear, horror, and amazement seized me, which cannot be truly described by words. This settled upon my spirit, from the word which I was not able to get; for the Lord broke in upon me, and deep was my distress of soul at this time: "It is hard to tell my then thoughts, which were accompanied with tears, without words; and I had that night an alarming sight of the miserable state my poor soul was in. I saw that I was got as it were to the brink of the pit,—that my measure of iniquity was nearly filled up,—that if I went on, everlasting wrath and condemnation from God would be my portion; and I did not

know how soon. Those that have in measure witnessed such feelings, may guess at my condition, but none else can. Towards the morning of this blessed day, (I call it so, because the Lord made it so to me, by His eminent visitation, for which I am thankful,) I was still more surprised, when my companion, who was somewhat recovered of his convulsions, preached that a sermon as I never before heard. O! how did he exclaim against the pleasures, follies, and vanities of this world, condemning those that lived in and loved them; continuing his discourse nearly an hour pretty regularly, and in a strain so affectingly reaching, and attended with such power, that both myself, and a young man who sat up with me, were much broken in our spirits, and ready, like some of old, to query, "What is the meaning of these things, which are so strange to us?" I went to bed, in order to get some rest after such fatigue, and then to my friend again. I found him much down in mind; and what had happened made such an impression, that we came to the conclusion, that the amendment of our lives was absolutely necessary; but how to put it in practice we knew not, both of us being destitute of so much as a profession of religion; only for form's sake, and to please men, who sometimes went to a chapel that was in the house.

We began to consult what methods to take to put these good resolutions in practice; we sought to obtain a state of righteousness by walking in the way which led to it, to the best of our knowledge; we looked into the Scriptures; inquired concerning the principles and doctrines of religion,—and the Holy One of Israel who thus led us to seek Him, did soon perform his promise, in helping us to find Him, who is "the Author and Finisher of the faith of all who truly believe in Him." The family doctor (Heathcote) was with us about that time; he was a Quaker by profession, and one of whom we had taken much notice. His conversation was sober and pure, but we thought him too full of self-righteousness, because he would speak of the peace and satisfaction he felt, and would recommend us to wait upon the Lord in stillness, for wisdom and counsel in our own hearts. This was such a mystery to us, that we believed nothing of it; but the Lord who regarded us, furnished him with suitable answers to all our subtle questions. I could not but think, if what he spoke of was true, (as to his inward feelings,) he was the happiest man living; but could not believe any such state attainable on this side the grave. Nothing, or very little, did I then know of the Quakers' principles. I thought them a foolish, mistaken people, and rather despised than hated them.

Now, although our past sins were become such a burden—greater than we could bear—yet the thought of turning Quaker was so terrible, that we concluded to have nothing to do with it, but try to find out some other way, whereby we might obtain pardon for our sins, and get peace with God. It happened that this doctor had found in our master's library, Robert Barclay's Apology, which he lent me to read; and when I had perused but a part of it, my understanding was so fully opened, as

to the doctrinal part of Friends' principles, that, from that time to the present day, I have never had a doubt concerning their truth; and my friend was of the same opinion;—but it brought us into a great strait. We saw they were right; but the way appeared so narrow, that as yet we could not think of attempting to walk in it. I cannot easily describe the reasonings and consultations on this occasion; when the enemy would represent,—“You must be stripped of your pleasures and delights, all your friends and companions, and every thing that is lovely in your eyes, and become the mock and scorn of all that know you!” The promising circumstances I was in, as to outward things, and the strong inclination to evil, made me conclude at times, if there be no other way for me to be saved, I must perish, for it is impossible for me to join with this. But, when I thought of peace with God, and the enjoyment of a quiet conscience, I was much perplexed in my mind, still striving to save myself from being a Quaker. My friend was under much the same circumstances; but God, whose eyes run to and fro in the earth, beholding the evil and the good in all mankind, saw our weakness, and the strength of our enemies. He arose for our help, and we saw wonders, and were made witnesses of part of the prophecy of Joel, spoken of in the second chapter of the Acts, 17th verse.

I would tenderly caution all Friends who read these lines, to be very careful, and keep their places in the Truth, when their lots may be cast amongst those who are tender in spirit, or newly convinced; for had not the doctor been preserved in tenderness during his conversation with us, it might have been to our great hurt; for there was a part in us that waited for his halting, and there was scarce a word or motion of his we did not observe. But he being kept solid and weighty in his spirit, was made helpful to us; and it was a time of great comfort to him for our sakes, through the kindness and love of God to us all: for which my soul is thankful in the remembrance of that day of great love and mercy, and I desire that God alone may have all the glory, who only is worthy, saith my soul!

It being thus with us, and many Scriptures opening clear to our understandings, for our comfort and encouragement, we were a little strengthened in our resolutions to leave all and follow the Lord in His own way; and I was very sincere and earnest in the work. My nights were often spent in waiting on the Lord in stillness and quietness of mind, which the Lord was often pleased to give me, frequently bringing to my remembrance my former experience; so that I witnessed the truth of that saying of Christ, “When the Comforter doth come, he shall bring all things to your remembrance, whatsoever I have said unto you.” Thus I was made sensible of His kindness, in visiting me even in my childhood. These things were clearly brought to the view of my understanding; and in my waitings on the Lord, times and places were set before me when and where iniquity prevailed, as if it had been but yesterday. Moreover, the Lord

showed me His many deliverances from particular temptations into which I had fallen, and which endangered my life; and thus I saw His preserving providence had been around me through all, and that He now offered to pardon the black scroll of iniquity which was written against me. I further saw, that it was He who had begotten that short prayer in my heart, (before mentioned), and now, after sixteen years, had come to show me the way in which I might worship Him acceptably, if I would accept it: but it must be on His conditions, not my own. He bid me not fear, and that He would help me,—that all things (however impossible in the eyes of men) were possible with Him. Thus the Lord reasoned with me, gave me understanding, and won upon my spirit by His great love and condescension, so that a desire was begot in my heart to follow Him; and for a trial of my obedience, He gave me this word, which lives on my spirit—“*Cease to do evil.*” Under this exercise, I was as one dumb before Him, who opened my heart to say, “*Lord, thou hast bid me ‘cease to do evil,’ how can that be? Thou knowest all my former resolutions are come to nothing, and I am as dust before thee, wherein there is no strength. Oh! do thou manifest thy power, that my soul may be obedient to thy will.*” After this supplication in soul, I was still awhile, when on a sudden I became as one in a trance, and my spirit was carried into a place that was very glorious, where a voice of praising God was heard. I was willing to have stand there; but after some time, I heard a voice saying, “This is the power that overcometh the world, which those that follow me truly shall enjoy, and be clothed in it.”

None but sensible souls can understand how I was affected with this great condescension of the Everlasting God, to so wretched a creature as I then was, for I was in great distress; but God findeth a way to help such. In confidence of which, my heart was open to say, “O Lord! for a token of thy faithfulness, and that thou wilt be with me, help me, and give me victory over this evil;”—meaning that which had the greatest place in my heart.

Now what shall I say to extol the mercy and wonderful love of God? For many months after, I could not accuse myself in thought, word, or deed, in that particular evil. And I stand this day a witness for God, that He is both able and willing to save men from sin. At this time I am made to testify, in His fear, that it was by a measure of the same light and grace which reproved me for my sins, that my understanding was opened, and that I came to witness what I have before written. By the power therein, my soul came to know an overcoming, that is of God and not of man; although it be by man's accepting and using the power during his visitation.

The Lord having thus won me to willingness in some degree, was pleased to teach me how to wait upon Him for strength; which, from time to time, He afforded, and now began to kindle the fire of His judgments in my heart, against that seed of iniquity which was in it. I was made willing to endure the bur-

ing thereof, and I came to understand that great sight which Moses saw,—the “bush burning, and not consumed;” for although it was not aid painful in my heart, yet the cool breath of the love of God, at times felt, made me willing to endure with patience; having hope, that thereby He would cleanse my soul; and, in His own time, prepare therein an habitation for his Holy Spirit. This was what I earnestly desired, and a travail was often on my spirit, that His holy fear might be placed on my heart; so in the strength given me, I went about my outward business, in which the Lord concerned me to be more careful, honest, and diligent, than I had been; and I was helped to bear a good testimony for the Truth in that respect, to which my enemies were made to confess; to the glory of His name that did it.

Now to return to my friend, whose distemper turned to asthma, for which no doctor or medicine were sufficient. The Lord worked much with him, showing him what He required, yet he could not give up to the hard condition of being a Quaker. But, as he was sitting alone in his room, the Lord opened in his mind, that if he would but be obedient, he should be cured without doctor or medicine; upon which, he left off making use of either, and, striving to be faithful, in about two weeks he was able to go out of his room, when, in the power of God, he declared many excellent things concerning Him and His kingdom, in the hearing of myself and of several others of the family, who seemed pleased with his company. Thus we began to be taken notice of; and there were some Nicodemuses, who would steal to us often in the night; for it was a time of large visitation over the family, inasmuch, that not less than seven or eight persons therein were convinced of Truth's principles. For my part, I was made to leave all company but this, and often to retire in the fields and gardens, pouring out my prayers and tears before the Lord, for mercy and strength to go forward in the way my feet were set; for the enemy raised up much persecution, temptation, and provocation against me. My old companions urged me to go with them to former practices, having a pleasure in my good company, as they called it; for I could drink, game, sing, and tell abundance of diverting stories; but I durst not go; and would sometimes lock myself up, and occasionally steal into the garden or fields. Once they found me, and with them, they said, I must and should go. So after reasoning awhile I consented, on condition that I might have my liberty to drink only what I pleased, and not meddle with any games. To this they consented, and I went, staying several hours; but I was concerned to keep near the Lord in spirit, who preserved me; and I could perceive they got tired of my company, I being a burdensome stone to them. I left them, and they never asked me to go with them again, that I remember. Being got over this, I became zealous for God, conversing with the priests, (of whom many frequented the family, there being several professions to religion in the house.) but the Lord gave me dominion over their spirits, and

wisdom was in my mouth to confound their deceit. One, more wicked than the rest, undertook to preach against the Light Within, and had leave from our master to use the chapel for that end. Great expectation was in many, to hear what he would say; but the Lord so confounded him, that he got into great disgrace and disrespect, inasmuch, that many of the family were ashamed of his mismanagement. I got to a place where I heard part of his discourse, which confirmed me of the wickedness of his act, and gave me a good opportunity to lay open the villainess of his spirit before some of the family who were tender. I was concerned to expose the spirit of pride, the dressing of the women; and to cry out against the steward's injustice and unmerciful dealing—against gaming, singing, and drinking. And I would sometimes sit down, and warn them for their good, so that the Lord opened my understanding. Truth having dominion over all, they would be sober and pleased with my discourse; and the Lord was with me, and encouraged me. Many of the family believed this fit (as they called it) would not last long, believing I had more wit than to be a Quaker; and I had never yet been at a meeting. The doctor was gone, and my friend and I were left alone amongst a perverse people, who looked on us as speckled birds; and though such as were tender amongst them loved us, they had not courage enough to own us.

(To be continued.)

Terra Di Sienna.—We learn from a Lancaster paper that this valuable and rare mineral colour, so indispensable to the artist, from the variety of tints which it is susceptible of enabling the portrait painter to bestow upon his canvass, has been discovered in the neighbourhood of Lancaster on the property of P. Reitzel, Esq. It is said to be equal, if not superior to, the imported article of the same name.—*Late Paper.*

FATH.

By R. S. S. Annors.

A swallow in the Spring,
Came to our granary, and 'neath the eaves
Essay'd to make a nest, and there did bring
Wet earth and straw and leaves.

Day after day she toil'd,
With patient art, but ere her work was crown'd,
Some sad mishap the tiny fabric spoil'd,
And dashed it to the ground.

She found the rain wrought;
Yet not cast down, forth from her place she flew,
And with her mate, fresh earth and grasses brought,
And built her nest anew.

Bat scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toil'd again; and, lost to sight, hearing calls,
I look'd, and lo! three little swallows slept
Within the earth-made walls.

What Truth is here, O Man!
Hath Hope been written in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have Faith, and struggle on!

For "The Friend."

IMPOTENCY OF MAN.

From the Germans.

Great is the Lord! the glory of his might
His works of wonder speak an every day;
Stars are but drops in yonder sea of light,
Which rolls through boundless space a sparkling tide!

Oh, where, when midst thy works I would rejoice,
Shall I begining or conclusion know?
What thunder shall give compass to my voice?
What angel intellect shall thought bestow?

Oh, who will guide my mounting spirit now,
That longs to tread the everlasting hills?
The fount mine eye 'struck is vain to bow;
This lower world its full conception fills!

As beauteous night comes kindling up her fires,
Great thoughts and noble feelings in me move;
Touched with the loveliness my soul inquires
What greater glory crowns the heaven of love?

A poor weak, finite child of dust, am I!
I cannot grasp the knowledge I have sought;
As fancy shadows forth futurity
I sink, o'erwhelm'd, beneath the mighty thought!

It is said that the export of silver from S. America to Europe, is now larger than it has ever been since the separation of the colonies from Spain, upwards of twenty years ago.

THE FRIEND.

TWELFTH MONTH, 3, 1842.

The severity of the cold for the last fortnight, premonitory, perhaps, of a long and hard winter, is well calculated to awaken sympathy and commiseration, for a numerous class within the boundaries of our city and districts, who at the present peculiarly distressing crisis, are sadly situated in the means of support, and unprovided in the pressing emergency, with the necessary supplies of food, clothing and fuel. Our attention was at once turned to those excellent and effective charitable institutions, the Union Benevolent Association, and the several Soup-house establishments, with a hope that they would be speedily placed in full operation. It is therefore with much pleasure that we comply with a request to insert the following notice:—

WESTERN SOUP SOCIETY.

The Western Soup Society has decided to open the house S. E. corner of George and Schuylkill Sixth streets, on Third-day next, the 6th instant, for the delivery of Soup, daily, (First-days excepted,) between the hours of 11 A. M. and 1 P. M. during the winter season. The Society has been induced to take this step, in anticipation of the usual time of opening the house, from the fact which has come to its knowledge, of the unusual number of those who are literally without food for themselves and children.

This mode of relief comes recommended to us, after many years experience has tested its efficiency, and the little liability there is of its abuse. In every case claiming relief, a recommendation is expected from some respectable person to whom the applicant is known. Where this testimonial is wanting, a temporary supply is given, a visit made to such families, and their circumstances inquired into by

visitors of the Union Benevolent Association, who attend daily at the house, evincing much kindness and alacrity in performing a service for which their previous knowledge and experience peculiarly qualifies them.

Although well aware of the many claims which press upon the diminished means of our citizens, and which might tend to lessen the flow of their accustomed liberality, the Society cannot, for a moment, suppose that an appeal, such as is here preferred, will remain unanswered; an appeal which comes from brethren and sisters who are cold, destitute, and in want of daily food, to those who are abundantly supplied with outward comforts and blessings.

At the present time, or during the winter, any who may have meat, potatoes, rice, or other provisions which they are willing to bestow, are requested to send them to the Soup-house.

Contributions in money will be gratefully received by M. L. Dawson, treasurer, north-west corner Filbert and Tenth streets, or by either of the undernamed members: M. C. Cope, S. Bettle, jr., J. M. Wetherill, Loyd Bailly.

Twelfth mo. 3d, 1842.

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West Town, will meet in Philadelphia on Sixth-day, the 9th instant, at three o'clock, P. M.

The committee on Instruction meet on the same day at 10 o'clock, A. M.

THOMAS KIMBER, Clerk.

Philad. 12th mo. 3d, 1842.

AGENCY.

Our friend Reuben G. Peckham, of Providence, R. I., requesting to be released from the agency of "The Friend;" will our subscribers in that city be kind enough to forward the name of a suitable Friend who may be willing to succeed him?

The following agents appointed during the course of the publication of the 15th volume, were unintentionally omitted in the last revised list of agents, inserted in No. 2 of the current volume.

Tobias Meader, Dover, New Hampshire.

Jonathan E. Cox, Rich Square, Northampton county, N. C.

MARRIED, at Friends' Meeting-house, Medford, N. J., on Fifth-day, the 13th of Tenth month last, SAMUEL H. ROBERTS, of Crowswell, to ANGELO ANN, daughter of David Hines of the former place.

—, at Friends' Meeting-house, North Sixth st. Philadelphia, on Third-day, the 29th of Eleventh month, JOSEPH JONES, of Newton, N. J., to SARAH S. daughter of Adam Brooks.

DIED, on the 24th of Eleventh month, at the residence of her father, MARTHA, daughter of Clayton Hancock, of Springfield, N. J., in the 17th year of her age. She was taken ill at Westtown School, and was obliged to leave before the close of the last session.

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A RELIGIOUS AND LITERARY JOURNAL.

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SEVENTH-DAY, TWELFTH MONTH, 10, 1842.

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EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

GRACE DARLING.

In volume fifteen of "The Friend," pages 218, 219, will be found an interesting account of Grace Darling, who, by her intrepidity, was the means of saving the lives of nine persons, when the steamer *Forfarshire* was wrecked, in the Ninth month, 1838, off the north-east coast of England. By the annexed account, taken from a late paper, it will be seen that she has been removed by death; and that the beautiful simplicity of character, which veiled yet adorned her energetic spirit, remained with her to the last. It would be well for such of our readers as do not remember the circumstance alluded to, to peruse the account in connection with the following article:—

"*The Late Grace Darling*.—A correspondent at *Bamburgh* gives the following particulars of the death of this young woman, so well known to the public from the heroic part she acted in saving the crew of the *Forfarshire* steamer, which was wrecked on one of the *Ferne* groups in the autumn of 1838. For the last few months symptoms of a decline have been manifest in her constitution, and notwithstanding every care and attention that change of residence and medical skill could effect, she expired, without any apparent pain, at the house of her sister, at *Bamburgh*, her mother and sister alone being present. Every expression of sympathy and kindness was shown to the heroic sufferer during her illness by the inhabitants of the district, especially by the Duke and Duchess of *Northumberland*, the latter of whom was unremitting in her inquiries after her. It will be remembered that, at the time of the wreck of the *Forfarshire*, a public subscription was set on foot to testify the admiration of the subscribers for her meritorious conduct. This amounted to upwards of 700*l.*, which was funded for her use, under the trusteeship of the Duke of *Northumberland* and *Archdeacon Thorp*.—This money, it is supposed, will be given to her father, who accompanied her in the boat on the memorable occasion referred to. Besides this sum, she was in possession of con-

siderable sums presented to her on different occasions, by many noble and illustrious admirers, which, it is stated, she has bequeathed to her brothers and sisters in nearly equal shares. Her mortal remains were interred in the family burying-place, *Bamburgh* churchyard. The mournful procession moved from the house of her sister, followed by a numerous party. At the lowering of the coffin, and throughout the whole of the service, many a tear was shed. The coffin, which was remarkably neat, bore the following inscription:—*G. H. Darling*, died October 20, 1842, aged twenty-six years."

"It appears that for some time previous to the death of this truly excellent and exemplary young woman, she was perfectly aware that her latter end was approaching, but this gave her no uneasiness. She had been nurtured in the fear and love of God, and dependence on the merits of her Redeemer, and her hope of mercy increased as her bodily strength diminished. She was never heard to utter a complaint during her illness, but exhibited the most Christian resignation throughout. Shortly before her death she expressed a wish to see as many of her relations as the peculiar nature of their employment would admit of, and, with surprising fortitude and self-command, delivered to each of them some token of remembrance. This done, she calmly resigned the approach of death, and finally assigned her spirit into the hands of Him who gave it, without a murmur. The celebrity which this amiable female had acquired effected no change in her conduct or demeanor. She was from her earliest years of a meek, kind, and gentle disposition, and so she continued to the last moment of her existence."

THE TONGUE.

From *Old Humphrey's* "Thoughts for the Thoughtful."

Let an old man speak, for he may not long have the opportunity; and let him be heard, and heeded too, for his words are worth a moment's consideration.

The tongue has set more people by the ears, ruined the peace of more families, and done more mischief in the world, than all the highwaymen that were ever hung. He that sets his neighbour's premises on fire with a torch, is taken up and tried for his life; but he that inflames the hearts of his neighbours with his tongue is allowed to go free. Sometimes he propagates the lie of his own making, and sometimes the unfounded report of another, going forth with the poison of asps under his lips; and covers over the sin of his evil speaking, lying, and slandering with the

poor, pitiful excuse, that he has "heard it said so."

When a house is on fire, though the flame bursts through the floors, wraps round the walls, and rages among the rafters, you may arrest its progress with a water-engine; or you may restrain it from setting other houses on fire; or, even if should burn down a whole street, a village, or a town, there is an end to it; but where is the end to the raging of the tongue? "The tongue is a fire, a world of iniquity." James iii. 6. It spreads far and wide, it compasses sea and land, and no engine can repress its power; of all configurations, there is none so rapid, wide-spreading, and destructive, as the configuration of the tongue.

The sword is a deadly instrument, and many are the mighty that it has laid low; yet it is not half so deadly as the tongue. The teeth of the sons of men "are spears and arrows, and their tongue a sharp sword." Psa. lvi. 4.

Where one has been injured by the sword, a hundred have been wounded by the tongue; the sword provoketh to momentary contention; but the tongue, by its grievous words, stirs up lasting anger, envy, hatred, malice, and uncharitableness.

Fierce are the wild beasts of the forest, when pressed by hunger; for they spare not, neither show pity to the traveller that falls in their way. Savage are the wolf, the hyena, and the tiger; mighty is the elephant, and terrible the lion, the monarch of the woods; but they are not so fierce as the tongue, nor so unamiable, for they may be subdued and made gentle as the lamb. "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame." James iii. 7, 8.

Dreadful is the plague when the leprous spot spreads in the flesh. When the infectious breath and contaminating touch conspire to carry on the pestilence through the crowded city, mourning and lamentations increase, desolation and death abound; but the tongue destroys health, peace, and reputation. "Death and life are in the power of the tongue;" it wounds not only the body, but the spirit. It not only injures the living, but blasts with its pestilential poison the character of the dead. "What shall be done unto thee, thou false tongue?" The flame, the sword, the wild beast and the pestilence, all together, do not half so much injury to mankind as the tongue. Our desire should go forth in the morning, and our aspiration at eventide, "Lord, cleanse thou my heart, and keep thou my tongue from evil." God hateth "a proud look," and a "lying tongue;" but "the tongue of the wise is health."

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Psa. xv. 1—3.

O God, thy goodness and thy love
Preserve the old and young heart;
Lead thou my wandering heart above,
And guard and guide my tongue.

UPRIGHITNESS IS TRUE PROSPERITY.

From the same.

It is a thought worth spreading widely abroad, that of all kinds of work idleness is the hardest; and of all trades, successful villany is the least profitable. No thief plunders another of half the amount of which he robs himself; no men are so poor as the ungodly rich; and none are such errant fools as the worldly wise.

The shrewd, calculating, money-getting miser over-reaches himself; for his wealth, when attained, will not purchase the peace that is enjoyed by the meanest follower of the Redeemer. He gains disquietude, and loses repose; he sows the wind, and reaps the whirlwind; and he spends money for that which satisfieth not. "There is no peace, saith the Lord, unto the wicked." Isaiah lviii. 22. Well might David exclaim, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Psalm lxxiv. 10, 11. Prov. xii. 28.

THE MAN IN THE MASK.

From the same.

If you have never heard of the man in the mask, you will think the following narrative somewhat extraordinary. About two hundred years since, the astonishment of the world was excited by the remarkable circumstance of a man in a mask being sent privately to the castle in the Isle of St. Margaret in the Mediterranean. This personage wore a mask so contrived that it gave him liberty to eat without taking it off. It was not known who he was even by his keepers; and orders were given to kill him if he should attempt to discover himself. After remaining at St. Margaret for nearly thirty years, he was removed to the Bastille, at Paris, where he occupied the best apartments; and was treated with such respect, that the governor himself placed the dishes on his table, and stood in his presence. He was refused nothing that he asked for; but the mask was never removed. No one, not even the physician of the Bastille, had ever seen his face. This unknown person died in the year 1704, and was buried at night, in the parish of St. Paul. De Chamillard is said to have been the last minister intrusted with this extraordinary secret. When on his death-bed, he was urged to disclose the mystery of the man in the mask; he replied, that he

could not; that it was a secret of state, and that he had sworn never to reveal it.

Now, extraordinary as the circumstance of a man wearing a mask for more than forty years undoubtedly is, yet, when we consider the policy, the reservation, the deceitfulness, the guile, and the double-dealing of the human heart, we must admit, that to find a man that did not wear a mask would be still more extraordinary. Could we but see the weakness of the strong; the ignorance of the learned; and the cowardice of the brave, and the folly of the wise; could we only discern the passions and motives that influence the worst, aye, and the best of men, from hour to hour, from day to day, and from year to year, we should be compelled to regard every man as wearing a mask, and concealing thereby the real features of his mind. It is a truth, that we hide more than we reveal; but God seeth through all our disguises; "for his eyes are upon the ways of man, and he seeth all his goings." Job xxiv. 21. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi. 7.

HINTS ON FRUGALITY.

Buy nothing but what you really need. Those who accustom themselves to buy things because they are pretty, or curious, or are offered at a great bargain, are likely to fill their houses with *need-nots*, and to deprive themselves of the means of obtaining what they need.

In purchasing, choose such things as are durable, rather than such as are showy; and what is in itself neat and becoming, rather than what is the top of the fashion. Fashions soon change; and that which is glaringly fashionable now, will be notoriously unfashionable a little time hence.

Though it may sometimes call for the exercise of self-denial, whatever you purchase, or whatever you think you want, be resolute in obtaining something in your power to meet an unforeseen, an indispensable need. For want of this precaution, many have been compelled to part with what they wished to preserve, to obtain something that they could do without.

See that in all your gains, and savings, and prospects, you keep the fear of God before your eyes. His blessing alone maketh rich, and addeth no sorrow. "Wealth gotten by vanity," (that is, unjust, selfish gain,) "shall be diminished." Prov. xiii. 11. It is like putting money into a bag with holes; but a good man shall leave an inheritance to his children's children. Prov. xiii. 22.

Toplady was a man of no common talent, coupled with no common piety; he had sat under men of the greatest talent, of the finest speech; but we never behold him falling prostrate at the foot of the cross till he hears a barn preacher; and some time afterwards we find him writing in the following beautiful strain, "Strange that I, who had so long sat under the means of grace in England, should

be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name!"—*Gaz. of Education.*

WAR, DESCRIBED BY CARLYLE.

What, speaking in quite unofficial language, is the net, purporting an upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumdrudge usually some 500 souls. From these, by certain "natural enemies of the French," there are successively selected during the French war, say thirty able bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave; another build; another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected, all dressed in red, and shipped away at the public charges some 2000 miles, or say only to the south of Spain, and fed there till wanted.

And now, to that same spot in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner wending; till at length after infinite effort, the two parties came into actual juxtaposition; and thirty stands fronting thirty, each with a gun in his hand. Straightway the word "fire" is given, and they blow the souls out of one another; and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for.—Had these men any quarrel? Busy as the devil is, not the smallest! They lived far enough apart, were the entirest strangers. Nay, in so wide a universe there was even, unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton!—their governors had fallen out, and instead of shooting one another, had the cunning to make these poor blockheads "shoot."

The Elephant and the Turnpike Gate.—Yesterday se'night, as Van Anbury's elephant was going to Wellington, ready for the next day's performance, on coming to the turnpike gate, which was shut, the gate-man refused to open the gate, unless the conductor paid extra toll, which he refusing to do, went through the side wicket, saying to the elephant, "Jack, I must go without you." But it was not to be so; for Jack would be as good as his master; so, without any ceremony, Jack applied his proboscis to the gate, and just eased himself of the hindrance by prostrating the gate in the road, to the no small amazement of the gate-keeper. We understand there was some injury done to the gate, the expense of which the keeper cheerfully paid.—*Salopian Journal.*

The American Circumferenter.—The Newark Advertiser says, Francis D. Murphy, of that place, has invented under this name, an

instrument for surveying, which it is thought will supersede those now in use. It is designed to measure accurately any horizontal angle in any visible direction, independent of the magnetic needle, the inner graduated ring, and without the necessity of moving the compass round on the tripod, as with the ordinary instruments in use; thereby obviating the inaccuracies inseparable from the use of the common surveying compass. It is thus described. A circular ring is made to revolve round the lower part of the compass-box, on the outside, directly over the nonius plate, having two arms, on which are screwed two plain sights; to each of these is attached an Index, both of which serve to prove the accuracy of the instrument; the upper edge of the exterior ring of the compass-box is extended or flanged, so as to admit a graduation each way from the stationary sights, as on semi-circular protractors so as to give to the sight both the complement and supplement of an area of a circle. The improvements are the circular ring, which moves round and directly over the nonius plate, with its sights, and together with the cap-ring graduated on the upper edge. The instrument is simple and accurate, and the price will be but little more than the ordinary compasses.

A New Thing Under the Sun.—We have received the first number of a new paper, printed at Brattleborough, and published by the inmates of the Vermont Insane Asylum. It is a small quarto, to be published weekly; and must be regarded as a curiosity in literature. The editor—who says he has been more than once an inmate of a lunatic asylum—states the object of the "Asylum Journal" to be the dissemination of correct views of the condition and treatment of the insane. Contributions are solicited from those—and those only—whom a "majority of mankind consider insane;" and communications, it is said, will be supervised by a board of censors, chosen by the inmates of the asylum. The editor gives an amusing illustration of the reason which is frequently found in madness. He alludes to the claim of two hundred thousand dollars, which it has been stated P. P. F. Degrand has made against the Western Rail-road, for his services in obtaining the assistance of the state—and shrewdly asks: "What would be thought of the sanity of an inmate of a lunatic asylum, who should present such a claim?"—*Boston Recorder.*

THE MINER.

"There's danger in the mines, old man," I exclaimed to a miner, who, with his arms bent, was leaning against the sides of the immense vault, absorbed in meditation—"it must be a frightful life!" The old man looked up with a steadfast, but somewhat vacant, stare, and then, in half-broken sentences, he muttered, "Danger! where is there not danger? on the earth or beneath it, on the mountain or in the valley, on the ocean or in the quiet of nature's most hidden spot, where hath

not death left some token of his presence?" "Truly," I replied, "but the vicissitudes of life are various: the sailor seeks his living on the waters, and he knows each moment that they might engulf him; the hunter seeks death in the wild woods, the soldier on the field of battle, and the miner knows not but that the spot where he now stands, to-morrow may be his tomb." "It is so, indeed," replied the old man; "we find death in the means we seek to perpetuate life; 'tis a strange riddle, who shall solve it?" "Have you long followed this occupation?" I asked, somewhat struck with the old man's manner. "From a boy; I drew my first breath in these mines; I shall yield it up in their gloom." "You have seen some of these vicissitudes," I said, "to which you just now alluded?" "Yes," he replied, with a faltering voice, "I have. There was a time when three small boys looked up to me, and called me father; they were sturdy striplings. Now, it seems but yesterday they stood before me in the pride of their strength, and I filled, too, with a father's vanity. But the Lord chasteneth the proud heart; where are they now? I saw the youngest (he was the dearest of the flock—his mother's spirit seemed to have settled on him) crushed at my feet a bleeding mass. We were together, so near that his hot blood sprung up into my face. Molten lead had not been more lasting than those fearful drops. One moment, and his light laugh was in my ears; the next, and the large mass came. There was no cry of terror, but transition to eternity was as the lightning's flash, and my poor boy lay crushed beneath the fearful load. It was an awful moment! but time, that chaungeth all things, brought relief, and I still had two sons. But my cup of affliction was not yet full; they, too, were taken from me. Side by side they died, not as their brother, but the "fire damp" caught their breath, and left them scorched and lifeless. They brought them home to the old man, his jewels, than whom earth's richest treasures in his sight had no price, and told him he was childless and alone. It is a strange decree that the old plant should thus survive the stripling things it shaded, and for whom it would have died a thousand times. Is it surprising that I should wish to die here in the mines?" "You have, indeed," I replied, "drauk of affliction, whence do you derive consolation?" The old man looked up, "from heaven; God gave, and He taketh away, blessed be His name." I bowed my head to the miner's pious prayer, and the old man passed on.—*The Mining Journal.*

ELECTRIC COMMUNICATION.

In the course of experiments instituted by Wright and Bain, for the improvement of their electrical telegraph, they discovered that the electric circuit of a galvanic battery is as effectually completed through a large body of water as through an insulated wire. They have applied this curious discovery so effectually as to be now able to dispense with two of the wires heretofore thought necessary for the action of their printing-telegraph; and

they are thus enabled to print all communications, either verbal or symbolical, at any distance, by the use of a single wire. We understand they are now in treaty with the government to construct a telegraph on this principle, between the Admiralty and Portsmouth. One insulated wire would be laid down between the two points to connect the galvanic battery of the outport with the printing apparatus of the admiralty, and the current would be sent through the earth in lieu of using a second wire to complete the circuit. Should the moisture in the ground not prove sufficient to conduct the electricity, the inventors propose to transmit the return current by water; making it pass down the Thames to the German Ocean, and thence along the Channel to Portsmouth; this round-about voyage to be performed instantaneously! By thus simplifying and consequently greatly reducing the cost of the electrical printing-telegraph, the inventors have gone far towards rendering it generally available; another step in advance will dispense with all metallic connection whatever. The atmosphere and the ocean may then be all sufficient media for the communication of thought, literally to realize the poet's visions,

'And wait a sigh from Indus to the poles.'

Feeding Poultry.—Professor Gregory of Aberdeen, in a letter to a friend observes: "As I suppose you keep poultry, I may tell you, that it has been ascertained, that if you mix with their food a sufficient quantity of egg-shells or chalk, which they eat greedily, they will lay *exteris paribus*, twice or thrice as many eggs as before. A well fed fowl is disposed to lay a vast number of eggs, but cannot do so without the materials for the shells, however nourishing in other respects the food may be; indeed a fowl fed on food and water, free from carbonate of lime, and not finding any in the soil, or in the shape of mortar, which they often eat off the walls, would lay no eggs at all, with the best will in the world."

Bleeding at the Nose.—A communication on nasal hemorrhage was lately read to the Academy of Sciences of Paris. The author, M. Negrier, announces that bleeding from the nose may be almost instantaneously checked by raising the arm on the same side as that of the nostril from which the blood flows. It is well known that such hemorrhages are often formidable, and sometimes fatal. This, as the Washington Spectator remarks, is important, if true.

Curious Workmanship.—The New Orleans Bee gives an account of a view of the city of Paris, exhibiting in New Orleans by the widow Caron, which is sculptured in wood. It is said to represent in all the smallest particulars the streets, public squares, palaces, gardens and houses, together with the river Seine and the bridges. It occupies a circumference of sixty-one feet, and occupied sixteen years of labour for its execution.

For "The Friend."

MEMOIR OF JOHN WIGHAM.

(Continued from page 77.)

10th.—Baltimore.—Attended the Yearly Meeting, which held five days; had the company of Deborah Darby and Rebecca Young, whom I was truly glad to meet, and we laboured together in much unity. Had a meeting appointed on First-day evening for the coloured people, which was large and satisfactory. Visited the prisoners in the gaol, several of whom, both black and white, were in irons; during our religious communications some of them were much contrited. Stayed over First-day; and on Second-day went to Ellicott's Mills, where I had a public meeting. Thence to Elkridge, Sandy Spring, Indian Spring, where, and at twelve other places, I had meetings. I proceeded to Jenness, Richmond, Black Creek, and Wayne Oak; these are all small meetings, and religion as to the life of it, is at a low ebb in Virginia; there seems to be a root of corruption so deep, that makes it hard work for the poor ministers to reach. My labour among them seldom gives me relief, and I have often to go from place to place heavy-hearted and mourning on my way.

I now proceeded to Scirmons, then returned to Wayne Oak, Curles and Richmond, where I had two public meetings; the one in the afternoon was specially appointed for the blacks, at which several members of the Assembly attended; some of whom, I understood, were displeased at being so plainly dealt with in the presence of their bondsmen. I was led to declare among them the universality of the love of God, and the equality of his ways;—that Christ died for all men, of whatever colour, and was willing to save them on the same terms of belief and baptism,—namely, the washing of regeneration, and renewing of the heart, by the power and influence of the Holy Spirit. I felt peace and satisfaction in the censure of these hard-hearted taskmasters.

[After leaving Richmond, he appears to have been again at Wayne Oak, where he attended a Quarterly Meeting; and on the 1st of Twelfth month proceeded to Burley, Scarbrook, and Blackwater, where, and at a number of other places, he had meetings without recording any remarks, till coming to Lower Trent, his narrative proceeds:—]

I attended the meeting with dear Martha Routh and Lydia Rotch; when the Lord was graciously pleased to unite us under a renewed feeling of the influence of His love, for which favour our hearts were lifted up to Him, in thankful acknowledgment of His condescending goodness. My companion, William Trimble, being attacked with gout and rheumatism, had left me at Contentney, and returned home. I felt lonely, but the Lord sustained me,—praises be to His name! I next proceeded to Clubfoot Creek and Cor-sound, and back to Contentney, to attend the Quarterly Meeting. There I again met with my beloved fellow-travellers, Martha and Lydia; and was truly refreshed by the unity of their devoted spirits, and my doubtful mind

strengthened and confirmed by our similarity of feeling. We were detained several days by a flood; during which I often thought, that after parting with them, I should be "like a sparrow alone on the house-top!"—Lord be pleased to help, as thou hast hitherto done!

Contentney, North Carolina, First month 3d, 1796.

To his Wife.—Having met with an opportunity to send a line to Baltimore, from whence, perhaps, this may be forwarded to England, I am willing to embrace it, to tell thee that I am well; and have abundant cause to acknowledge the Lord's goodness, even in supporting my poor weak body to travel about in this country, where people at this time are so sickly;—scarcely a family where I come, is free from ague, or some other disorder. It is now the middle of winter, and yet the weather is so warm, that it is needful to have all the doors and windows open in the meeting-houses.

I am getting about from meeting to meeting, often under discouraging feelings; yet have no just ground of complaint, having, I trust, been hitherto preserved from hurting the cause.

I often think on thee, my dearest, and our dear children, with ardent desires for your welfare; I look towards you with sympathy, but think I cannot help you, and therefore endeavour to confide in Him who can.

I see no end of my labours here yet; you must give me up, and do the best you can:—we serve a good Master; and I have sometimes strength to hope, that He will take care of you, if you cleave unto Him. May the Lord direct and keep you; there is no other Saviour.

[His narrative proceeds.]—The select Quarterly Meeting at Contentney was held on the Seventh-day, a public meeting on First-day, and the Meeting for Discipline on Second-day. Fourth-day, I rode to Bone-creek, and had a meeting; after which I intended to go to Neuse, but the river was so high it was impassable. I therefore returned to Benjamin Arnold's, and stayed at this kind Friend's house, till after First-day meeting; then rode eighteen miles towards Neuse, crossed in a canoe, the river being too high to ford, and walked to meeting.

Set out for Smithfield, to a bridge twenty miles up the river; and when there, found my mind most drawn to New Garden Settlement, so proceeded towards Eno meeting; thence taking many meetings by the way, came to Centre to the Quarterly Meeting. It

* In fording one of the rivers in America, he was apparently involved in considerable danger. His horse fell when about the middle of the stream, and he was consequently thrown into the water. The horse lay on his side with his feet down the current, and all John Wigham's efforts to get him on his feet again, proved in vain. A person at the side of the river, to which he intended to proceed, observing him in difficulty, called to him, attempting to offer some advice; but the distance being considerable, he could not make John Wigham hear; and seeing the critical situation in which he was placed, kindly rushed into the river, waded to him, and seizing the horse by the bridle, drew his head round, until his feet were against the stream, when he readily recovered his standing.

was very large, and many persons of other societies, probably some hundreds, came to the public meeting on First-day; not as it seemed to attend it, but to amuse themselves in companies about the meeting-house, never desiring to enter it, nor even paying any attention when a Friend (Peter Yarnall) was preaching. A number of them came next day, while the Meeting for Discipline was sitting, and were, if possible, more imprudent than before,—looking in at the windows and door, and refusing to go away when desired; but what most affected me was, that several members of our Society encouraged them, by joining them in conversation, in parties about the door. In these parts, there is a lamentable neglect in the education of children, and much that is formal and superficial; though there are a few upright labourers, yet it seems to me they are almost smothered in rubbish. Much pains were taken in this meeting to reform these abuses. A committee was appointed, consisting of members of the different Monthly Meetings, to have a care over the young people, particularly at these times; and to endeavour to prevent their going out of meeting, or associating with those troublesome people, who, it was hoped, would then refrain from coming.

After this meeting, which was a trying laborious one, I went to Sherburn, Pinewoods, New Garden, and Hopewell: at this last place, I had a meeting with a people called Nicholites. Thence to Muddy Creek, Blue Creek, and back to New Garden, where we felt a concern to visit the families,—Peter Yarnall and James Emlen being now with me. We visited in company eighty families in twelve days; then attended the Monthly and Quarterly Meetings. The latter, which was held the 12th of Third month, 1796, was large; but many seemed superficial professors, so that the few, who dwell low with the pure Witness, had hard labour.

Proceeded to Muddy Creek, where also we found we must labour with them from house to house. We visited thirty-seven families. Then taking several meetings in our way, we passed over the Blue Ridge to Chesnut Creek, Reedy Island, and Burkforce. Here I parted with Peter Yarnall and James Emlen, which was a trial to me, as we had been kind together in true fellowship through some arduous labour.

I returned over the Blue Ridge, accompanied only by a guide, eighty miles to Goose Creek; here I lodged at Christopher Anthony's, which seemed like a change from savage to civilized life,—kind friends and a comfortable house, clean and neat; especially when contrasted with the dwellings of the back-wood's people.

[After leaving this comfortable abode, he mentions having had a number of meetings on his way to Philadelphia; where, to their mutual rejoicing, he met, unexpectedly, with his beloved sisters, Martha Routh, Lydia Rotch, Deborah Darby, and Rebecca Young. From this city he wrote to his wife as follows:—]

Philadelphia, Fifth month 2d, 1796.

To his Wife.—On Seventh-day last I

arrived at this city, where I met with thy two letters: I was glad of them, (as it is more than seven months since I received one,) though some of the intelligence they contained affected me;—so many removals by death, and also thy concern about going to [reside in] Edinburgh. In this prospect I cannot help feeling much sympathy with thee, well knowing how trying it must be; though I have no manner of doubt of its being right. Our path through this vale of tears seems to be a singular one; but no matter, if we land safe at last. Be encouraged, my dear love, to faithfulness;—we know no other way to peace. We find it necessary to dwell deep:—let us steadily continue in the patience;—no matter how little or how obscure we are, if we are near our Master.——

D. Darby and R. Young are here, preparing to embark for home; by whom I intend to send this letter. Samuel Emlen and William Savory, a Friend belonging to this city, also two women Friends from the country, whose names I do now recollect, all intend going in the same ship, and expect to sail in ten days. D. Darby and R. Young, have, I believe, laboured honestly and very diligently in this land, and have left a sweet savour where they have been:—I hope they may be favoured to reach their native land in peace. M. Routh is also here; I met with them all unexpectedly, which was very pleasing, after a long wilderness journey in a very poor country to the southward. I thought I felt excused from going to South Carolina and Georgia, at least at this time: I have spent the last winter in Maryland, Virginia and North Carolina. Thou must endeavour, my dear, to keep in the patience; there seems a large field before me, and when I shall get through I know not; but I am as diligent as I am able to bear, and through favour, as well in my health as when at home. If I am longer in visiting America than some have been, do not think it strange; Friends within a few years past are spread many hundreds of miles back into the woods; and I have often been detained visiting families;—I suppose I have visited six or seven hundred families;—I wish much to do what is required, that I may find peace at last.

I often feel for thee and my dear children with anxious solicitude of soul; and when I am labouring among young people, which is but my own concern, I often remember, that I have left my own; but I am sometimes comforted in recollecting, that I have committed them to the keeping of the good Shepherd; and a hope is with me, that if they will be teachable children, He will care for them: whether it be His will that we should meet in mutability or not, if we meet in a better country, His will be done.

[From Philadelphia John Wigham journeyed towards New York, holding several meetings; among which he mentions, Almswick and Coleburrack, as affording a pleasant prospect, from there being a number of religious young people, and some under conviction; particularly at the former place, where he says he had a comfortable silent meeting. Leaving New York, he proceeded to Flush-

ing; where, and at some other places, he had meetings; and returned again to that city. His manuscript, at this part supplies no dates, but continues with the following remarks:—]

Friends in Long Island seem to me to depend too much on the labours of others, of which much has been bestowed, for they have several able ministers among them; their desire to hear preaching makes them wait for it, thus neglecting their own exercise; so that though very plain in appearance, their attainments in religion, are, I fear, but small. They are trusting too much to the form:—may the Lord break their false rest, and give them to see the danger of such a state.

From New York I went to Rahway and to Plainfield to attend the Monthly Meeting. The case of a mulatto woman, who had applied for membership with Friends, came before the meeting: a committee had been appointed to visit her, and reported their satisfaction as to her conviction; but (though it unsafe to receive her on account of her colour! After much discussion, it was at last concluded to refer the matter to the Quarterly Meeting. How hard it is to overcome old prejudices.

Proceeded to Squankum, Little and Great Egg Harbour, and several other places, to Philadelphia, where I attended meetings on First-day; and on Second, accompanied by my beloved friend Samuel Smith, also Ebenezer Cresson, and several other Friends, I went to Plymouth, Providence, and Pottsgrove; where I parted with all my companions, except Ebenezer Cresson, who continued with me, and we had meetings at a number of places. On our way to Milesburgh, up the river Susquehanna, we passed through a very pleasant valley, among good land for about thirty miles. There are none of our Society at Milesburgh; but Richard Miles, the founder of the town, entertained us kindly, and we had a satisfactory meeting on First-day.

(To be continued.)

For "The Friend."

JOHN DAVIS.

(Continued from page 80.)

Shortly I was concerned to go to a Friends' meeting, about five miles off; and notwithstanding what had passed, I had much ado to persuade myself to sit down amongst such a poor despised people; but the Lord led me. We sat in silence for nearly two hours, and I had a testimony in my heart for them, that they were of God;—He owned them, and I was glad I was amongst them, for the Lord's power and presence was with them, of which I was a witness. A woman Friend spoke a few words, by which my spirit was comforted. Meeting broke up, several perceiving I was a stranger, were civil to me; and an ancient honest Friend took me to his house. After spending some time together in sweet conversation, we parted. This Friend was made instrumental as a help to me in many respects.

I rode home, but the news of my having been at a Quakers' meeting got there before me; and a mighty noise it made. I took

little notice, but went to my friend, to inform him of the satisfaction I had had that day, and to encourage him to faithfulness.

About this period, one of our lady's maids manifested a tenderness of spirit, and showed herself desirous of upholding the Truth in its inward and spiritual appearance, and grew uneasy respecting her dress. This raised great persecution against me, and much displeasure from the lady, who called the priest to her assistance, when they two endeavoured many ways to get me out of the family. They told my master I was a Jesuit, that I would corrupt the whole house, and it was scandalous in him to keep me. Another thing was that she was highly offended with me was:—She attended the coronation of Queen Anne, and being of a comely person, had the vanity to be dressed up in her court robes, and appoint a time for the family and several neighbours to come and see her. I was solicited amongst the rest thus to gratify her vanity; but through the strength God gave, I was enabled to refuse, and bear my testimony against the display;—calling it "pride and vanity." This made her very bitter at first; but she afterwards publicly declared at her table, that she understood I had turned Quaker; and, if true, it was for the better, for now I served the family abundantly more faithfully than before.

The office I held I filled with satisfaction to my master, so that he was not willing to part with me. I began to be weary of the troubles I had long experienced in this family; yet, in waiting on the Lord for direction, He showed me I must remain until turned out of doors. This counsel I was helped to follow. My master was continually teased by his wife and the priest concerning me, so that he sent for one of his stewards,—my particular friend—telling him I was not fit to stay in the house, and therefore he must give me warning to quit. The steward replied, "The fit of honour he is in will not last. He has more wit than continue in it." My master, who liked me well, agreed to retain me on certain conditions, which he desired the steward to propose, viz:—

First.—I must engage not to go to the Quakers' meeting oftener than I used to attend chapel; which was very seldom.

Second.—I must not talk of religion to the other servants, or any of the strangers who came to the house.

Thirdly.—I must neither ask to go myself nor take any of the servants with me to meeting.

To the first I answered,—I know not how it may be if I stay twelve months here, or if left at my liberty.

To the second,—That I did not and should not force any discourse of a religious nature upon any; but if asked questions, I should consider myself at liberty to answer as I thought meet.

To the third.—I could not tell whether I might or might not request any to go to meeting. If they had a mind to go I should not hinder them, nor be compelled to refuse them my company, if I thought right.

He reasoned with me respecting my

answers. I being fixed, left him to carry them to my master.

About this time, as I was waiting on the Lord in my bed, I had a view given me of having to meet much trouble, and a cry arose in my heart to the Lord, that He would be pleased to convince my wife of the blessed Truth, so that I might have some comfort in that respect.—(She was then in London, and I about eighty miles distant.) Such was the mercy and condescension of the Lord, that before I saw her she was powerfully visited by Him, and had become a religious character, and an honest Friend; for which my soul makes thankful acknowledgment.

But to return to my friend, of whom I might write many things hard to be believed, for which reason I shall omit them, and relate what follows. The time drew near, when the terrors and judgments of the Lord followed him, and he was brought in some degree to obedience; but the lady, who was kind to him, used all possible means to divert his attention from the right thing, she having her instruments, who kept him almost continually intoxicated, so that wickedness increased in him; and my trouble on his account was inexpressible. One night, as I lay in bed, I had a sight of his further backsliding, which brought great trouble on my spirit; and calling to a servant that lay near, I bid him tell my friend I was not well, and I wanted to speak with him. He got out of bed, and came and sat down by me, when I told him the oppression of my spirit on his account, and that the Lord was displeased with him; but for a time his heart was very hard. I felt a cry within me to the Lord on his behalf, that he would touch his heart, and make him sensible of the condition he was in; which I felt so forcibly, that I could not forbear giving utterance to my secret feelings, which was not usual with me. The Lord, whose love is everlasting, answered my petition, so that in a few moments this young man was humbled; and coming into my bed, confessing and bemoaning his great disobedience; he told me, that whilst that woman (meaning the lady) was his friend, he could not be faithful. I advised him to break the chain—go to meetings, though she would be his enemy; which he promised he would next First-day; but I was fearful he would break his word, which he did. One First-day, I got horses to carry us to meeting. The alarm being given in the family, a priest came from our master with a message, commanding my friend to come to chapel. I undertook to answer the priest, bidding him tell our master, that when he (the priest) proved himself a true minister of Christ, we would come to hear him. So away went the priest, and there soon came another messenger with the same command. The chief servant beset my companion, telling him he would be turned out of doors; but as for me, they thought me half mad, and cared little what became of me. I greatly feared for my friend, who was weak. At length, I ceased to persuade him, and retired into my room to wait upon the Lord; and I soon found a cry in my heart for his help, believing the Lord would strengthen him. Finding him

still in the hands of his false friends, and the servant waiting for an answer to carry to the master, I looked earnestly at my companion, and asked, "if he would go with me?" when he quietly agreed to. This was as narrow to my bones, and away we went; but he cast a longing look behind at the palace of Egypt. I encouraged him, by saying, it would be the best work we ever did in our lives. We got to meeting, which was silent, excepting that a woman Friend spoke a few words; and the Lord's power and presence was with his people, of which we were measurably made partakers. An ancient Friend took us to his house, encouraged us to be faithful; and in much love we parted. On going home, we received information that our master had ordered we should not stay in the house that night, but go to the inn near; and in the morning come to settle accounts, and be discharged. The Lord gave me a good night, and we were both surprisingly strong next day, when we went to arrange our matters, and to be discharged. My friend was again sorely beset by the lady, who brought many arguments to persuade him to desist his intended resolution, and great fear I was in on his account. I had recourse to the Lord, by retiring to wait upon Him, who was again pleased to give strength, so that he got loose. Having paid our reckonings at the inn, we purposed going to London; but next day the lady sent for my friend to dispute with a priest she had procured for the purpose. Finding him so much inclined I advised him against it, but he would not hear me. He promised soon to come back, and attend to a little business we had in view. In this dispute my friend was much too hard for the priest.

I then prepared for my journey to London, intending to go as soon as possible. Meeting with a Friend going thither, I bought a horse, and set forward with him.

I may here repeat, that I had to endure much trouble and exercise of spirit for months together, whilst an inmate of this great family; but through all the Lord marvellously upheld and kept me in my proper place, so long as I was obedient to His holy law in my heart, enabling me to bear testimony to His Truth; and in due time I felt freedom to quit my situation, though worth sixty pounds a year. For these mercies my soul's desire is to magnify His grace, and give Him all the praise, who alone is worthy forever.

I would here observe, that amongst those of this establishment who were visited, and whose understandings were measurably opened concerning Truth's principles, but who proved rebellious thereto, one was drowned whilst wading through a river. This individual had turned into bitterness against all Truth and Friends; and the accident occurred in about a year after I had left the family.

Another, who clearly saw what was required of him, but not yielding obedience, attempted to cut his own throat. Being prevented, he found means to hang himself. One of the messengers before named, who brought the order for my friend not to go to meeting, but to chapel, fell from a chair in a state of intoxication, and died in a few days. Another fell

down some steps, whereby he was killed. And the lady's maid, before alluded to, was turned out of her place, for her abominable pride and ill carriage, and she came to nothing.

I would tenderly advise all who may read this, and who may be under a visitation from God, to be very careful not to slight His mercy, for He is thereby provoked to withdraw His favour and protection; and when any poor creature loses this, woe and misery will be his portion. The Lord is, far beyond expression or comprehension, merciful, but He is likewise just and righteous; and when He executes His judgments on the wicked, and those who will have none of His counsel, but who set at nought all His reproofs, choosing not the fear of Him;—these expose themselves to the calamities spoken of in the first chapter of Proverbs. In the consideration of which, my soul is much bowed in remembrance of His mercy to me, and that I was made willing and obedient to Him in the day of my visitation, when I was far from His fear.

But to return.—Being on the road to London, with the Friend before named, and differing from Him in outward appearance, he for some time was shut up in his mind, not knowing what sort of companion he had got, and was ready to conclude that I scarcely came into the fold at the right door. But before we parted, the Lord gave us a taste of His love together, whereby we were visited in our respective measures; and though I was a babe just born, I was begotten of the true seed. And I have thought how good it is, for all who profess to be followers of Jesus, to stand in His counsel; and when they meet with tender spirited ones, not to judge entirely by the outward appearance, but to let pure wisdom ever be our guide, so that we may be enabled to judge righteous judgment.

We reached London, and were kindly welcomed by my wife, who had become a plain honest Friend; and I also felt constrained to appear in my clothing more like one of that people. I resolved, however, to imitate only the smartest I had noticed amongst them. I parted with my long wig, and bought a short one; bought cloth for a dress, and carried it to a Friend to make up, who wished me to give directions how the suit was to be made. I told him I had not freedom, but (he being an honest Friend) would leave it with him. He made the clothes so plain, I was ashamed to put them on. But the Lord determined to bring down that strong will in me which would have its own way; so after many days of sore conflict respecting them, I was made to submit. I thought to have sold several of the books I once leaned upon, but I considered I had been deceived by them, and to prevent their doing further mischief, I cast them into the fire.

Now I looked like a plain Friend; and the first day I put on these clothes, I was ashamed before my former acquaintance, being mostly amongst what are called gentry. I thought I had suffered abundance for Truth's sake, and that my troubles were almost at an end; not considering that what had been done already was only the cutting off the boughs of that

ungodly tree which grew in my heart, and that the body and root remained. However the Master, who had called me into the vineyard, knew what work was most befitting me. About this time I became acquainted with an honest woman Friend, whom the Lord made instrumental for my help on several occasions, for which mercy I desire to be thankful. The first day I put on my clothes, I walked out of town three or four miles, the Lord raising a cry in my heart, that, as I had taken the mark of a holy profession, I might not, by my life and conversation, bring dishonour thereupon. Being now out of business, I spent most of my time in going to meeting, and walking in the fields retired, where the Lord showed me I was wanting in many things, concerning plainness of speech, which is the language of Truth; the keeping on of my hat, and refusing the customary salutations. These crosses to my natural inclinations brought me under much exercise many days and nights before I could submit. But I knew the Lord to be a swift witness against the evil nature that was in me; and many times, when my hand was on my hat to pull it off, I felt in myself condemned, so that I durst not do it; so likewise in speech, and such things as by many are accounted little matters. Yet these troubled me for months, and many hearty earnest cries did I put up to the Lord for help, which, in His own time, He was pleased to afford; for which, and all other mercies, I desire to be thankful.

(To be continued.)

For "The Friend."

THE TIMES.

No serious and impartial observer of the events which have transpired within the last three or four years, can have failed to perceive that a superintending Providence, who watches over the affairs of men, has signally rebuked the spirit of avaricious and greedy accumulation which had become prevalent in the community at large, and infected many within the borders of our favoured Society, notwithstanding the high profession of spirituality and heavenly-mindedness which we make. The desire to become rich, and suddenly rich too, with all its multitude of cares and anxieties, had taken possession of many a heart. Despising the simple mode of living, the moderate business and small annual gains, which satisfied our forefathers, persons rushed headlong into heavy speculations and widely-spread traffic, deluded by the eager expectation of reaping the large nominal profits which these transactions promised.

Every thing seemed to partake of the inflated notions which abounded. The style of living and other expenditures were graduated to the expanded character of the business to be done. The fear of being in debt, a most salutary check to an unwarrantable extension of business, was in great measure banished, and persons who in a healthy state of things would have shrunk from the idea of owing hundreds, seemed to move along with stoical indifference under the load of thousands or

hundreds of thousands, for which they were indebted.

The past year has developed pretty fully the sorrowful consequences of these departures from the safe and salutary principles of our excellent code of discipline in regard to trade—consequences which have shaken our whole community, and opened to view a degree of depravity, even among what have been called the better classes, which it is appalling to contemplate. But while we look with abhorrence upon the disgraceful conduct of those who have been instrumental in depriving the widow and the fatherless of their little all; whose dishonesty, (cloak it under what soft epithets we please,) has robbed the helplessness of infancy, the decrepitude of age, and the generous confidence of friendship, of their only means of subsistence, and consigned them to wretchedness and want, we must not forget to examine, and that with rigid scrutiny too, what share we have had in producing the general and heart-sickening calamity. It seems to me, that in a corrupt state of commercial and pecuniary affairs like that which has existed for several years past, all those who have fallen in with the current, and not honestly endeavoured, by their example as well as precept, to exalt the Christian standard against the encroachments of the contrary spirit, are in some measure implicated in the guilt. "He that knoweth to do good and doeth it not, to him it is sin." Have not the inordinate desire of accumulation, and that spirit which delights in an expensive and showy manner of living, invaded the precincts of our Society and infected many among us, who once felt conscientious scruples on these points? If we take an impartial survey of the style of living among our Friends at the present day, and compare it with what was exhibited years ago, are we not struck with the spaciousness of the houses, the grandeur and costliness of the furniture, the luxuriousness of the dress and the table, and the general increase in show, which now prevail? It seems to me that no one can fail to perceive the change.

Nor have the changes in the amount and manner of doing business been less obvious. What would once have been deemed ample, has been continued as a paltry little affair scarcely worthy of notice; and the reasonable gains which our fathers were contented to realize, have been sneered at as a mean pittance. The anxiety to do a great deal of business has reconciled many, it is to be feared, to methods of procuring it, and of courting custom, which the Christian principles of a really upright Quaker would never have tolerated. Thus the nice sense of strict justice and consistency has been blunted, and a door opened for departures from which the mind, but a little while ago, would have revolted with honest indignation.

The increase of wants has kept pace with the expansion in other matters, and served both as a stimulus and an excuse for doing a great business; until, in many instances, the quiet, peaceful, exemplary moderation of the real Quaker has been lost sight of, and with it, a large share of the true enjoyment of life.

Our profession leads us to bear a testimony

against these things; and to manifest by the whole tenor of our lives, that we are actuated and guided by that Divine Spirit which can never be "conformed to this world," but will always lead its followers to renounce every thing which tends to promote a selfish spirit; to feed the pride and loftiness of the human heart, or encourage an assimilation to the policy and friendships and maxims of the world. Is there not good ground to fear that the want of more faithfulness in maintaining our Christian testimonies in those respects has introduced much weakness among us, and rendered many an easy prey to other snares, which the grand deceiver is artfully spreading in our day?

Against these obvious declensions from the true Christian standard, both within and beyond the pale of our Society, how remarkably has the Divine controversy been manifested. We have not only been admonished by gentle reproof, but it may be said that the Lord has "lifted up his voice and cried" as in our streets. How strikingly has that declaration respecting Israel of old been verified; "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Would that the things we have suffered might bring us to a humble and hearty sense of our error, and of the part we have in the remainder of the passage; "Know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts."

Numerous are the instances in which the desire of grasping more, has been the means of depriving individuals of what they already possessed; while in other cases it has induced them unwarrantably to hazard the property of other people, and by a course of business not warranted by strict integrity, they have lost all, both of their own and others, brought a shade over their reputation and profession, and embittered the residue of their days.

It is true also in this, as in most other cases, that the innocent suffer with the guilty, one event happening to all—and it cannot be doubted that He who afflicteth not willingly, and who hath no pleasure in the sufferings of his creatures, has a gracious design in the calamities which he has permitted to overtake us. He is loudly calling us to come back from the devious paths into which we have strayed; to "be separated from the seed of strangers;" to dissolve our alliance with the spirit and friendship and fashions of the world, and join ourselves unto Him by a perpetual covenant, never to be broken. Surely the obvious intention of these shakings and overturnings which we have witnessed in temporal things, is to loosen our hearts from all sublunary attachments, and fix them on God and heaven, objects worthy the high destiny of an immortal being! It seems to me a solemn and imperative call upon the members of our religious Society to repair to the standard of ancient simplicity and self denial; to renounce the world as well as "the hidden things of dishonesty," and to follow the Lord in greater dedication and integrity. "Come out of Babylon my people, that ye be not partakers

of her sins, and that ye receive not of her plagues;" is the gracious invitation of the Most High; and if we regard not "the rod, nor Him who hath appointed it," we are taught, by the experience of past ages, that a sorer and heavier chastisement will overtake us.

(To be continued.)

For "The Friend."

THE DESTROYER OF HAPPINESS.

How happy would the Christian be,
To mark the bloom of earthly bowers,
Did not his sorrowing spirit see
The serpent, Sin, among the flowers.
With joy he gazes on the sky,
As day flies blushing from the night,—
Watches the starry jets supply
Their gentle streams of twinkling light:
Prayer streath in his inmost soul,
And praise ascends to God above,
Whose buds that bloom—whose wounds that roll—
Are bright with purity and love.
But ah! the Christian knows within
Sill's murmurs are not wholly hushed;
And feels the working seed of Sin,
How'er the serpent's head is crushed.
Upon the moral world's round,
Spreads wide a flood of guilt and woe,
And scarce an olive top is found
Which speaks of fruitfulness below.

With faith and patience sorely tried,—
With spirit fainting and afraid,
The Christian views on every side,
The ravages which Sin hath made.
He does not ask for scenes more bright—
Purer than man are nature's flowers,
And this would be a world of light,
Were Sin but banished from his bowers!

He asks—his wishes rise in prayer,—
Grace to direct his steps aright;
He asks to see the church made fair,
And nations crowding to her light!
He longs to see the wilds of Sin
Become like Eden's glorious place,
Whist rich in beauty grow therein,
The fruits of life, the flowers of grace.
Yes, flowers of virtue he desires,
Which cannot fade, and never die;
And beams of grace, whose sunny fires
May never vanish from the sky—
And fountains fair of heavenly love,
To which his thirsting soul may seek,
And find true happiness above
All thought can picture, language speak.

For man, his brother, prayers arise;
And were his deep desires given,
This world would prove a paradise,
The very outer court of heaven!

THE FRIEND.

TWELFTH MONTH, 10, 1842.

We request particular attention to the claims of the three following charities.

CITY SOUP SOCIETY.

The Society for Supplying the Poor of the City with Soup, have opened their house, No. 16 Green's Court, between Fourth and Fifth and Spruce and Pine streets, where soup will be delivered to the poor, gratis, every day, except First-days, between the hours of eleven and one o'clock.

The funds of the Society being low, and the wants of the suffering poor requiring an increased amount to supply them, they respect-

fully solicit contributions from their friends. Of all the modes of rendering aid to the poor, this is perhaps one of the most unexceptionable; and those whom a beneficent Providence has blessed with means which raise them above want, will do well to remember at this season of peculiar pressure, how many of their fellow-creatures are destitute of the necessities of life, and evince their gratitude to Him who has given them a more valuable lot, by endeavouring to relieve the hungry and destitute with a portion of the treasure entrusted to them.

Our friends in the country, who are not so frequently called upon for aid, will do well to consider the poor at this inclement season, when employment is so difficult to be procured, and lend their assistance toward relieving their wants.

Donations in money, beef, potatoes, turnips, cabbages, flour, rice, hominy, &c., will be gratefully received at their house, or by Jeremiah Haeker, Treasurer, 128 Spruce street; Thomas Evans, No. 129 south Third street, or Joseph Scattergood, Minor street, between Fifth and Sixth streets.

THE NORTHERN SOUP SOCIETY

Opened their house, 179 Coates street, between Fourth and Fifth streets, on Seventh-day, the 3d instant, and will keep it open daily, (First-days excepted,) between the hours of 11 and 1 o'clock, for the distribution of Soup, to deserving applicants. Persons applying for Soup, are required to bring a written recommendation, signed by a respectable citizen.

The Association upon again commencing their operations at this season of peculiar difficulty and embarrassment, do it in the confident belief, that the necessary means will not be withheld by their fellow-citizens. It is believed that the number of those who will claim the benefits of this charity are much increased amongst us, and that since the foundation of the Society, there was never a time in which there appeared so great a prospect of a large draught upon its resources as the present.

Donations in money, flour, vegetables, &c., will be gratefully received by Ebenezer Levick, Treasurer, No. 240 north Third street, or by either of the undersigned.

John Childs, No. 452 north Second street; Michael McGill, Coates street wharf; Joel Cadbury, 32 south Front street, and 9 Franklin street; Jacob M. Thomas, 250 north Fifth, and 10 North Front street; Thomas Scattergood, No. 68 Franklin street.

HOUSE OF INDUSTRY.

The "Female Association of Philadelphia for the Relief and Employment of the Poor," request the attention of their friends and others to the large assortment of comfortable, shirts, wrappers, &c., which they have for sale, at reduced prices, at their "House of Industry," No. 7 Ranstead Court.

It is very desirable that the stock on hand should be disposed of, and thus rendered available to the employment of such, as are

unable from infirmity and age to procure a maintenance elsewhere, during the approaching inclement season.

The managers make this appeal with a degree of confidence, that an Institution which originated with, and has been continued under the superintendence of "Friends" the last fifty years, will still receive liberal patronage from the Society.

The annual meeting of the Male Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on the evening of Second-day, the 12th, at 7 o'clock, in the Committee-room, Arch street.

NATHAN KITE, Secretary.

Philadelphia, 12th mo, 1842.

COMMITTEE ON EDUCATION.

The committee, appointed by our last Yearly Meeting, on the State of Education within its limits, met in Philadelphia, at the Committee-room, Mulberry street, on Sixth-day evening, the 16th instant, at half past six o'clock.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 82 Chestnut street; Samuel Bettie, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the Month.—Joseph Scattergood, No. 215 Pine street; William Hilles, Frankford; Joel Woolman, near Frankford.

Superintendents.—John C. and Læticia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

John C. and Læticia Redmond, who for a number of years have filled the stations of superintendent and matron at the "Asylum for the relief of persons deprived of the use of their reason," near Frankford, having given information of their intention to retire therefrom, the managers are desirous of obtaining suitable persons to supply their places.

Application may be made to either of the subscribers; Isaac Davis, 255 Mulberry st.; Thomas Evans, 129 south Third street; John Farnum and Samuel Bettie, Jr., 26 south Front street; James R. Greeves, Schuylkill Eighth, between George and Walnut.

DIED, on Second-day morning, at the residence of Samuel Craft, East Branch, N. J., of consumption, whilst on a visit to her friends from Salem, Ohio, LEXIA ANN SATTERTHWAIT, aged about 23 years. In this announcing the demise of this estimable young woman, who has been taken from us in the prime of life, we have the consolation to believe, that to her death had no terror, and that the Redeemer in whom she trusted, has taken her unto himself. May this dispensation of Divine Providence be sanctified for the good of her numerous relatives, in confirming them in the saving efficacy of the atonement through the merits of a crucified Saviour.

THE FRIEND.

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PHILADELPHIA.

THE SMUT IN THE CORN.

From Old Humphrey's "Thoughts for the Thoughtful."

When we look around us with an humble and inquiring spirit to obtain knowledge, there are few, if any, of God's works which will not afford lessons of useful instruction.

During last autumn, I was walking abroad with a Christian friend; and we passed through several corn-fields, when the wheat was full in the ear, but not ripe. It was of a grateful green colour, and waved to and fro, as the wind passed over it, like the billowy surface of the sea. The stems were very high, and the crop appeared abundant.

Such a scene brings many a Scripture subject to the mind of a Bible reader. He thinks of the famine in the land of Egypt, when for seven years there was "neither earing nor harvest;" of the sheaves that stood up and made obeisance to the one in the midst, as they appeared in Joseph's dream; of the disciples plucking the corn as they walked through the corn-fields on the Sabbath day; of Ruth gleaning in the fields when Boaz gave commandment to his young men, saying, "Let her glean even among the sheaves, and reproach her not; and let fall also some of the handfuls of purple for her, and leave them, that she may glean them, and rebuke her not;" of the seed sown in good ground, which brought forth fifty and an hundred fold; and of that fearful warning wherein it is said of the Lord of glory, that he will "gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Luke iii. 17.

The corn-field was surrounded on all sides with meadow and pasture land, and fine elm and oak trees; so that, with the exception of here and there a farmer's homestead, we could see nothing but the sky above us, and the grateful green fields, while silence reigned around. How different was such a scene from the high houses, the thronged pathway, the crowded carriages, and the continual rumbling and rattling of Champs-Élysées, which we had so lately left.

As we passed through the field, my companion began to pluck some of the wheat ears. He brought half a dozen of them to me, and I much admired them for their

beauty and fullness; but, when he told me to press the grains of wheat, I found that they contained nothing but a thick juice, of a dark blue colour. Soon after, we met two good-looking farmers, each of them holding a handful of the very same kind of ears.

The truth was, there was a smut in the corn; and my companion and the two farmers knew, by the appearance of the ears, which were good, and which were filled with smut. In a little time, I, too, was able to distinguish the difference between the sound ears and those that were smutted. The latter generally appeared as good, and in some instances, better than those around them; but the practised eye could discover in them a slight tinge of blue or purple.

This little incident called forth a train of reflections in my mind, strengthening my opinion, that most, or rather all, of God's works may afford us lessons of instruction. For a moment, I likened mankind to a wheat-field: I looked on human beings as the stems of standing corn; some holding up their heads proudly above their neighbours; some beaten down to the very ground by the storm which had passed over them, and others rustling and bustling, to and fro, as the gale of interest or passion blew.

But it is not the high ear in the corn, nor the low ear, neither is it the ear that is being blown about, that I wish to speak of. Something may be got from all these; but what can be got, or what can be hoped for, from the ear that is smutted? The rest of the corn will ripen, and the smutted corn will appear to ripen also; but its dark juice will only dry up to a nauseous filthy powder, as black and as bitter as soot. The smutted corn is like a hypocrite, it appears to be what it is not. As the smutted corn is in the wheat-field, so is the hypocrite among mankind.

Whether you know any hypocrites or not, it is very necessary to know that "the joy of the hypocrite is but for a moment;" "yea, that his "hope shall perish," and that his "trust shall be a spider's web." Job viii. 13, 14—xx. 5.

If you look around you in the world, you will find that those who are upright and honest, are willing to make known what they are, while those who are designing and dishonest, take great pains to hide what they are; and the reason is plain: for the better we know an honest man, the more anxious are we to have dealings with him; but the better we know a rogue, the more careful are we to avoid him.

The ignorant quack pretends to be a wise doctor: he boasts of the cures he has performed, and of the sovereign virtue of his worthless physic; he hides his real character.

The swindler puts on a smooth face, bargains for goods, and talks about prices, jingles the money in his pockets, and promises payment the moment they are delivered, though he never purposes to pay a farthing.

The impostor ties up his leg, or his arm, or pretends to be blind, that he may ask for charity with more success. All these, like hundreds of others, are in disguise; they are deceivers, counterfeiters, hypocrites: They are not what they seem to be; they are smutted ears in the corn-field of mankind.

It is bad enough to see hypocrisy around us; still worse to notice it in the same house with us; but worst of all to have it in our own bosoms. How is it with you? Is all right within doors? Are you sound at the core?

To be a hypocrite in the common affairs of life, is bad and base; but to be a hypocrite in holy things is truly terrible. How severely did the Saviour rebuke hypocrisy! "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness! Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. xxiii. 27, 28.

How vainly does the hypocrite persuade himself that he is not known! Dissemble as much as he will; deceive as successfully as he may, there is still a shade of difference between him and those he counterfeits, which may be observed by some of the quicksighted among men; but, even if he escape the eye of man, how shall he escape the all-discerning eye of God?

He who knows the secret thoughts, who tries the heart and the reins, can distinguish at a glance the good grain from the smutted corn. Happy is he who can say with godly sincerity, "I have chosen the way of truth." "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way of everlasting." Psa. cxix. 30.—cxxxix. 23, 24.

We left the corn-field; and no doubt before this the wheat has been cut down by the sickle. It has been gathered into the garner, or piled in the stack-yard; but wherever it may be, the smutted ears are valueless, and, indeed, as I was informed, would prove injurious even to the good wheat. The scythe of death will soon cut us down: the upright in heart will be as wheat; the hypocrite as the chaff which the wind driveth away. How fearful then the words of holy writ: "He will thoroughly purge his floor, and gather up his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. iii. 12.

For "The Friend."

VEGETATION.

The following extracts are made from "A Popular Treatise on Vegetable Physiology"—published in London by the "Society for the Promotion of Popular Instruction," and lately republished in this city by Lea and Blanchard.

Vitality of Seeds.—The seeds of most plants are endowed with a remarkable power of preserving their vitality for an almost unlimited time, if they are placed in circumstances which neither call their properties into active exercise, nor occasion the decay of their structure. The conditions most favourable for this preservation will evidently be a low or moderate temperature, dryness of the surrounding medium, and the absence of oxygen. If all these be supplied in the most favourable manner, there seems no limit to the period during which seeds may retain their vitality,—that is, their power of performing their vital operations, when placed in the proper circumstances. And even if moisture or oxygen be not entirely excluded, the same effect may result, provided that the temperature be low and uniform. Thus the seeds of most plants may be kept for several years, freely exposed to the air, provided they are not exposed to dampness, which will either cause them to germinate or to decay. Some of those which had been kept in seed-vessels of plants preserved in the herbarium of Tournefort, a French botanist, were found to retain their fertility after the lapse of nearly a century.

Instances are of no unrequent occurrence, in which ground that has been turned up, spontaneously produces plants different from any in their neighbourhood. There is no doubt that in some of these cases, the seed is conveyed by the wind, and becomes developed only in spots which afford it congenial soil. Thus, it is commonly observed that clover is found to spring up on soils which have been rendered alkaline by the strewing of wood-ashes or the burning of weeds, or which have had the surface broken and mixed with lime. But there are many authentic facts which can only be explained upon the supposition that the seeds of the newly-appearing plants have lain for a long period imbedded in the soil, at such a distance from the surface as to prevent the recess of air and moisture; and that, retaining their vitality under these conditions, they have been excited to germination by exposure to the atmosphere. The following possesses considerable interest.

To the westward of Stirling (Scot.) there is a large peat-bog, a great part of which has been flooded away, by raising water from the river Teith, and discharging it into the Forth,—the object of this process being to lay bare the under-soil of clay, which is then cultivated. The clergyman of the parish was on one occasion standing by, while the workmen were forming a ditch in this clay, in a part which had been covered with fourteen feet of peat-earth; observing some seeds in the clay which was thrown out of this ditch, he took them up and sowed them; they germinated,

and produced a species of *Chrysanthemum*. A very long period of years must have probably elapsed, whilst the seeds were getting their covering of clay; and of the time necessary to produce fourteen feet of peat-earth above this, it is scarcely possible to form an idea, but it must have been (in the natural course of things) extremely great.

The following circumstance, which occurred about thirty years ago in the State of Maine, is, perhaps, still more remarkable. Some well-diggers, when sinking a well, at the distance of about forty miles from the sea, struck, at the depth of about twenty feet, a layer of sand; this strongly excited curiosity and interest from the circumstance that no similar sand was to be found any where in the neighbourhood, or any where nearer than the seabeach. As it was drawn up from the well, it was placed in a pile by itself; an unwillingness having been felt to mix it with the stones and gravel which were also drawn up. But when the work was about to be finished, and the pile of stones and gravel to be removed, it was found necessary to remove also the sandheap. This, therefore, was scattered about the spot on which it had been formed, and was for some time scarcely remembered. In a year or two, however, it was perceived that a great number of small trees had sprung from the ground over which the sand had been strewn. These trees became, in their turn, objects of strong interest; and care was taken that no injury should come to them. At length it was ascertained that they were beach-plumb trees; and they actually bore the beach-plumb, which had never before been seen, except immediately upon the sea-shore. These trees must, therefore, have sprung up from seeds which had existed in the stratum of sea-sand pierced by the well-diggers; and until this was dispersed, in such a manner as to expose them to the air, they remained inactive. "By what convulsion of the elements," adds the narrator, "they had been thrown there, or how long they had quietly slept beneath the surface of the earth, must be determined by those who know very much more than I do."

Perhaps the most remarkable instance on record, as presenting satisfactory proof of the lapse of at least 1600 or 1700 years, is one related by Dr. Lindley. "I have now before me," he says, "three plants of raspberries, which have been raised in the gardens of the Horticultural Society, from seeds taken from the stomach of a man, whose skeleton was found thirty feet below the surface of the earth, at the bottom of a barrow,* which was opened near Dorchester. He had been buried with some coins of the Emperor Hadrian." Corn-grains enclosed in the bandages which envelope the mummies, are said to have occa-

* These barrows, as they are termed, are large mounds of earth, which are very common on the downs along the south coast of England. They are evidently artificial, not natural; and when dug into, are usually found to contain human remains, with pottery; weapons, &c. Hence they are evidently burial-places; and as a large number of them are generally found together, they seem to have been erected on fields of battle, to contain the bodies of the slain.

sionally germinated, though most of them seem to have lost their vitality. There is nothing improbable in the fact; but as the Arabs, from whom the mummies are commonly obtained, are in the habit of previously unrolling them in search of coins, &c., it is not always certain that the seeds which have sprouted were really at first enclosed with the mummies.

Light from Plants.—There are few instances in which *light* is evolved from living plants; but these few are very curious. Many flowers, especially those of an orange colour, such as the sun-flower, marigold, nasturtium, &c., have been seen to disengage light in serene and warm summer evenings, sometimes in the form of sparks, sometimes with a steadier but more feeble glow. Light is also emitted by certain species of fungi, especially those which grow in moist and warm places, where light is entirely excluded, as in the depths of mines. The light is perceived in all parts of the plant; but chiefly in the young white shoots. It ceases if the plant be deprived of oxygen, either by being placed in a vessel from which the air has been exhausted, or in some other gas; and it re-appears when the plant is restored to air. No luminousness is perceived after the death of the plant. It would seem probable, therefore, that this extraction of light is in part connected with that conversion of oxygen into carbonic acid, which takes place very rapidly in flowers, and in the whole substance of the fungi, and which may be regarded as a sort of slow combustion. An evolution of light has also been observed to take place from dead and decaying wood of various kinds, particularly that of roots; and also from fungi whilst decomposing. This corresponds with the luminousness of certain animal bodies after death.

Temperature of Trees.—It has long been observed that the interior of large trunks possesses a temperature more uniform than that of the surrounding air; being cooler than the atmosphere in summer, and warmer in the winter. There are at least two causes of this occurrence. Wood is a slow conductor of heat; thus, if a piece of stick, and a rod of iron of equal sizes have one end heated in the fire, the farther end of the stick will be nearly cold, whilst that of the iron is too hot to be handled. Farther, the conducting power of wood is still less across the grain (or through the stem) than with the grain (or along the stem); so that changes in the external air will not readily affect the centre of a large trunk; and, accordingly, it is found that the larger the trunk on which the observation is made, the greater is the difference between its state and that of the air. The other reason is, that some motion of the sap takes place even in winter; and the fluid taken up by the roots principally comes from a depth in the ground, at which, from the bad-conducting power of the soil, the temperature is nearly uniform throughout the year.

Sensitive Plants.—If the leaves of the common wild-lettuce be touched, when the plant is in flower, the part will be covered with milky juice, which is forced out by the contraction of the cells or vessels beneath.

For "The Friend."

MEMOIR OF JOHN WIGHAM.

(Continued from page 85.)

Second-day, rode to Halfmoon Valley, to a Friend's house; had a meeting next day at Warrior Mark Valley, where there is a considerable settlement of Friends; it was comfortable and encouraging. We next lodged at Daniel Pennington's, and had a meeting at his house; then went sixty miles to Dennis's creek, a wilderness journey, in many places only a foot path, and that a very rough one; but we were favoured to get along safely to William Conworthy's, where we were kindly received; the family, which is a pretty large one, have the mark of discipleship. We attended their meeting on First-day; on the following day, had a meeting in Bedford court-house; after which, rode back to William Conworthy's, attended their meeting on Fourth-day, and then proceeded to Miller's tavern, among the Alleghany mountains.

The next day's ride was twenty-six miles to James M'Graw's; then attended Sweetely meeting; and so to Providence, Fairfield, and Frankford. We have had a long journey through woods and wilds in abundance, yet not without some satisfaction; though many of these settlers are very ignorant of what they profess; yet the Lord is in mercy following them, and some are listening to His voice. May the visitations of His love prove effectual for their gathering unto Christ, the true Shepherd.

Went from thence to Fallowfield and Westland, where we met with an ancient friend, Zachariah Farrington, from Wilmington; he seemed to enter into the state of the meeting, and had considerable openness in communication, but it did not relieve me. At the close of the meeting, I gave intimation that I thought of attending their next week-day meeting; so I went to Redstone, and returned to Westland, and on to Centre. The Redstone settlement, as this Monthly Meeting is called, seems to me to have more of the form than the substance; however, when I consider that most of them who generally come here, are wanderers from more worldly motives, without regard to the honour of Truth, I admire the goodness of a gracious God in following them. Some are brought under a right concern, and seem to be deeply sensible that the seed of the kingdom is depressed under a worldly spirit. May the Lord strengthen them!

I next went to Union and Sandy Creek-Glade, over the Laurel Hills; so crossed the mountains to Frankford, sixty-one miles where I had a meeting; none of our Society living there had meetings also at Banegarden, and a number of other places. At Lampeter, the week-day meeting was very small, and I have reason to believe that great deficiency in the attendance of week-day meetings prevails among Friends in these parts; a worldly spirit is too prevalent among parents, who, though they attend themselves, leave their children at home employed about their business, and thus neglect the spiritual interests of their precious charge. On this ac-

count I often feel sorrowful, and am frequently exercised in close labour with them.

Proceeded to Robert Moore's at Sadsbury, who with his valuable wife received us kindly; and their precious daughters seemed to have pleasure in performing many kind offices for us. I felt so weak and unworthy, that I had not faith to have a meeting appointed for me; so I stayed two days to attend their First-day meeting, which, through merciful help, proved a reviving and strengthening time. Taking a few more meetings on my way, I arrived at Philadelphia, to attend the Yearly Meeting.—I can do no less than commemorate the Lord's goodness to me; for though often very low, and in my own eyes the most unworthy servant ever sent on such an errand, yet the Lord has graciously helped me along from place to place; and though I cannot record extraordinary times of favour in meetings, which some have enjoyed, yet I trust the cause, though weakly supported, has not been dishonoured. I humbly thank my God, that he has, from time to time, renewed faith and strength to endeavour to do what I apprehended to be his will; nor do I at this time ask for more than light to see, and ability to perform it.

Twenty-fourth of Ninth month, 1796.—The Yearly meeting which commenced this day was graciously owned, and I hope it proved a profitable time to many.

Philadelphia, 24th of Ninth month, 1796.

To Ann Christy.—I am come here to attend the Yearly Meeting, which begins to-day. I have had a long and tedious journey this summer, in a newly settled country, over the Alleghany mountains; and through favour have got along pretty well; the weather has not been so oppressively hot, as in the preceding summer, and, consequently, I am not so much reduced, and feel pretty well in health. I must acknowledge I serve a good Master; who, notwithstanding my many weaknesses, condescends to be a present help in the needful time. I can write encouragingly to thee, to dedicate thy heart and all to Him, and to serve Him faithfully in the way of His requirements:—He will be thy helper in every trial.

After the Yearly Meeting at Philadelphia was over, I proceeded to the Yearly Meeting at Baltimore, accompanied by Ebenezer Cresson, his precious sister Sarah, and Catharine Haines, in a carriage; taking several meetings by the way. The Yearly Meeting was satisfactory, as were also a meeting on First-day morning at Baltimore; and one in the afternoon appointed for the black people.

Had the company of the aforesaid Friends to three meetings. At West Nottingham, I parted with Sarah Cresson, and Catharine Haines, and accompanied by Ebenezer Cresson, went to East Nottingham, Sassafrax and several other meetings; they were small as to those professing with Friends, but the neighbours of other religious societies attended, so as nearly to fill the houses; and strength was afforded to minister to those assembled. A few solid Friends remain in those parts, but their number has greatly decreased of

late years; and from this cause, several of the meetings seem likely to be discontinued. We were refreshed both in body and mind, at the house of Susanna Matthews, a widow, who delights to wash the disciples' feet; may the Lord reward her labours of love.

[It appears he was at New York in the Eleventh month, 1796, from which city he addressed a letter.—]

New York, 6th of Eleventh month, 1796.

To his daughter, Jane Cruickshank.—Thou hast so often been the companion of my mind, in something like a sympathy with thine in conflict, that I feel willing to tell thee my belief, that it is the Lord's way of working, to prepare the ground, to make it productive of fruits to His honour,—to turn and overturn it, and burn up the weeds. Now, my dear child, do not be too much discouraged under the operation,—or think when thou art plunged into pits, that thou wilt never get out again. I know there are dispensations to pass through, during which we can discover no profit that can arise out of them, because of the darkness that surrounds; but when the light again breaks forth, we can say, the Lord's way is a great deep, and in it marvellous mysteries are discovered. May thy trust be in Him, and thy heart devoted to Him; and He will never leave thee. My dear John, thy beloved husband, will, I trust, be a true helpmeet,—and that you will be travellers together, take sweet counsel together, and go up to the house of God in company;—and unite in giving the preference to the Lord's work and service at all times and on all occasions. I know the advantage of such a union; thy mother and I were united in desire to serve the Lord, above all and before all; and in this union we were often concerned to encourage and strengthen one another in dedication of heart.

Thy dear John's letters I have received; he seems to think I am slack about writing; but he mistakes,—in these remote places where I have been, there is rarely any opportunity of conveying letters; Friends are scattered very wide, and far back in the woods. There are also many people of other societies in similar situations, whom the Lord seems to be peculiarly visiting;—many have been added to our Society by conviction, especially in these back settlements, and several have requested to be received, who are situated several hundreds of miles from any settlement of Friends.

As to the time of my return, you must keep in the patience; give me up freely, and pray for my preservation. If I am but favoured to finish well,—no matter when or where. I never felt more love to you all; yet I believe it best to resign you to the keeping of the Shepherd of Israel; believing, if you are faithful to him, He will keep you.

[About this part of his travels, John Wigham gives a list of a number of places at which he had meetings; he also states having attended the Quarterly Meetings at Concord and London-grove, which were large and satisfactory. Arriving at Philadelphia, he says, "I attended the meetings on First-day

evening, and Second-day morning, and the North meeting on Third-day; then I crossed the Delaware, and rode to Joseph Whittall's, who, with his wife, received us kindly—a sweet young couple, fellow-travellers in spirit; my mind was refreshed in their company." No dates are supplied here. He afterwards enumerates thirty-one different places which he visited, and came again to Philadelphia. The two following letters appear to have been written during this interval:—]

Hockessin, Pennsylvania,
16th of Eleventh month, 1798.

To Barbara Cruickshank.—I received thy acceptable lines about two weeks ago. Thy sweet sympathetic remarks were truly reviving, and no part of thy letter was more pleasing, than thy sensible acknowledgment of thy feeling of weakness, and thy desire of continuing under the refining power. It is an inexpressible mercy to be preserved sensible of what we are, and in whom is our strength; turning our attention to, and placing our dependence upon, the supporting Arm of power. I desire to be thy companion in watchfulness and fear:—"the fear of the Lord is a fountain of life, preserving from the suares of death."

I am here hobbling along as usual; thou knowest I am a poor weak creature; but I may say, in humble thankfulness, the Lord hath hitherto helped me; so that I trust I have been preserved from bringing dishonour on the cause I have espoused. I cannot tell thee much about the time of release from this country, though if no new concern open, perhaps I may get through the prospect now before me this winter; I sometimes look at reaching the next Yearly Meeting in London.

Philadelphia, 15th of Second month, 1797.

To his Wife.—I received my dear Eliza's acceptable letter, dated the 3d of Eleventh month, after a long time of waiting in suspense; the date of thy last preceding one was in Seventh month. Whether thou hast been so long without writing, or some letters have miscarried, I know not, but I thought the time very long.

I am here, through favour, pretty well in health. I expect to leave this city on Sixth-day, to attend three Quarterly Meetings in the Jerseys, and hope to be clear to leave this place after the Spring Meeting, which is to be held the latter end of next month. I am looking towards the Yearly Meeting in London; but a prospect sometimes presents, though not yet with clearness, and whether it may die away or revive when the time comes, I believe it is best to leave, and stand resigned;—this prospect is Nova Scotia, which, if it should be visited, will prevent my getting home (if spared to do so) till the fall or the latter part of summer. I wish to stand resigned;—the Lord hath hitherto helped;—His goodness I must acknowledge, whatever becomes of me: I cannot offer Him less than full dedication and obedience to what He clearly discovers to be his requiring; and I have a belief that He will not condemn for

omission, when the friend is not made clear. I feel for thee and sympathize with thee in thy exercises, which I know have been many; but my dearest, seeing we unite in acknowledging the Lord's goodness, let us continue to put our trust in Him, and follow on to do His will, as well as we know how. Our pilgrimage is passing over, it will not be long;—let us keep the recompence of reward in view—if we can only attain to a quiet habitation at last, all these conflicts will be forgotten.—

Here (at Philadelphia) I attended meetings almost every day, and in company with Martha Routh, visited twenty-four schools, and had some satisfactory times with the children. Attended Abington Quarterly Meeting, and returned to the city. Paid a comfortable visit to eighteen young women, who had formed themselves into a society for the education of black girls;—they take it by turns, two or three at a time, and teach them reading and writing, from six till nine o'clock in the evening; they have about seventy scholars, chiefly grown up. Visited another society of young women, twenty-five in number, who make it their business to search out and relieve the poor; they beg from the rich, some of whom give liberally; and in this way they distribute several hundred pounds a year. They meet once a week to settle their accounts, and confer together about objects. I was with them at one of their weekly meetings, much to my satisfaction.

Left Philadelphia to attend the Quarterly Meetings of Woodbury, Bucks, and Burlington; and then returned to the city, and attended the Spring General Meeting [of Ministers and Elders,] and three Monthly Meetings which succeeded.

(To be continued.)

For "The Friend."

JOHN DAVIS.

(Continued from page 87.)

I now began to consider what business I must commence for the maintenance of myself and my wife. My capital not exceeding sixty pounds, I feared to enter upon my own trade. [A confectioner it is believed.—Ed.] In a little while I heard of a Friend who wanted a foreman in that line. On speaking to him, I found the work was very different to what I had been accustomed, and I thought it much too mean for me to accept. I therefore felt unwilling to engage. Friends were very loving to me in this matter, and they desired me to make a trial of the occupation; which I did, and discovered that the greatest hindrance to it had been the pride of my own heart. I was made willing to submit, this being the day of the Lord's power. I made no positive bargain with my employer; he was to give me what he thought I deserved. After I had been about six months in this situation, the Lord brought down that lofty domineering spirit, so that I was made submissive even to the boys of the place, and willing to do the meanest work, although I had two or

three men under me, and was capable of managing the highest department. My mistress did not profess with Friends, but was loving towards them. I was mindful never to go from business without her permission, except I went to meetings; and so particular was I on this point, that I durst not go home before my usual time, even though I had nothing to do. I was as much concerned for the interests of my employer, as if the business had been my own; which often made me admire the excellence of Truth, so truly (as kept to) does it teach all of us our duties in every station of life, and make us a comfort and happiness to each other—a qualification which is too much lacking in the world. The Lord showed me that justice was a first lesson of piety; and by degrees I saw that he required I should practice it, by paying my creditors what I owed, notwithstanding they had severally given me a discharge when I relinquished housekeeping. The sum owing was nearly forty pounds; and many were the reasonings I had against paying it out of my small stock, thinking I should be better able at a future day—that doing so now would leave me penniless—and much more of this nature; so that whilst I had clearly seen my duty, I had nearly so far neglected it, as to persuade myself it was not required of me. So easy is it for men, by carnal reasoning and disobedience, to lose the sense of conviction, and then cover themselves by saying they see no harm in this or the other wrong thing. But in a little time, I began to want that sweetness, comfort, and satisfaction I had inwardly enjoyed when found in the way of well-doing; and instead thereof, trouble was upon me. The Lord led me to look into myself, and there to inquire the reason; when He was pleased to condescend to show me clearly it was His will I should pay these creditors at this time; and for the rest I should trust in Him, casting my care upon his goodness. In his strength I was enabled to put this into execution. I got the money out of my wife's hands, and appointed my creditors to meet me at a house, near where the debts were contracted. There they brought their accounts, and I paid them in full, by which means I almost emptied my bag. I told them they might be glad I had become a Quaker, otherwise they had never been paid; and the Lord gave me much peace in this affair.

The plain language being my present exercise, an occasion offered for a trial of my faithfulness, as follows. A poor man came to desire I would go with him to a parliament man of my acquaintance, to do him justice in a matter of which I had some knowledge; and I was willing to serve him, but was under a slavish fear as regarded my appearance. However I went, crying in my heart for preservation in faithfulness; and when I knocked at the door, he (who had known me so well) came himself to it; but the change in my habit and demeanour so surprised him, he scarcely knew me. I looked simply at him, asking 'how he was'; and after he had expressed his wonder, he inquired of me my business, which I related; when he would have excused himself. But I, knowing he had heard how I

Again, in the flower of the berberry, if the base of the stamen be touched with the point of a pin, the filament or stalk will bend over, so as to strike its top against the style or central pillar of the flower. This movement is connected with the process of fertilization; and it must be frequently caused by the contact of insects, which thus assist in that function. There is a curious New Holland plant, named *Stylidium*, sometimes cultivated in green-houses in this country, which has a tall column rising from the centre of its flower, and consisting of the stamens and style united; this usually hangs down over one side of the flower; but if it be touched ever so lightly, it starts up with a jerk, and rapidly swings over to the opposite side.

One of the most interesting of all the vegetable movements, however, is that displayed by the *Sensitive plant* (*Mimosa pudica*.) This is a Leguminous plant of the Acacia kind, which has its leaves very much subdivided into leaflets. When spread out in the sunshine, they present no peculiarity of appearance; but at night they fold together as in sleep, more completely perhaps than the leaves of any other plants. If, when expanded, one of the leaflets be slightly touched, it will close towards its fellow; the neighbouring leaflets will presently do the same; the vein upon which these are set will bend downwards, and meet the one on the opposite side of the midrib; the midrib itself will afterwards bend down upon the stem; and, if the plant be in a very irritable condition (from its functions being in a state of great activity) the other leaves are sometimes affected in a similar manner.

Insanity.—There are 17,181 insane persons in the United States; and the estimated number of those who become so annually, is 5,719. There are sixteen insane asylums in the country, containing something less than 2,000 patients, and receiving almost 1,300 annually.

Steam Power of Great Britain.—A new English publication—the *Tablet of Memory*—estimates, from authentic data, that the steam power in constant employment in Great Britain is equal to five hundred millions of men! It is almost incredible, at the first glance, and yet, on reflection, there is nothing improbable in it.

THE TIMES.

(Continued from page 88.)

The whole scope of the Christian religion, and the example of its Divine author and his primitive followers, is adverse to the grandeur, the gaiety, the friendships, and the riches of this world. Our blessed Lord, who "had not where to lay his head," declares, "My kingdom is not of this world;" and they who, through submission to the regenerating and sanctifying power of his blessed Spirit, experience his kingdom set up in their hearts, are

"*redeemed from the earth.*" Their hopes and affections are placed upon the durable riches and righteousness of heaven, and as strangers and pilgrims, seeking another and better country, they are diligently employed in making their calling and election sure. Sensible that their time and talents are the Lord's, and not their own, their primary concern is to occupy them in his cause and to his glory, not in pursuing the perishing things of this life. As *stewards* of the manifold grace and blessings bestowed by a gracious God, they desire to hold them in subserviency to his will, and under a daily and solemn sense, that ere long they must "give an account of their stewardship." What diligence—what watchfulness—what seriousness—what a shaking, and keeping, loose from the entanglements of the world, does a due consideration of these things beget. And how every day as it fleets away is closely examined, to see if it has been passed in the Divine fear and counsel; and the heart narrowly scrutinized, lest lukewarmness and earthly mindedness creep in, and some other beloved steal its affections away from Him, who is "the chiefest among ten thousands, and altogether lovely."

How remarkably did our primitive worthies realize the blessedness of this state, and show forth in their devoted lives a practical illustration of that saying of the apostle, "Brethren the time is short: it remaineth that they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away."

One of those excellent men, writing of the early days of our favoured Society, says: "When the Lord first called and gathered us to be a people, and opened the eyes of our understandings, we saw the exceeding sinfulness of sin, and the wickedness that was in the world; and a perfect abhorrence was fixed in our hearts against all the wicked, unjust, vain, ungodly, and unlawful part of the world in all respects.

"We saw that the goodly and most lawful things of the world were abused and misused; and that many snares and temptations lay in them, with troubles and dangers of divers kinds, of which we felt the load; and that we could not carry them and run the race the Lord had set before us, so cheerfully as to win the prize of our salvation.

"Wherefore our care was to cast off this great load and burden, viz.: great and gainful ways of getting riches, &c.; and to lessen our concerns, that we might be ready to answer Christ Jesus, our Captain, who had called us to follow him in a spiritual warfare, under the discipline of his daily cross and self-denial. Then the things of this world were of small value with us, so that we might win Christ; and the goodliest things thereof were not near to us, so that we might be near the Lord; for the Lord's truth outbalanced all the world, even the most glorious part of it.

"Then great trading was a burthen, and great concerns a great trouble. All needless

things, fine houses, rich furniture, and gaudy apparel, were an eye-sore. Our eye being single to the Lord, and to the insinuing of his light in our hearts, this gave us the sight of the knowledge of the glory of God, which so affected our minds, that it stained the glory of all earthly things, and they bore no mastery with us, either in dwelling, eating, drinking, buying, selling, marrying, or giving in marriage. The Lord was the object of our eye, and we were all humble and low before Him, self being of small repute. Ministers and elders walked as good examples, that the flock might follow their footsteps as they followed Christ in the daily cross and self-denial."

It is to this blessed condition we must be restored, if we answer the gracious design of the Almighty respecting us, and escape the infliction of punishment yet more heavy and severe. It is to bring us back to this, that the Lord is lifting up his rod and shaking it over us. May we listen to his voice, lest his anger smoke against us. 'You have I known of all the families of the earth, and you will I punish.' We have had many advantages; innumerable blessings have been poured with a liberal hand around us; and where much is given, much will be required. Let every one then look to himself, and solemnly inquire how far he is deficient in rendering unto the Lord the tribute which is his due. I write not in the spirit of censoriousness or censure, but as one who is conscious of deficiency, and with a sincere desire not only to stir up my brethren and sisters, but to be earnestly engaged myself, "to stand in the ways and see, and ask for the *old paths*, where is the good way, and walk therein; that we may find rest for our souls."

But while we deplore the existence among us of that disposition which is greedy of wealth, and delights in great business, in fine houses, and showy furniture, and in the honour and friendship of this world; let not those who are in a *small way* of trade, or who observe the testimonies to simplicity and moderation, think that they are secure from the dangers of a worldly spirit. Far from it. An avaricious, hoarding disposition is often found in persons whose gains are very small, and hardly earned; and the grand deceiver persuades some to think that because they get but little money, and work hard for it, it is not a great sin in them to love it, to hoard it up, and to nurse it, so as to make the most of it. Here, a sordid, grasping spirit takes possession of the mind, which leads persons to pinch and save at every turn, in order that they may have the more to add to the heap; and sometimes it goes so far as to induce its miserable victims to deny themselves the necessaries or reasonable comforts of life, and then cloak their parsimony under the pretence to moderation and self-denial. Moderation and self-denial are indispensable Christian virtues, and frugality when joined to benevolence and liberality, is highly commendable; but we cannot doubt that such a spirit as I have described is an abomination in the sight of heaven. "Love not the world, nor the things of the world," is an injunction equally applicable to the rich, the poor, and

the middling classes; to the man of large concerns, and him whose transactions are bounded by narrow limits; and there is nothing but a daily and humble walking with God, laying our hearts open to be searched in the narrowest corners, by the all-revealing light of his Spirit, that can make, or keep us, what we ought to be. Whatever our condition in life, or our profession of religion may be, unless we are "redeemed from the earth," in the large and comprehensive sense of the term, our spiritual condition is eminently perilous, inasmuch as we know not what a day or an hour may bring forth, nor how suddenly the summons may be sent to us, which will close our earthly career, and introduce us into a state of everlasting fixedness, either in happiness or woe.

I shall close the present essay with the following sentiments of a Christian author, the pertinence and weightiness of which, I trust, will commend them to the very serious attention of all the readers of "The Friend:"—

"It is not uncommon for persons who once appeared to be zealous, affectionate, and devoted to God, when they come to be settled in life, and to enter into its necessary avocations, to lose all heart for religion, and take no delight in anything but *saving money*. This, it is true, is not generally considered by the world as disputable. On the contrary, provided we be fair in our dealings, it is reckoned a mark of wisdom. Men will praise thee when thou doest well for thyself. Such an one, say they, is a discreet man, and one who knows how to secure the main chance. Yet the Scriptures are very decisive against such characters. The cares, and riches, and pleasures of this life, are described as choking the word, and rendering it unfruitful.

"It is worthy of special notice, that when our Lord had warned his followers to 'take heed, and beware of covetousness;' the example that he gives of this sin, is not of one who was a plunderer of other men's property, an unfair dealer, or an oppressor of the poor; but of 'a certain rich man whose ground brought forth plentifully;' and whose object appeared to be, first to acquire a handsome fortune, and then to retire and live at ease. This also appears to be the character which is blessed by wicked men, but abhorred of God. A man who deals unfairly by men, gains not their blessing, but their curse. Men, in general, regard only themselves: so long therefore as any person deals justly with them, they care not what his conduct is toward God. But it is affecting to think that the very character which they bless and envy, God abhors. The decision of heaven is nothing less than this: 'If any man love the world, the love of the Father is not in him.'

"So far is the love of this world from being less dangerous, on account of its falling so little under human censure, that it is the more so. If we are guilty of any thing which exposes us to the reproach of mankind, such reproach may assist the remonstrances of conscience and of God, in carrying conviction to our bosoms; but of that for which the

world acquits us, we shall be exceedingly disposed to acquit ourselves.

"It has long appeared to me that this species of covetousness, will, in all probability, prove the eternal overthrow of more characters among professing people, than almost any other sin; and this because it is almost the only sin which may be indulged, and a profession of religion at the same time supported. If a man be a drunkard, or a liar, if he rob his neighbour, oppress the poor, deal unjustly, or be guilty of any other open sin, he must give up his pretences to religion; or, if not, his religious connexions will give him up. But he may love the world, and the things of the world, and at the same time retain a fair outside. If the depravity of the human heart be not subdued by the grace of God, it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity in those which remain. It is thus, perhaps, that avarice strenghtens and increases with old age, when the power of pursuing other vices has in measure subsided."

"In the choice of settlements for ourselves, or our children, how common is it to overlook the immorality of a place, the irreligiousness of the persons, or the absence of the benefits of religious society, and meetings for Divine worship, and direct our inquiries mainly to temporal advantages. From the same principle, many have dealt largely in speculation, and plunged into engagements far beyond their circumstances. The hope of making a fortune, as it is termed, by some lucky hit, draws them into measures which ruin not only themselves but many who confide in them. That mere worldly men should act in this manner, is not a matter of surprise; but that men professing to fear God should imitate them,—this is a lamentation, and shall be for a lamentation!"

(To be continued.)

For "The Friend."

EARTH IS BEAUTIFUL.

From the German.

Yes! truly thou art beautiful!—'twas love and power unbounded,
In perfect wisdom fashioned thee, when thou in space wert founded.

Home of my pilgrimage, O Earth! here is my being rose,

'Twas fed at love's maternal breast,—'twas cradled to repose.

Now thirty springs have crowned my path, with flowers of blooming brightness,

And thirty winters round me spread their chrysal flakes of whiteness:

Soon shall my dust, now full of life, breathed into it by God,

Yield up the spirit back to Him, and sleep beneath thy sod.

Yes! beautiful, O Earth, thou art, now summer's robe arrays thee!—

As joy stirs up my soul to song, I honour and I praise thee!

Now graceful from the ripened corn, the yellow heads depend;

Beneath the weight of golden fruit the orchard branches bend;

The well-fed herd on pasture green in frolic mood are leaping;

Through the high grass the glow-worm now from stalk to stalk is creeping;

The Quail is warbling in the wheat, and deep within the grave

The sweet-toned Thrush is whistling load of liberty and love.

Now sultry grows the lifeless air,—the heat all joy insoth;

Creation groans in feebleness,—the thirsty herbage fadeth.

God in his mercy wills a change,—the vapours gather fast,—

And curtaining the South and West, a stormy blackness cast.

Bright lightnings flash, hoarse thunders roar,—earth at each pealing shaketh,

Wild ocean rages,—forest oaks the fiery storm-bolt breaketh.

The song of birds is mute,—the steed flies frantic in the gale;

Fear trembles on the coward's lip, and turns the hero pale.

Our Father smiles!—The thunder-voice o'er distant hills is dying!

The lightning flashes fade away,—the breeze is softly sighing.

In silence now the heaving sea rolls on its ceaseless tide!

Sublimely beautiful, O Earth, thy calm when storms subside!

The thunder's threats were offered grace,—rebukes with mercies blended,—

The heavy clouds, in warm kind showers, upon the earth descended!

Now that which thirsted drinks its fill,—no longer faint and sad,

The hill and valley, field and wood, and every flower is glad!

The vapours fly,—the air is clear,—the setting sun's soft beaming,

Gives to each rain-bewetted plant, a bright and starry gleam!

The brook is sparkling in the rays; the rich robed meadow too;

Dark stands the deep green forest now,—the sky is soft and blue.

The sun sinks down the burning West,—the joyous swain retires,

The herd comes home,—and one by one fade day-lights rosy fires.

O'er quiet village, field and grove, late glowing in the light,

The dusky veil of evening now is darkening into night.

Night comes, desired by weary ones, and hearts that pine in sadness,

The sweet, sweet night! and from her wings she shed-deth joy and gladness.

She soothes the deeply wounded breast, it sinketh to repose,

And soft bright dreamings cheer the soul, as weeping eye-lids close.

Through yonder narrow casement where the sick and lone one lieth,

The moon looks in with gentle beams, and cheers him as he dieth.

The wakeful sage now meditates beneath the starry dome,

On God,—the Grave,—Eternity,—the Spirit's future home!

Yes, truly, Mother Earth, thy scenes have beauty for their dower;

Thou art a perfect master-piece of wisdom and of power;

Rich blessing through thy every change thou bringest sad to me.

Then I will praise and honour give whilst I remain with thee.

Yes, blessed is thy joy to me, and blessed is thy sorrow;

Thrice blessed is thy last repose, which knows a heavenly morrow,

When all that felt the pangs of death lies buried by thy sod,

And the purged spirit thence hath fled to glory and to God!

had served my creditors, boldly told him, "justice was a first lesson of piety; that doing justly, loving mercy, and walking humbly with God, was what no true Christian could omit." At my freedom he seemed astonished, but complied with my request, calling for wine to make me drink, and professing his readiness to serve me when occasion required. Thus we parted.

Having a knowledge of the holiness and purity in the Truth, I now became a great disputant for it and for Friends, thinking all professors thereof were saints; and when I heard any telling of Friends' weaknesses, I would defend them violently; through which I was wounded and full of sorrow, for having acted more out of the heat of my own spirit, than from a solid concern to be found acting in the wisdom of Truth. But the Lord, who knew the sincerity of my intentions, passed it by, and healed my wounds, teaching me that I was to stand still on such occasions, and wait for counsel from Him. I found it safest to avoid unnecessary disputes: to look well to my own heart, and not meddle with what was not called for at my hands. In this quiet waiting on the Lord, I have found strength to stand wisely for his Truth against opposers; and when in the fields and solitary places, prayers have been raised in my heart for my natural relations, more especially on behalf of my mother, whom I much desired to see. My master having but little business, I had not freedom to receive his money, my service becoming no more than what his apprentice could do without me. I had no other way of getting a penny for my support, yet in strict justice to him I could not remain. Hence we parted; and it was nearly seven months before I received a shilling; during which period I went to see my mother, in whom I perceived the Lord had begotten an honest concern for her soul's salvation. We had much unity in spirit, though I met with some close exercise in the town where she lived, and in which I was born. I was concerned to visit the steeplehouse at the time of public worship, and to sit down in the place in view of the priest and the people; and to become as a gazing stock unto them. I stayed through their services, letting the people pass and make their observations upon me, which was a hard thing to endure, and cost me much heart-work; but the Lord prevailed in making me willing, so that I had peace therein. I met a kinsman there, who had been bred at Oxford, towards whom I felt a secret drawing in my mind. After solid consideration, I had freedom to speak with him on the all-important subject of religion, having a sense that the Lord was at work in his spirit, and that he felt a secret love to me. An epistolary correspondence shortly commenced between us; and he was so far convinced of the Truth, as to refuse the order of priesthood, which he intended to take. He was often visited by the influence of the Holy Spirit, and his understanding was in some degree opened, yet he had not strength to give up to the Lord fully, and to trust in the power of his might. He was taken ill in London of the small pox, which held him about five days. He suffered much both in mind and body, and

was, I believe, therein prepared for death. He acknowledged his unfaithfulness to conviction and manifest duty, and craved for mercy and forgiveness of the Lord, and obtained that assurance and hope which maketh not ashamed. This was a great comfort to me, proving to my satisfaction, that my mental exercises on his account had not been in vain. This, and many other instances I have known, plainly show, that God answers the cries of his own begetting in the hearts of those who love and desire to serve Him.

After returning from my visit to my mother and friends in the country, I had much peace and satisfaction. I had not been long in London, however, before the consideration arose, of 'What must I do to obtain a livelihood?' and this became my hourly concern, and great was my trouble respecting it. My friends and acquaintance began to despise me; my wife grew uneasy at the prospect before her; and what added to my sorrow was, that a Friend would be telling her, I was an idle, lazy fellow, and acted very unlike the Friends, who were industrious. He endeavoured to possess her mind with many things of this nature, forgetting, at the same time, that I could find no business to do. I used all means possible to obtain employment; and this usage from a Friend, was very hard to bear, and almost caused me to stumble; but the Lord, who knew my heart, and to whom I could make the appeal, that I did neither eat the bread of idleness, nor was I burdensome to any, upheld and gave me patience under the trial. At this crisis, I may truly say, that I had no friend to flee to but God alone; to whom I often retired in secret, pouring out my complaints before him in fields, and in solitary places: many times in those very fields, and in sight of that very house, where I had formerly committed the greatest excesses, and wickedly spent my time and my money in very vanity. Here I was made to mourn with great bitterness and lamentation for my past sinful life. Oh! how did I bewail my lost time; and how deep were my cries to the Lord for mercy and preservation, that I might hold on my way; for fearful and unbelieving thoughts were often my companions; and so great was my sorrow, that almost every road, field, and street I walked in, were partakers of my tears. Yet under this my soul heard the voice of rejoicing over one sinner that repenteth: and under all, the Everlasting Arms upheld me, so that I delighted in sorrow; and it was really pleasant, by reason of the hope raised, that God would work by it for his glory, and my good. Several months did I so continue, often crying to the Lord for strength to support me; and when I have prayed Him to make way for me respecting outward business, I have been answered,—“Trust in me, and let patience have her perfect work;” and deep has been my travail that I might be enabled so to trust. Oh! the wants I have seen in myself, when the answer has been, “Thy God shall supply all thy wants.” Thus the Lord was pleased to lead me along; and I might say, with one of old, “Thy rod and thy staff they have comforted me;”—but surely this was a time of

love, and my soul was gained upon, even under sorrow. I was concerned that the Lord might direct even my outward affairs, that I might have regard to Him for wisdom and counsel, and fall into such business as would furnish opportunity to wait upon him, having seen that it was good to look to Him in outward matters, for by this I should acknowledge his divine providence to overrule. My reason, which He had given me to govern my outward affairs, was thereby quickened and cleared; and I found, in matters of moment, I ought not to be hasty, but be sure to look well that the proceeding be attended with freedom of spirit, sincerity of intention, and not for self-ends, ever maintaining a jealousy there. Thus, when the Lord had tried my faith and patience, way was made for business according to my desire: and although I have had much exercise, temptations, and provocations, I have received more than I could have asked. Notwithstanding many offers that seemed advantageous, and to which honest Friends advised me, yet I never had freedom to move from my present settlement; and I do now believe the Lord, in his kindness has kept me in it for a good end; as my removing to a higher station might have hurt me; for which mercy I desire to be humbly thankful. In this exercise I learned to get gain in the liberty of the Truth, and to avoid unlawful gain, wherein is the curse. I saw the danger many were in by setting their minds so much on the things of this life, as to lose their concern for the hidden treasure that is everlasting; and in the eager pursuit thereof, they are brought under many temptations, by which they “pierce themselves through with many sorrows.” It was here I saw that those who had most of this world's goods, had most care upon them to discharge themselves in glorifying God; and that that treasure left a sting, being often sent for a trial of their fidelity, under which many fall from their simplicity: all which I was warned against, and knew that God was not a hard master,—that He required of none more than he gave ability to perform,—that in what is lent to man there might be a lawful enjoyment of part in thankfulness, fear, and freedom of spirit, which is a great mercy and comfort.

(To be concluded.)

Life-Boats.—A late number of the London Globe has an account of the rescue of a vessel's crew from death by shipwreck, which shows in a clear light the utility of life-boats. It says—

During the storm of the 25th, a ship was wrecked at Eastbourne, Sussex. Soon after four, a vessel was seen coming round Beachy-head, very near to the land; and it soon was evident that she would shortly be on shore. In a few minutes she struck on a ledge of rocks called the Bolder-ridge, very nearly opposite to the sea-houses; her name could be distinctly read as she reeled round, “Watt of Plymouth.” The most intense anxiety pervaded every class of the numerous spectators. No boat, except the life-boat, could venture to put off, without a certainty of destruction. She

was carried on wheels about half a mile westward, and then launched. It was a beautiful sight to see how rapidly, and yet how steadily she cut through the foaming waves. And when she came away with every one of the crew rescued and safe, her approach to land was more like that of an arrow from a bow, than the motion of a boat. For many yards she came in on the crown of one tremendous wave, which threw her high on the beach. The crew consisted of the chief mate, four men, and two boys.

DOCTORS.

Now that I am talking of doctors, what a strange set they are, and what a singular position they hold in society! Admitted to the fullest confidence of the world, yet by a strange perversion, while they are the depositaries of secrets that hold together the whole fabric of society, their influence is neither fully recognized, nor their power acknowledged. The doctor is now what the monk once was, with this additional advantage, that from the nature of his studies, and the research of his art, he reads more deeply in the human heart, and penetrates into its most inmost recesses. For him life has little romance, the grosser agency of the body receding ever on the operations of the mind, destroys many a poetic day-dream, and many a high-wrought illusion. "To him alone does a man speak, *à son dernier mot*;" while to the lawyer, the leanings of self-respect will make him always impart a favourable view of his case. To the physician he will be candid, and even more than candid—yes, these are the men who, watching the secret workings of human passion, can trace the progress of mankind in virtue and in vice; while ministering to the body, they are exploring the mind; and yet scarcely is the hour of danger past; scarcely the shadow of fear dissipated, when they fell back to their humble position in life, bearing with them but little gratitude, and strange to say, no fear!

The world expects them to be learned, well-bred, kind, considerate, and attentive, patient to their querulousness, and enduring under their caprice; and after all this, the humbug homœopathy, the preposterous absurdity of the water-cure, or the more reprehensible mischief mesmerism, will find more favour in their sight than the highest order of ability, accompanied by great natural advantages.

Every man—and still more, every woman—imagines himself to be a doctor. The taste for physic, like that of politics, is born with us, and nothing seems easier than to repair the injuries of the constitution, whether of the state or of the individual. Who has not seen, over and over again, physicians of the first eminence put aside, that the nostrum of some ignorant pretender, or the suggestive twaddling old woman should be, as it is termed, tried? No one is too stupid; no one too old; no one too ignorant; too obstinate, or too silly, not to be superior to Brodie and Chambers, Crampton and Marsh; and where science, with anxious eye and cautious hand, would scarcely venture to interfere, heroic

ignorance would dash boldly forward, and cut the gordian difficulty, by snapping the thread of life. How comes it that these old ladies of either sex, never meddle with the law? Is the game beneath them, when the stake is only property and not life? or is there less diffidence in the knowledge of an art, whose principles rest on so many branches of science, than in a study founded on the basis of precedent? *Dublin University Magazine.*

THE FRIEND.

TWELFTH MONTH, 17, 1842.

At the suggestion of several of our friends, we have yielded the space intended for other matter prepared for our editorial head, to make room for the following communication:—

The Railways and Canals of England.

It would appear from their own account of the matter, that the capitalists of Great Britain, as well as those of our own country, have been somewhat disappointed in the practical result of many of their splendid works of Internal Improvement. Nor have they in that country, with all the advantages of extensive commerce, dense population, low wages, &c. been able to transport, even on their best lines, either passengers or freight, at so low a rate as was at first generally anticipated.

By a circular issued from one of their leading concerns, "*The Grand Junction Railway*," on which a heavy business is done *each way* (this is material) the following is announced:—

"Low rates of carriage on the Grand Junction Railway, between Liverpool or Manchester, and Birmingham and London.

The rates first mentioned, are to Birmingham—the second to London.

	s. d.	per ton.
1st class—Flour, grain, iron, (con. mon.), lead, &c.	15	— 55
2d class—Ale and porter, China, nails, oil and tallow,	17	6 57
3d class—Dry saltery, cider, raw sugar, earthenware, soap,	20	— 60
4th class—Packs and cases of draper's goods, groceries, hardware, &c.	25	— 65
5th class—Glass, eggs, drugs, stationery, and haberdashery,	30	— 70
6th class—Ripe fruit in boxes, luggage, silks, tubes, &c.,	40	— 80
7th class—Feathers, hats, furniture and millinery,	60	— 100

Which aggregate amount, divided by 7 \$108 2d gives the average cost of carrying from Liverpool or Manchester to London, (210 miles) 815 473 per ton. The *lowest rates*, 812 2d for that distance, being at the rate of 85 82 per ton for 100 miles.

Nor is there any thing very flattering in the present market value of many of the English Corporation stocks. By a careful examination of "*Herapath's Railway Magazine, Commercial Journal and Scientific Review*," of October 1st, 1842, it will be seen that the present average value of all the rail-roads in Great Britain, is below their actual cost. More than two-thirds of the whole number are under par. Many of them pay their owners nothing.

From the same well accredited authority, it appears that six out of the thirty-three canals (distinctly reported, are also below par, although the aggregate market value of all the canals in England, taken together, is something more than double their actual cost.

Three of the leading railways communicating with the most important commercial cities in the kingdom, are worth at the present time, double their actual cost, viz.—London and Birmingham, 112½ miles in length,

carrying a vast number of passengers *each way*, par value 104L, paid in 80L, now sells for 183L per share. Stockton and Darlington, 43½ miles, cost 100L, at par 325L, per share.

Ballochney, four miles in length, 25L, now sells for 80L per share.

The present value given by this "*Railway Journal*," of sixteen out of the thirty-three canals reported, is as follows, viz.—

Barnsley canal cost 100L, now sells for 280L per share. Birmingham canal cost 83L for 1-16th of a share, present value thereof 180L.

Company canal	cost £100	present price £310	Per share.
Crawford	" 100	" 350	" 350
Erewash	" 100	" 715	" 715
Leeds and Liverpool	" 100	" 670	" 670
Loughborough	" 142 15s.	" 1320	" 1320
Monmouthshire	" 100	" 200	" 200
Mersey and Irwell	" 100	" 540	" 540
Neath	" 100	" 365	" 365
Oxford	" 100	" 540	" 540
Shrewsbury	" 125	" 288	" 288
Stourbridge	" 145	" 386	" 386
Stroudwater	" 150	" 490	" 490
Swansea	" 100	" 240	" 240
Trent and Mersey	" 20	" 495	" 495

I have also before me another respectable periodical, "*The London Stock and Share List*," of September 1841, which cites nearly all the stocks referred to in this communication, and by a careful comparison of the two reports, published about thirteen months apart, we find that few of these important public improvements exist at the present time, the prices at which they were then (13 Nos. ago) quoted.

Of the fifty Railways reported by "*F. A. Help's Share List*," in 1841, but few have advanced in value; twenty-seven have fallen considerably—eleven to below one half their cost.

Of the thirty-two Canals reported by both those authors, seventeen have fallen somewhat; six of them to below par; fifteen have held their own and advanced; two or three have nearly doubled in value within that time.

Philad. Twelfth mo. 10th, 1842.

WANTED

A lad about fifteen years old, as an apprentice to the retail Drug and Prescription business. Apply at the office of "*The Friend*."

FRIENDS' ASYLUM.

John C. and Leticia Redmond, who for a number of years have filled the stations of superintendent and matron at the "*Asylum for the relief of persons deprived of the use of their reason*," near Frankford, having given information of their intention to retire therefrom, the managers are desirous of obtaining suitable persons to supply their places.

Application may be made to either of the subscribers: Isaac Davis, 255 Mulberry st.; Thomas Evans, 129 south Third street; John Farnum and Samuel Bettle, Jr., 26 north Front street; James R. Greaves, Schuylkill Eighth, between George and Walnut.

DIED, in this city, on the 3d inst., at the residence of her son, Dr. Beechey, MARY FURT, aged nearly 67; a member of Salem Monthly Meeting, N. J.

—, on the morning of Sunday, the 12th inst., MARY COATES, relict of Josiah L. Coates, in the ninety-third year of her age; a member of Philadelphia Monthly Meeting.

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PHILADELPHIA.

NUTRITION OF PLANTS.

Of the nutritive products, which are carried by the descending sap to all parts of the structure, (as are those of a similar nature contained in the blood of animals), the principal is *gum*. This is found in the bark and wood of all plants; and is present in such abundance in several, which are called gum-trees, as to flow in plenty from the bark when wounded, or when its surface cracks. Of these trees, most belong to the *Acacia* tribe; and it is in warm climates only that the formation of this product is so abundant as to make the collection of it desirable. Various modifications of this principle exist in different vegetables; but they may all be regarded as combinations of pure gum with other substances. Gum arabic is one of its simplest forms; this is really brought from Arabia, where it is annually collected in the *Acacia* forests, at the end of November. A large quantity is imported into this country, on account of its extensive use in calico-printing and other arts. It is a highly nutritious substance to man and animals; and it forms an important article of diet in Arabia and Senegal. Those who are engaged in collecting it, live for a time almost entirely upon it; and six ounces have proved sufficient to support an adult for twenty-four hours. It is on record, that a caravan, crossing the Desert, their provisions being exhausted, preserved themselves from famine by eating the gum arabic, which formed part of the merchandise they were transporting. But no animals could continue long to subsist on this ingredient alone; since it contains no nitrogen, which is still more essential to their support than to that of plants.

Gum is almost the only organic substance that seems to be immediately applied to the nutrition of the plant, when absorbed from without, instead of being first decomposed into water and carbonic acid; for a plant thrives well in a solution of it. This is evidently because it thus supplies an important ingredient in the ascending sap, in which it would otherwise have to be formed. The gum contained in the elaborated sap appears to have undergone some change, which renders it

more prepared for being converted into an organized tissue. It is this, which, being poured out between the bark and the newest layer of wood, is the viscid substance termed *cambium*; in which the rudiments of the cellular tissue, that is to form part of the new layer of wood, after a time present themselves. Even if this *cambium* be drawn off from the stem, its particles show a tendency to arrange themselves in a form resembling that of cells and vessels; though no perfect tissues are produced by this kind of coagulation. The interior of young seeds is filled with a glutinous pulpy fluid of a similar description; and partitions gradually appear in this, converting it into a mass of cellular tissue.

If a wound be made in the bark, a similar glutinous exudation is thrown out from the cut edges; and by the conversion of this into solid tissue, the wound is gradually healed. If a complete ring be cut away from the bark, this exudation will be much the greatest on the *upper* side,—showing that it comes from the *descending* sap; but it is not altogether confined to that edge since a portion of the descending current, having been carried by the medullary rays into the interior of the stem, is not checked by this interruption to its flow through the bark. Thus we perceive that although there is not in plants, as in animals, a regular continuous circulation of nutritious fluid,—that which has once passed through the system of the latter, being impelled again through its vessels, after having undergone the necessary purification,—nature has provided for the reparation of their wounds in the most advantageous manner.

From this form of gum, it would appear that the materials of cellular tissue are produced; but those of woody fibre are not the same in chemical constitution, containing a larger proportion of carbon. And thus we see why it should be peculiarly necessary for the production of woody fibre, that the leaves should be exposed to the full influence of light, by which alone the proper amount of carbon can be introduced into the system. As already stated, whilst cellular tissue increases in every direction, woody fibres seem to grow almost exclusively downwards. They may be traced gradually descending from the leaves, in which they always originate, just as the roots make their way through the earth. They pass down in the space between the bark and wood, at the time the *cambium* is there; and this fluid probably contains the materials for both tissues. If an obstacle intervene,—as, for example, a branch passing off from the stem,—they do not stop in consequence of it, but separate to one side and the other, and re-unite below, just as a bundle of

roots would have done. These fibres, being intermixed with the cellular tissue produced by the *cambium*, compose the new layers of wood and bark, of which a new one is formed every year; and it is in this way that those additions are made to the quantity of solid matter contained in the stem, which the supply of descending sap is principally intended to furnish.

The production of new buds is accomplished, as already stated, by the cellular tissue alone; and as they are connected more or less closely with the medullary rays, it is easy to understand how they derive their nutriment from the descending current. Nothing but cellular tissue exists in them, until they have expanded themselves into true leaves, and then they form the materials of woody fibre for themselves. The same is the case with flower-buds, seeds, and other young parts. The substance termed *pectin*, which constitutes the jelly of fruits, is very closely allied to gum, and may be converted into it.

Although gum seems to be the chief nutritious product of the assimilation, by the plant, of the substances which formed its aliment, it is not the only one. *Sugar*, in many cases, appears to have the same office, especially in young and rapidly-growing parts. Thus, the starch of seeds is converted into sugar in the first stage of their growth, and the sugar is dissolved by the water around, and carried up the young stem to the leaves. The starch existing in the disk of flowers, again, is converted into sugar for the nourishment of the young seeds; and it is the superfluous portion of this which flows off in the form of honey. There are particular plants which contain a very large proportion of sugar, just as we have noticed others which abound in gum. Such are the sugar-cane, the beet-root, and the maple. The sweet juice which abounds in the sugar-cane is exhausted by flowering, and appears, therefore, destined for the development of the set of organs concerned in that process. The same is the case with the beet-root, and also in the maple; in the former, the sweet juice does not begin to accumulate in the roots, until the development of the growing parts has ceased for that year; in the latter, the juice which was previously sweet ceases to be so whilst the tree is putting forth its buds, leaves, and blossoms; in both these instances, the use of the sugar in the vegetable economy is clearly seen.

Of the importance of sugar, as an article of commerce, little need be said. The annual production in different parts of the world, is estimated at not far from twenty million hundred weights, or a million of tons; and this is nearly all obtained from a single kind of plant,—the sugar cane. The soft spongy tis-

sue of this plant, previously to its maturity, contains a large quantity of a sweet juice, which is pressed out from the stems by passing them between rollers. This juice is boiled down into a thick sirup, which crystallizes and deposits the sugar it contains. This is what is commonly known as *brown sugar*; and it has to undergo a subsequent process of refining, in order to convert it into *white*. In Canada and other parts of North America, a good sugar is produced from the maple, by tapping the stem when the sap begins to arise in the spring; the quantity of sugar obtained, by boiling the sap that flows from one tree during a period of six weeks, is sometimes as much as thirty pounds.

(To be continued.)

HORRORS OF A SHIPWRECK.

For "The Friend."

It may be well for those who live in their "sealed houses," and in the full enjoyment of the comforts of this life, to be occasionally reminded of the poor mariner—of the privations, hardships, dangers, and disasters to which his precarious mode of life continually subjects him. The following is but one of the many affecting cases which frequently occur. The first paragraph is from the Boston Courier, probably of the 7th or 8th instant. We copy from another paper.

Captain Kimball, of brig Shawmut, arrived yesterday from Rio Janeiro, reports, that on the 11 ult., lat. 28 10, lon. 58 10, he fell in with the wreck of brig Naiad, Pearson, late master, of and from Halifax, September 14, for Demarara; 23d of same month, lat. 29 3, was capsized in a heavy squall, keel out, being under close reefed topsails at the time. She righted next day, full of water, all her spars, except foremast gone. Captain Kimball took from the fore-top — Fosdick, of New York, seaman, the only survivor. Two were drowned when she capsized, and six had died of hunger and thirst. Fosdick was entirely helpless—could not stand, and would have survived but a short time. He had lost all computation of time, and supposed it to be about October 20, and that the last man was buried about six days before.

From the Boston Transcript.

The preservation of the life of the sailor Fosdick was most wonderful. The following additional particulars were obtained from young Fosdick, by Captain Gurney, the pilot, who brought up the brig Shawmut. Captain Kimball, it will be recollected, rescued Fosdick from the wreck. It appears from his statement that he remained forty-nine days on the wreck, with little or no food. A little flour was washed up from the hold, which they collected, wet with salt water, and dried in the sun, and ate. It was known that there was a canister of salmon preserved in oil in the cabin. Fosdick dove down several times, and succeeded in obtaining six, on which they lived for some time; after that nothing remained to support life. Of the seven that remained, (two being drowned in the fore-castle when the Naiad upset,) it is remark-

able that the most fleshy, and apparently the strongest, died first. Every thing was done by Fosdick to keep up the spirits of his companions, but they failed one after another, and as soon as hope fled, they yielded and died. When the weather was at all rough, they were obliged to take to the foretop, and lash themselves, there to remain till it became calm.

They had now all perished but two—Fosdick and a companion, who were in the top, one dark night, when it began to rain. Fosdick reached over to where his companion lay, to rouse him to obtain a few drops of water as it fell, but found him dead. In the morning he cut him loose, and he fell into the sea. He then remained alone six days before he was taken off by Captain Kimball. Great credit is due, and should be awarded to Captain Kimball, for the medical skill he displayed in saving his life, for he was a mere skeleton, unable to stand, or even speak. He took him immediately to his cabin, put warm dry clothing upon him; fed him moderately with warm rice water and gruel, by which means he was gradually restored to consciousness. Had he given him solid food, it would have been fatal. By his great caution and good management, he has saved a fellow-being from a most horrid death—that of starvation.

On the arrival of the brig, Captain Gurney took him to his own house. He is now in comfortable quarters at the Scaman's Hoone, in North Square, where those interested in his sad story can see him. He was entirely destitute, when Captain Gurney made his case known in State street, and in the Insurance offices, a purse of fifty dollars was in a few minutes made up for him. Fosdick is twenty-three years of age, and belongs to the city of New York, where he has a father and mother living.

For "The Friend."

A Brand Plucked from the Burning.

The subjoined article is prepared from a more extended account in the Annual Monitor.

Timothy Thistlethwaite, the subject of the following narrative, was the son of John Thistlethwaite, of Holdbeck (Eng.) His residence was at Leeds, where he was engaged in the malting business, which three temptations in his way, to which he yielded, and became confirmed in intemperate habits. In this condition he continued for some time, a source of great anxiety and care to his family. Several years before his death, his health became delicate; yet it did not for a long period excite much apprehension in the minds of his friends. During this time, the awakening visitations of the Lord's good Spirit were strongly renewed, and bitterness and distress of mind were in mercy often his portion.

He relinquished this business; and in order to withdraw himself from temptation, removed from Leeds to Pontefract, and endeavoured to restrict himself in the use of intoxicating liquors; but was unable to control and regu-

late his depraved appetite, until, through the grace of the Redeemer, he was strengthened to take up the resolution not to taste strong drink in any form or measure. Then he witnessed a victory, to the great joy of his anxious family and friends.

In the First month, 1838, his eldest daughter, whose amiable disposition had endeared her to her parents, was removed by death. This stroke was not only felt by him, in the bereavement, but he received it as a warning to him to prepare to follow her. His health was declining, and he was fully alive to the sense of his awful condition. In the prospect of soon being summoned by the undenia-ble messenger, his feelings were stirred within him, and he longed to lay hold of the covenant of grace in Christ Jesus, and to know a working out his soul's salvation with fear and trembling. He had relinquished his besetting sin—he had become thoughtful and serious;—yet he acknowledged that no evidence was afforded that his transgressions were forgiven, or his peace made with God. Still he could say, he abhorred sin,—he panted after holiness,—and felt a hope that through the abundant mercy of God, in Christ Jesus, his numerous transgressions would be pardoned.

Many were the inward conflicts, the fiery baptisms he passed through, whilst the great Purifier was purging his heart, burning up the chaffy nature, and preparing his spirit for an admission into the kingdom of purity and peace.

In the early part of the Third month, 1839, about two weeks before his close, his strength began to decline rapidly, and sensible that the termination of his earthly career was not far distant, he expressed a desire to see as many of his nearest connections as could conveniently visit him. Such as came, had the satisfaction of hearing him exclaim: "Oh! what a sinner I have been! and yet I am now enabled to look forward to my close with perfect peace. How wonderful is the love of God in Christ Jesus! Oh! it is unspeakable! I have been snatched as a brand from the burning, and made a partaker of heavenly joy, even now."

On the eleventh, in taking leave of one of his sons, he desired him to make religion the first object of his attention, saying, "there is nothing else worth living for."

In alluding to the time when he was first awakened to a sense of his danger, he said: "The Lord has long been drawing me, but I long resisted; yielding to the persuasions of the enemy, who strove hard to make me believe, there was no mercy for such a sinner; and that it would be all in vain: that it was presumption in me to hope for pardon. In this distress of mind, I prayed earnestly for faith, and was mercifully favoured to receive strength, to say effectually, 'Get thee hence, satan'; and, oh! I never can forget the feelings I had for some hours after this, when I had been made willing to turn my back on the world, and give up my whole heart to God, with the assured belief that He accepted the sacrifice, and would make it what was pleasing in His sight. I scarcely can describe my feelings—I was so happy: all my doubts and

fears were removed: perfect love and confidence seemed to take possession of my soul; and I appeared to be swimming in a sea of love."

He was almost overwhelmed with gratitude in relating this; and tears of tenderness were seen to flow for some time after he had ceased to speak. After laying quiet awhile, he uttered, in a low voice: "O Lord! enable me to return Thee thanks for all thy mercies towards me: Thy free, unmerited mercy, and abundant loving-kindness; for which I bless and praise Thy holy name."

He took but little nourishment during the last week of his life; and slept very little, seldom more than ten or fifteen minutes at a time; yet, from these short sleeps, he always awoke refreshed, and often said, as he opened his eyes: "What a favour to feel so comfortably refreshed with this little sleep; it is one amongst the numberless blessings I enjoy, and for which, I hope, I do endeavour to be thankful to my gracious Lord, who makes all things easy to me."

He wasaverse to hearing conversation on worldly subjects, saying, that he had done with the world, and would not have his attention turned to it again; remarking, on one occasion, that he did not know how soon the enemy might be permitted to draw his mind back to the world, in a moment of unwatchfulness.

When able to listen, he much enjoyed having portions of the Holy Scriptures read to him, and often lamented having lived so long in the neglect of these precious writings. He was anxious that no books that he considered of a pernicious tendency should remain in the possession of his family. He mentioned two, in particular, which one of his son's had, and requested that they might be sent for and destroyed.

On First-day morning, the 17th, he said, he should like us all to sit down in the room, and have our meeting there. He had his pillows adjusted, and when we had taken our seats, he said: "Now let us all try to get under a little covering of sweet peace." His cough had been unusually troublesome the whole morning, and continued so during our sitting of an hour. He remarked afterwards, that it had been a trial to his faith, for he had not been able to come at that stillness which he generally enjoyed. Thus was he made renewedly sensible, that "sweet peace" is not at man's command. He added: "Pray for me, that my faith and patience may hold out to the end. I feel my bodily strength rapidly decreasing. I think I shall not hold out much longer; and, oh! how delightful it would be to hear it said, 'It is enough!'"

At one time, he said, "I feel greatly for my wife, she has had much to pass through; and I pray that all her trials may be sanctified to her soul. I trust that she will be strengthened to give up her whole heart to the Lord, and seek in good earnest the one thing needful, and then He will be her comfort and support under every affliction."

It was a great consolation to his mind, that he had been able to leave her provided for, so that "she would be more at liberty to devote

herself to the best things;" and mentioned, in particular, the attendance of religious meetings.

He appeared in a very solemn frame of mind all day, often saying, "I am very near my close. I feel my strength going rapidly. O! it is delightful to look forward and feel nothing but peace! I want to be more thankful for this unspeakable mercy!" His tears which were often observed when no words were uttered, showed the feelings of his heart.

In the afternoon he had a solemn opportunity with one who was in the habit of using intoxicating liquors. Whilst inciting him against giving way to the temptations of the enemy, he exhorted him not to depend on his own strength; but to look earnestly to the Lord for help, who could enable him to overcome his weakness. "Thou seest what he has done for me. I could do nothing for myself. All my good resolutions were in vain, so long as I made them in my own strength. I am a dying man:—it is an awful thing to die!—but what would it be to me now, if I did not feel that my sins were forgiven!" Then, in a solemn manner, he warned him not to trifle any longer with temptation, but totally to abstain from strong drink.

During the last two hours, it was deeply affecting to those around him to witness his sufferings, although they were abundantly consoled by his assurance,—in the most trying hour,—that he was "comfortable—yea, happy." Often saying, "Pray for me, that my faith and patience may hold out to the end."

His utterance became more and more difficult; yet he was enabled, almost to the last, to express, in an audible and distinct voice, his gratitude to his gracious and merciful Saviour in these words, "O Lord, I thank Thee for all thy mercies, and particularly for what I am suffering now." Sometimes adding: "but O! if it be Thy will, be pleased to cut short this work, and say it is enough."

These expressions, which indicated the perfect resignation of his will, and his trust and reliance on a merciful Saviour, were the last he uttered.

Thus, having given up the intoxicating cup, in obedience to the call of his Saviour, and witnessed the purifying baptisms of his Holy Spirit, in the hour of death he was sustained by the consoling assurance that he should be permitted to partake of the water of life forever.—His death took place on the 18th day of the Third month, 1839.

A PRECIOUS PROMISE.

From Old Humphrey's "Thoughts for the Thoughtful."

Though you may not, like me, have grey hairs on your head, yet you may have made the remark, that there are many of the comforts of this life suited only to particular seasons and circumstances; some for summer, and some for winter; some for day, and some for night; some for health, and some for sickness; but the precious portions and promises of the Book of Pruthseem calculated for all times, and for all situations in which we can be placed.

Let us take up one of them. "There remaineth therefore a rest to the people of God." Heb. iv. 9. What a blessed portion is

this for the soul that hungers after righteousness! What a blessed haven for the tempest-tost Christian mariner! What a sustaining staff! What a firm rock to tread on! What a blessed encouragement to the discouraged, to be assured, notwithstanding every fear and every disappointment, that "there remaineth a rest to the people of God."

Are you one of this people? Have you the mark in the forehead? the token in the heart? the witness in the spirit? Rejoice, then, with exceeding great joy. You may have been buffeted, and you may be buffeted again. Weary you may be of worldly toil and trouble, and weary you will be; but what of that? In durable characters is graven the sentence, "There remaineth therefore a rest to the people of God;" and that rest shall assuredly be yours.

This is a precious portion and promise for the beginning or the latter end of the year. It will do for the spring; the summer; the autumn, and the winter. It is an elixir of life, that will keep without injury in all climates, and may be taken at night or morning with equal advantage; nay, it may be a comforting cordial to you every hour of the day, and every minute of the hour. Let come what will, riches or poverty, health or sickness, joy or sorrow, life or death, the promise still holds good, "There remaineth therefore a rest to the people of God."

THE TOO HASTY REPROOF.

From the same.

"Neighbour," said I, to one of my friends who lives near me, "you have sadly splashed your stockings! In the state in which the roads now are, a little care is required in crossing them, which care, it is very plain, you have not exercised. If you were a little more careful, your appearance would not be a whit the less respectable."

My neighbour civilly thanked me for my excellent advice, and then added, that as I had so narrowly scrutinized his stockings, it would do me no harm to take a glance at my own. This I immediately did, and found, to my confusion, that if he had been in the mud, I had as surely been in the mire. How it happened, I cannot tell; but certain it is that I was by no means in a fit state to call him to account in the manner I had done. However, this advantage attended the affair, that I resolved another time to give a sharp look-out for my own imperfections before I ventured to rebuke those of another.

"O wad some power the giftie gie us,
To see ourselves as others see us,
It wad fare mony a blunder free us,
And foolish notion."

If it were only half as easy to amend ourselves, as to reprove others; and if in giving advice we could secure the benefits we are so intent to confer on our neighbours, how often would Old Humphrey be spared the mortifying reflection that he was scattering abroad what was wanted at home. Only two days ago, while in the very act of recommending more care to a servant who had upset a salt-seller, he knocked a drinking-glass from the table with his elbow, and broke it to pieces.

For "The Friend."

DAVID AT JEBRON.

[Chroo. ch. xii., xiii.]

The sons of Issachar were men who understood the times;

They "knew what Israel ought to do" when formed in battle lines;

Brave Zebulun's adherents firm, kept rank and would not part,

For they were trusty men and true, and "not of double heart."

There Mustered gallant warriors, with "ready hearts" they came,

Where Hebron's hills sent back the shout of David's regal name;

Before this gathered army, unhidden, Uzra laid His hand upon the ark, and was a death-struck warning made,

To all who in self-righteousness lay unprepared hand, Upon the sacred things of God, without his high command!

Oh, where are now the warriors, who with perception true,

In times of trouble can define what Israel ought to do? Oh, where are they when danger's voice makes the unstable start,

Who boldly stand for Israel's king, nor show "a double heart?"

Are there now found no Uzras, with forward zeal to lay A hand upon the ark, as of ancient day?

Are there now found no ministers who fed the vain desire,

Who utter words from sinful lips untouched with holy fire?

Ah, yes! but as in ancient time—the judgment all may feel—

Death's impress marks the offerings of man's unhidden zeal.

The fire that lights our altars if not divinely given, Can ne'er send up a sacrifice acceptable to heaven!

Then, oh, that He who dwells on high, would condescend to keep,

The priests and people in his charge, in every conflict deep;

Amid the waves of terror where high the billows toss, Or in the noisome pestilence—and bring them to the cross!

Be with them in the lions' den—protect them in the fire—

Shake earth from off their vestments—to Him raise their desire—

And when our present Israel shall tread the higher court,

The laws the parents battled for, may children then support!

Then ye true hearted warriors, who have of Jordan drunk,

Be true to your allegiance, and steadily keep rank; No double-hearted Israelites within our lines be found,

But all the trumpets in our camp send forth "a certain sound!"

For "The Friend."

JOHN DAVIS.

(Concluded from page 94.)

And now I may give some account of what I met with from a spirit of deceit and self-righteousness; so that in reading the text, "When the Spirit of Truth doth come, it shall convince the world of sin, of righteousness, and of judgment." I have often said, I have no righteousness to be convinced of, so that part I should have nothing to do with; but to my great sorrow I found it otherwise. For having, as I thought, done and suffered much for the Truth, being measurably preserved from the evils I was formerly guilty of, and having "a zeal for God, but not ac-

ording to true knowledge," I began to think myself very righteous, even more than many brethren, from whence I took liberty to pass many uncharitable judgments on those I am now satisfied were much better than myself. I thought myself good enough to be a preacher, and many times went at meetings, I have been under conviction, which seemed to spring from the Truth; such Scriptures opening to my mind as I thought I was to preach. I could pray in great zeal a long time; and could, I thought, sing the Hebrew song, but found it afterwards a Babylonish hymn. When alone, I had fine large openings, which convinced me that I must be a preacher, thinking I had wit enough to do it better than many; and had not the Lord preserved me, I had appeared as a minister to my hurt. But He who knew my sincerity, mercifully made manifest, by degrees, the deceitfulness of this spirit; and, deepening my experience, He at times led me to the place of true prayer, and gave me to perceive the mystery of iniquity working in my heart. The travail of my soul was very great before the Lord, that I might know this nature in me, and be preserved from its evil workings. And He was pleased to answer my cry; which mercy, amongst many others, I desire to never forget. Oh! the many years of anguish and deep sorrow of heart I had to endure before I got the better of it; and even to this day, if I watch not diligently, it will put up its evil head, and take possession of my thoughts. Man were the transformations—the subtle operations—the cunning appearances of this pretended angel of light, and various the bad fruits which were produced in me—spiritual pride, zeal without true knowledge, want of charity, errors in judgment respecting the real states of other vineyards, to the neglect of my own; whereby I was in frequent danger of falling into those very temptations and snares concerning which I so much and so readily condemned others. If the Lord had not been on my side, and worked wonders for me, I had been utterly lost. But in His loving-kindness, I was shown that these were the delusions of the imagination picturing a sort of likeness, and sitting as Lord. They were sparks of my own kindling, and my portion was to lie down in sorrow many times. The Lord showed me there was but one Mediator between God and man, and that was Christ Jesus; that without Him I could do nothing acceptable to God. No concern, no zeal, no vows, no prayers, no performance whatsoever, *out of His Spirit*, had any acceptance with Him. Those who would bring honour to God, must be subject to His Holy Spirit in all things; for other spirits would honour Him in words, but in works deny Him, taking the glory to themselves. I have found, by living experience, that the workings of man's spirit are for the exaltation of the creature; and I know that saying of Christ's to be everlastingly true, viz. "He that speaketh of himself seeketh his own glory; but He that seeketh His glory that sent him, in the same is true, and no unrighteousness is in him."

Although the Lord has passed by errors of the kind above named, when I committed them

in ignorance, yet, when I was better taught, I suffered much more because of my carelessness; but through all, the Lord preserved that sincerity he had begotten in my heart. By degrees I learned to fast and to pray, that I might be enabled to starve that spirit of self in use; and to accept none of the serpent's food, which was but dust; but to feed on that Bread only which cometh down from God out of heaven. And I was given to see, that this spirit was of that nature which the disciples could not cast out, when they asked Christ the reason, and received for answer,—"This sort goeth not out but by prayer and fasting."

When there was great enjoyment in meetings, I was made to be content to fast, and feel thankful for the least crumb I could gather from the Holy Table, learning to stand still till the Lord had gained me the victory over all my carnal villings, runnings, and impatience. When I sat down in a meeting, I was brought in stillness to see the conquering arm of the Lord; and even then I durst not stir in any exercise till His power went before me, and co-operated with my spirit. Many times I had only the office, as it were, of a door-keeper, which, when I was careful to discharge with faithfulness, I had the sweet reward of peace. Here I was taught in the school of Christ to know, that the only work we should perform, is that in which the Lord employs us; that His is the best and the only accepted time; and it is always our business to mind the present work and time, and not to be curious in seeking after more than is meet for us, nor covetous of gifts beyond our measure, or in our own wills; but our covering should be in His will, opened in the Light. I also saw that "The life is more than meat, and the Body, (which is Christ) than raiment;" and that we ought to covet faith and hope, but most of all *charity*.

But, turning back a little in my narrative; after times of great trial, I had seasons of much comfort, when my soul was more enlarged; and love to God increased in my heart: then I would be entering into covenant with Him to keep His statutes and His judgments; and promising, if He would be with me, and be my God, I would, to His time, follow Him in all His requirings. I often retired alone into the country, where the Lord was pleased to open several things to my understanding respecting my state, and to raise a cry in my heart, to carry on His own work in me; I being willing, as I thought, that the Lord should do it in His own time, and in His own way; and that, with His assistance, I should be faithful. But when my request came to be granted, I found that I neither liked the time nor the way prescribed, for the root of the tree of iniquity was not yet plucked up, but remained and grew in my heart; and I had plumed myself into false confidence, from having, as I believed, had times of encouragement, and that my mountain was strong, though it lasted only for a season. Being sincere, a cry was raised in me for *entire deliverance* from the thraldom of sin, that without reserve there might not be any thing left alive which was offensive in the Divine sight; and that all my affec-

tions might be weaned from the things of death.

And now the axe was laid to the root of the ungodly tree, sin revived divers temptations within me to many old evils; and provocations of various sorts were raised up against me—in short, the old nature was all in a ferment in my soul. These were seasons of deep sorrow, humiliation, and trial; and I was made to witness the state spoken of by the apostle, when he says, "I see another law in my members, warring against the law of my mind." For I did many things to which my mind consented not; and yet, under this great trouble, the Lord's power lifted me up. Many and fervent were my cries for deliverance from this body of sin and death; but I could not get from under it in my own way and time, because that in me which had joined issue against the Lord, must partake of the plagues He was now pouring on that spirit that would rule in my heart, and by which the holy name of the Lord was blasphemed. I saw that iniquity only endured for a season, but that Truth endureth forever; that if Satan did his worst, still the Lord would get himself honour; and that I should trust in the Lord, wait His time, and keep the word of His patience. Thus was I brought to be resigned to the will of God; and to say in my heart, "The Lord is wiser than man, it is His quarrel, and on Him will I wait until He has gained the victory for me." In my heart the battle was carried on, which was no small pain to the flesh, the Lord kindling the fire of His judgments against Satan, who used all his power to keep his habitation. The Lord, by the sword of His eternal word, cut off many things my soul had been, as it were, glued to. The famine began in the land, for starving that frothy wisdom I so much gloried in. The pestilence of His fury was poured on the first nature in me; and many were the slain of the Lord in that day. I loved His judgments, and was willing He should cut open my heart, and let out all the blood which had given life to those things that offended Him. This was heart work indeed; it was deep searching of heart, and my body was affected by it. Many times I wished for death rather than life. My countenance grew pale, and I often laid my hands on my loins, being in great pain from days of sorrow and nights of trouble, in consequence of the separation the Lord made between my soul and that wicked spirit to which it had been joined. Thus He led me on; and in due time he healed my wounds, and bid me be valiant and follow Him, promising that I should gain the victory at last.

And now I can say, "a man's enemies are those of his own house;" for, notwithstanding the many provocations and temptations which attended me, had not the evil root remained, the trouble would have been very little, because there would have been no inclination to them; the Lord at times permitting me to see, that where He had taken away the inclination, there the temptation had no force. Fearful and unbelieving thoughts were often my companions, and many were my complaints of my troubles to the Lord, I being quite weary of this great burden; but I learned that

it was the spirit that would save itself which worked those things, and that I must suffer it to be brought forth to the slaughter. I saw therein the justice of the Holy One; that body and spirit should be made partakers of the sufferings, by reason they had been partakers of the sins. From several causes and persons, I met with many provoking circumstances, which sometimes made me complain; but then I remembered what I had formerly done to others, (times and places being brought to mind,) so the measure I had meted out, was now meted to me in return. Thus was I quiet, and made to submit, though long under such kind of errors, by reason of divers roots, which were deep in the earth. Many were my exercises, until the Lord measurably gave the victory; and as my enemies grew weaker, my faith grew stronger. Amidst this trouble, I was not without my intermitting seasons of peace and comfort, enjoying freedom of spirit; and often enlarged in my heart to cry unto the Lord, that his work might be carried on in others; but more especially those who were under the profession of Truth, of whom the faithful were near and dear unto me. Thus all things worked together for good; hope increased in my mind, and I became more in love with the Lord and his ways; and many opportunities I had of doing some small services, in which I was willing, but found something in myself to oppose when I saw the line of my duty to be in the cross. So I felt I had need of strength from God to perform the smallest matter relating to services; my chief desire being to set forth the love of God to mankind.

I shall now return to give further account of my friend, who came to London about six or seven weeks after me. I accidentally met him in the street, and his very outward appearance discovered his inward man. In short he was the very reverse of any thing that looked like good. Notwithstanding it was so with him, I loved him, and am satisfied my love proceeded from the love of God in my heart; so true it is, that Christ loved us when we were yet sinners and enemies to him; and his love was extended towards my friend. But I was concerned to see him so bad, and could not part with him till we went to a house together. After being with each other awhile, he gave me an account of his proceedings since we parted; which brought inexpressible sorrow on my spirit; but I had relief, in that the Lord followed him with judgments, bringing him to town against his inclination; for the terrors of the Lord so pursued him, that he durst not stay any longer in the country. I used endeavours to persuade him to forsake his companions, and to go to meeting, that he might get strength—but in vain; he durst not yet go to meetings, as his friends in town were intent on diverting him from being a Quaker; so that all manner of instruments and opportunities were devised for this purpose; and his being wholly at liberty, in full pocket, &c., helped to keep him in bondage to his old master, yet the Lord still mercifully followed him.

When under judgments and terrors, he would come and tell me how things were,

hence I was much concerned for him; and sometimes I took him out of the way into the country; sometimes got him to meeting, where I was desirous that the Lord would open something in his servants that might be serviceable to him. I had my prayer answered by a Friend speaking directly to his state, so that it affected him, and he began to think about being obedient; but then he would run back again, and had many afflictions, with signs and wonders from the Lord upon Pharaoh's nature in him; still that hard task master would not let him go to serve his God. He came and told me that, if he did not give up in obedience, he believed the Lord would cut him off; which so affected him, that he began to go to meetings; and the Lord was pleased to afford him strength to come up in obedience, and confess Christ before men—causing him to grow in the Truth. But the enemies did not fail to pursue, and many battles they had; but the Lord hitherto in mercy kept him, giving him more than ever he could expect in this world—goods, and a wife to his mind—as I am a witness, for God, of his great kindness to him every way. And now I desire for him, and all the visited of the Lord, that we may be preserved in his fear, never forgetting his mercy, and especially his loving kindness, for I cannot but say our visitation has been large. If we should serve idols of our own making, and love any thing better than Him, we deserve double punishment. And I do believe it will be more tolerable in the judgment for the worst of men than for us, should we go back again into Egypt, and thus miss of obtaining the good land.

For "The Friend."

MEMOIR OF JOHN WIGHAM.

(Continued from page 94.)

Philadelphia, 4th of Fourth month, 1797.

To Ann Christy.—I feel unfit to stain much paper with the pen, yet to thee I think I can do a little, when I remember thy solicitude about me, and expression of a hope of seeing me at the Yearly Meeting [in London.] These lines may let thee know that my views are turned another way.

Yesterday, I took a passage in a vessel bound to Charleston, South Carolina, and from thence I have a prospect of proceeding to Nova Scotia, if way open. It has been a pretty close trial to turn my back on home, after having entertained some hope of being released from further labour in this land; but through favour I have been enabled to say, "Thy will be done." Two Friends from this continent, Charity Cook, and Mary Swett, have a prospect of going over to England to visit you, and expect to sail in a few weeks. Martha Routh expects to leave this city in a few days, to go to Long Island, and to New York, and Rhode Island Yearly Meetings.

Thy attention I take kind; I believe it is love in thy tender mind to the Great Master, that makes thee willing to serve the servants, how little worth soever they may be; and verily I often think, none can be more unworthily than myself;—however, I have no

disposition at present to complain; I must acknowledge that the Lord is good. May we be enabled to keep our eye single unto Him, and lean upon Him; this will meet His acceptance.

Fourth month 6th, 1797.—Left Philadelphia, and embarked in the brig Maria, Captain Strong, for Charleston, South Carolina, with my former companion, Ebenezer Cresson. It was a disappointment to me to have to turn my back on home, after hoping that I should have been released from further labour on this continent; yet when the Lord gave a clear prospect, He also gave faith. Praised forever be His holy name!

I now enjoyed a mental calm, attended by an evidence that the Lord continues to be all powerful, and that His power makes His people willing.*

Fourth month 7th.—In the river opposite New Castle. Lord! thou knowest what a poor creature I am;—my trust is in Thee; O! keep me in thy pavilion. Thou art my stay, gracious God! while floating on this unstable element; for which I humbly thank Thee. O! enable me faithfully to fulfil the embassy on which thou hast sent me!

Fourteenth.—Passed Cape Hatteras with a fair wind, all well, though we have had two tossing days and nights, occasioned by a strong south-west wind. I have been a good deal tried by the apparent carelessness of the captain; not that I feel much anxiety about my own life; but I have been uneasy about dear Ebenezer,—having been the cause of his taking this voyage. I had little sleep last night, but feel peaceful and quiet this morning.

Fifteenth.—Have had a roughish sea since yesterday, and last night nearly ran upon Look-out shoals. I lay awake all night, and could not banish fearful apprehensions about my dear Ebenezer, and the distress of his mother and sisters, should any accident happen to him; but the innocent youth himself slept sweetly. We are among a swearing crew, the captain particularly; though alarmed last night, he cursed terribly. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear."

Sixteenth.—Last night very stormy,—thunder, lightning and rain, made more awful by the darkness. The sailors say they never saw a more dismal time. A squall of wind ensued, and it was very rough.

Seventeenth.—Calm, and fine now, after the rolling. We see many wonders as well as changes. I think of all the men I ever saw,

our captain is the most hardened and desperate, thought civil and obliging to us.

Landed at Charleston on the morning of the 20th; stayed there over First-day, and had two meetings. Here are a few, who call themselves, and are called by others Friends; but alas! the name is all; they seem completely united with the world.

Charleston, South Carolina,
21st of Fourth month, 1797.

To his Daughter Jane Cruickshank.—Though we are far, very far separated, yet I frequently feel a near sympathetic union with thy spirit, and renewedly so at this time; and as there is an opportunity from this place, by a ship expected to sail for London in a few days, I thought I might tell thee what revived in my remembrance, in my looking at thee and feeling with thee;—even the prophet's expressions respecting the blindness of the Lord's servants, and how He leads them in a way that they neither have heretofore known, nor yet do know,—yet He makes darkness light before them,—smooths and makes straight their rough and crooked paths,—and promises that all these things He will do for them, and not forsake them.

Various indeed are the dispensations, through which the Lord sees it needful to bring His chosen servants, preparatory to the production of acceptable fruits unto Him; yet He is never wanting to sustain and help those who put their trust and confidence in Him, and who give up the will to Him, excluding self, and watching and warning against it in all its varied appearances. My spirit salutes thee, and bids thee fear not;—hold fast thy confidence, and keep on thy way in the littleness;—O! the littleness,—how beautiful and how safe!

Charleston, South Carolina,
21st of Fourth month, 1797.

To Ann Christy.—I arrived here yesterday, having had a passage of two weeks from Philadelphia; in which we met with contrary winds, thunder-gusts, and squalls; but we were preserved through all; and neither my companion nor myself sick, which I esteem a great favour.

We have made a sudden transition from winter to summer,—every thing here is in full bloom,—green peas in perfection,—peaches half grown, and figs just setting. How my poor tabernacle will stand this hot climate I know not, it is now very warm.

There are very few in this city that profess with us, though they do keep up a meeting; the family where we are lodged, received us kindly; though, except the man Friend, the rest of the family were dressed in high French fashion. It appears to be a place of idleness and dissipation,—the white inhabitants being supported by the labours of the slave; indeed, it may truly be said, these southern states are a land of darkness,—darkness that may be felt; and yet in this thick darkness, the people are boasting of light and liberty;—a miserable mournful situation, pride and oppression abounding. I do not want to hurt thy feeling mind, dear _____, with such

things; but the subject somehow has stolen my pen.

Now turn thy thoughts.—Though darkness cover the earth, and gross darkness the people, the Lord continues to be a light to those, who know their dwelling to be in Jerusalem, the quiet habitation: there is still light in Goshen;—the Lord is a sanctuary to his people, and will be the preservation of all who rest in Him.

I do not know that I have much more to say, having written thee so lately; but I desire my love may be communicated to Friends, leaving the particulars pretty much to thee. Thou knowest I love them that love the Truth, and I know thou dost so likewise. We love one another, and in that reciprocal love, may we experience a growth; which no doubt we shall do, as we continue to watch and war against every thing, that would obstruct the precious spiritual union with the Father and the Son, in whom is the life.

Second-day.—Set out towards Writtsburgh, in Georgia; reached a Friend's house at a place called Eddiston, where we had a meeting with a few Friends, who live in the neighbourhood. Hence proceeded without any other meeting to Writtsburgh, a long weary journey of about ninety miles. My horse became fondered, so that we were obliged to leave him; and not being able to procure another, my companion and I had only one horse betwixt us, and we were consequently obliged to walk by turns most of the way.—[During this part of his travels, although John Wigham has not left any record of it, a circumstance of a very trying nature occurred, which he has frequently related to some of his friends; the particulars of which, as near as can be recollectred, were the following:—His companion and he, having, as before stated, only one horse to carry themselves and saddle bags, rose early in the morning, and travelled till about ten o'clock, when they stopped to breakfast. They had only just commenced their repast, when an alarm was given, that their horse, which had been put into the stable, but not tied up, had run off, having, as was thought, followed some other horses that had been passing. John Wigham, his companion, and some other persons, immediately set out in pursuit, following him into the woods. They were not long in finding him, for in crossing a piece of boggy ground, the horse sunk down into it so completely, that all the exertions of the party, continued for several hours, failed in extricating him. Towards afternoon, John Wigham, having become faint from fatigue and want of food, lay down on the ground, in sorrow and poverty. Whilst lying in this exhausted condition, it occurred to him, to have small branches cut from trees, and trodden down into the bog, just before the horse's head. His assistants, on his suggesting it, adopted this plan, until they had formed a pretty firm footing near the animal's fore-feet; they then excited him to a fresh effort, when he speedily raised himself on the platform thus prepared, and to the great relief of John Wigham and his companion, came out without having sustained any injury.]

* At this period John Wigham appears to have been brought under close trial. He had some time before apprehended that way was opening for him to return home, and he had given his friends and near connections some expectation, that he might arrive in time to attend the Yearly Meeting in London in 1797; and in anticipation of this being the case, his beloved wife went up thither, hoping to meet him, but was, of course, painfully disappointed. When, however, he became fully convinced of the Divine requiring for farther gospel labour in America, he evinced his dedication to the cause he had espoused, by yielding thereto in simple obedience. In allusion to the subject, he says in a letter to a Friend, "through favour I have been enabled to say,—Thy will be done."

At Wrightsburgh, we lodged at a Friend's house, and got another horse. Visited all the meetings in Georgia and South Carolina, and returned to Charleston, 383 miles. Had a public meeting in the Council Chamber above the Exchange, a large place, and pretty well filled, chiefly by men of the upper rank; who behaved as well as I expected, considering the fear they seem to feel with respect to their slaves. The doctrines of Christianity are so opposed to their practice, that it is hard for them to hear the Truth declared. However, I was favoured to get through to some satisfaction, without meeting with any public opposition; though I sensibly felt an opposing spirit. My gracious Master took away fear, and enabled me honestly to deliver what was given me; for which I feel thankful. At the close of the meeting, some of the methodists, particularly a preacher, came and offered their meeting-house to accommodate the people of colour. As I had felt drawn towards a meeting with that people, I accepted the offer; the methodists also undertook to give notice that the meeting was to be held on First-day morning.

(To be continued.)

For "The Friend."

THE TIMES.

(Concluded from page 92.)

Before I conclude these observations on the peculiar state of affairs in these eventful times, I wish to offer a few remarks to the serious attention of a class of persons, differing from either of those who have been alluded to in the foregoing Essays. I mean such as have not been engaged in immoderate worldly pursuits; have not been making haste to be rich, nor hazarding the property of other men in doubtful schemes to increase their own; and who have yet been permitted to feel the effects of the storm which has burst upon us, and have suffered the loss of much, if not all, which they possessed. Such a dispensation is peculiarly trying, though it is undoubtedly intended by our heavenly Father to work out some important and valuable end. But if such are not very watchful and guarded, the enemy will frustrate the good designed to grow out of it, and greatly embitter the trial, by stirring up a repining and murmuring disposition, so that instead of the affliction softening the heart and driving it closer home to God, the only sure and unchanging source of comfort, it will become obdurate, soured and alienated from Him.

Such persons may think, and perhaps with some degree of justice, that they were innocent of "the great transgressions," in relation to pecuniary matters, which have provoked the Divine displeasure and chastisement, and may therefore be inclined to suppose that they had ground to expect an exemption from the calamity; but what man is there of us all, who, upon a narrow and impartial inspection into the state of his heart, as it appears in the sight of Heaven, feels not that his many shortcomings and backslidings have deserved at the Divine hand, punishment vastly greater than any thing he has suffered.

It is to be observed also, that the love of money is extremely insidious; and screens itself under so many fair guises, that even a sincere Christian may be led into a very erroneous judgment of his own state touching this "root of all evil," unless the deceitfulness of his own heart, and of this destroyer, be fully laid open by the Spirit of Truth. Instances are not wanting where other means of accomplishing this blessed end, seemed ineffectual, until the time of stripping came, and then the man who flattered himself with the self-complacent opinion that he was only "diligent in business," and prudent and thrifty in his worldly concerns; and that his attachment to his possessions was kept in due subjection, has evinced by his lamentation over their loss, that his case was much like his who cried out, "Ye have taken away my gods that I have made, and what have I more?" "The life is more than meat, and the body than raiment;" and if that "life, which is hid with Christ in God," is preserved, the privation of all things else is of comparatively little moment. Instead therefore of mourning over what we have lost, let us rather number the blessings which a beneficent Creator is still pleased to grant us, and endeavour to double our diligence in laying up treasure in heaven, "where neither moth nor rust doth corrupt, nor thieves break through and steal;" that so we may have a good foundation against the day of trouble, and be prepared to meet whatever trials may assail us, with Christian fortitude and resignation, knowing that we are but strangers and pilgrims on earth, and are "seeking another and better country, that is an heavenly."

The eminent apostle of the gentiles counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord; and if this is happily our experience, we shall be enabled to rejoice in all those dispensations of Divine Providence, which tend to divest us of every inferior attachment; to break up every polluted and false dependence, and drive us home for comfort and satisfaction, to the blessed foretaste of that rest which remaineth for the people of God. The vicissitudes we have witnessed in all that pertains to this life, teach us the important lesson that this is not our home; and that however lawful the true enjoyment of earthly good is to the sincere Christian, if used in the fear of the Lord, yet that our hopes of happiness can never rest securely on any foundation but that of the Divine favour, having an interest in Him "who died for us, and rose again," and through submission to the sanctifying operations of his grace, knowing our salvation to be wrought out in fear and trembling.

This blessed privilege is freely offered for the acceptance of all who are willing to comply with the unalterable terms, on which only it is to be obtained; and whatever our temporal losses or disappointments may have been, it is animating and encouraging to know that nothing can deprive us of the glorious boon of being "heirs of God, and joint heirs with Christ," in an everlasting crown and inheritance, but our own unwillingness to submit to the necessary preparation for entering

upon its enjoyment. Why then should we waste our time in idle lamentation over the trifles which have been taken from us, to the neglect of the "unsearchable riches of Christ," which can never perish or depreciate!—let us rather forget the things which are behind, and "press toward the mark for the prize of the high calling of God in Christ Jesus our Lord," having our eye fixed on the eternal recompence of reward, which is at the end of the race.

SAVOUR OF LIFE UNTO LIFE.

Thomas Story relates in his Journal the following circumstance under date of 1699:— "At New Castle we met with our good friend Samuel Carpenter, his wife, and some other Friends of Philadelphia, and we were kindly received to lodging with him. And next day (being the Fifth of the week) we had a large meeting there, and were much comforted in the blessed Truth among Friends; and staying over the First-day meeting, and the Third-day following, we had a meeting at Merion with the Welsh Friends, on the 15th, among whom I was much satisfied: for several of them appearing in testimony in the British tongue, which I did not understand; yet, being the word of Truth in them, as instruments moved thereby, I was as much refreshed as if it had been in my own language; which confirmed me in what I had thought before, that where the Spirit is the same in the preacher and hearer, and is the Truth, the refreshment is chiefly thereby, rather than by the form of words or language, to all that are in the same Spirit at the same time; and this is the universal language of the Spirit, known and understood in all tongues and nations, to them that are born of him. But, in order to the conviction of such as know not the Truth; for the begetting of Faith in such as do not yet believe therein; for the opening of the understanding, by the form of doctrine, and declaration of the necessary Truths of the gospel and kingdom of God, intelligible language, uttered under the immediate influence of the Spirit of Truth, is indispensably necessary; as also for the edifying of the church, the body of CHRIST, in general."

The Outward Law and Worship distinguished from the Inward. From Barclay's Apology.

The law and rule of the old covenant and Jews was outward, written in tables of stone and parchment. But the law of the new covenant is inward and perpetual, written in the heart.

The worship of the Jews was outward and carnal, limited to set times, places, and persons, and performed according to set prescribed forms and observations. But the worship of the new covenant is neither limited to time, place, nor person, but is performed in the Spirit and in truth; and it is not acted according to set forms and prescriptions, but as the Spirit of God immediately actuates, moves, and leads, whether it be to preach, pray, or sing.

THE FIT OF ABSTRACTION.

From Old Humphrey's "Thoughts for the Thoughtful."

It was on a sharp, frosty day, at the latter end of December, when, standing up at the window, to look at the trees powdered over as they were with snow, and at the poor half-famished birds that were rendered tame by the severity of the season, that I gave way to a fit of benevolent abstraction. I will endeavour to set down my ruminations.

"Oh!" thought I, "that it were possible for me to do some kindly deed to every man, woman, and child, under the canopy of heaven! Oh, that I could for once in my life make every eye sparkle; every pulse throb, and every heart beat with delight! Had I the power, the poor should be made rich; the rich more affluent than they are, and the one and the other should have heavenly hopes added to their earthly enjoyments!" Now this was all very beautiful, and I no doubt thought so; for I continued my musings of benevolence.

"How delightful it would be to comfort the afflicted; to raise the fallen; to liberate the captive; to heal the sick; to bind up the bruised and broken, and to scatter abroad, wide as the world, the elements of peace, comfort, satisfaction, happiness, and delight!"

If any thing, this latter burst of philanthropy was finer than the former; and most likely, at the moment, my countenance brightened up in contemplating the fair picture which my fancy in such glowing colours had drawn. But not yet was the fountain of my good intentions dry, or the treasure-house of my munificence exhausted; for thus did I continue my abstraction.

"Had I the power and the opportunity to bless mankind, friend and foe should alike be the partakers of my bounty; misery should be unknown; unkindness should be banished from the world, and the nations of the earth should celebrate an unbroken jubilee of joy."

By the time that I had arrived at this exalted climax of philanthropy, I stood tolerably high in my own estimation, and how much higher I might have elevated myself it would be hard to say; but, at the moment, my opposite neighbour opened his door to let in a strange cat, which had for some time been mewing in the cold; it brought out, too, directly after, some broken victuals to a shivering lad, who had undertaken for a trifle to sweep away the snow from his door, and scattered a liberal handful of crumbs around for the benefit of the poor birds.

With shame and confusion I reflected on my useless thoughts, and on my neighbour's deeds. I had stood stock still, idly dreaming on imaginary kindness; while he had really performed three acts of unobtrusive charity. When shall we learn that benevolence consists not in thinking, but in doing? A real penny outweighs an ideal pound, and a cup of cold water given with kindness, is better than rivers of oil flowing only in the imagination.

He who waits till all difficulties are removed, will never act.

THE FRIEND.

TWELFTH MONTH, 24, 1842.

The Green Mountain State, it appears, has fairly taken the lead of her sisters of the confederacy on the subject of capital punishments. May the influence of her example spread until this relic of a barbarous age be expunged from the statute books of all the states. We copy the following from one of the daily papers:—

"Vermont has set an example, which will eventually be followed by every State, she has abolished capital punishment, and substituted imprisonment for life, unless the governor shall, after one year, issue a warrant requiring the criminal to be executed. This law has received the governor's signature, and is now the statute of the state. It is a most important act, and we believe as wise a one as could be adopted. Every day's experience shows the repugnance in the public mind to condemning a man to death, a feeling which is so strong as to excite a false and pernicious sympathy in behalf of the murderer, which leads too frequently to his entire escape from any penalty."

By another and still more important legislative movement, that state has evinced a spirit of liberality in advance of the age:—

From the North American.

ANTI-SLAVERY IN VERMONT.

An ominous movement has just been made in the Vermont Legislature with regard to slavery. It appears to us as the most important step which has yet been taken against the institution. We refer to the following series of resolutions, passed without a dissenting voice by both branches of that body. They come therefore with all the weight of both political parties, and may be assumed as an expression of the opinions and desires of the whole people of Vermont.

Resolutions passed unanimously by both branches of the Vermont Legislature.

Resolved by the Senate and House of Representatives:—

1. That as the representatives of the people of the State of Vermont, we do protest against the admission into the Union of any State whose constitution tolerates domestic slavery, or the annexation of Texas, or any other territory in which slavery exists.

2. That we believe that Congress has the power by the Constitution of the United States, to abolish slavery and the slave trade in the District of Columbia, and in the territories of the United States; and that if Congress refuse to abolish slavery in the District of Columbia, that the seat of the general government ought to be removed from that District, to a place where slavery and the slave-trade do not exist.

3. That we believe Congress has Constitutional power to prohibit the slave-trade between the several States in this Union, and to make such laws as shall effectually prevent this trade, and ought to exercise this power.

4. That the Constitution of the United

States ought to be amended, so as to prevent the existence and maintenance of slavery in the United States in any form or manner.

5. That our Senators in Congress be instructed, and our representatives be requested, to present the foregoing resolutions to their respective Houses in Congress, and to use their influence to carry out the principles thereof.

6. That the Governor of this State be requested to transmit a copy of the foregoing resolutions to each of our Senators and Representatives in Congress.

NOTICE.

A young man, a Friend, having nearly completed a liberal education in one of the eastern colleges, is desirous of obtaining a situation as instructor in some Friends' school. He would prefer a situation either as principal or assistant instructor in ancient languages; but would accept the charge of a school in which are taught the branches of learning generally.

The best testimonials can be given relative to ability and moral character.

Applications made either to L. A. E., Brunswick, Maine, or to H. E., Bristol, Bucks county, Pa., will receive prompt attention.

MARRIED, at Friends' Meeting-house, Baltimore, on the 14th instant, GILBERT COMBOS, of Providence, R. I., to MARY R. HOPKINS, of the former place.

DIED, on the 18th of last month, DEBORAH JONES, in the 84th year of her age; a member of Baltimore Particular Meeting. She was paying a visit to her relatives in Berks county, Pa., where, meeting with an accident, she became ill, and not long after departed this life; leaving them "abundant reason to believe, that her loss was her eternal gain."

—, on the evening of the first instant, HENRY C., son of Richard Williams, of this city, in the 15th year of his age.

—, suddenly, on the 4th instant, JOHN DEKBARTER, in the 68th year of his age; a member of Baltimore Particular Meeting.

—, on Fourth-day, the 14th inst., while on a visit at the residence of Jonathan C. Baldwin, near Downingtown, Chester County, Pa., after an illness of twenty-eight hours, MARY B. CORE, a member of West Chester particular meeting, in the forty-ninth year of her age.

—, on Fifth-day morning, the 15th instant, CATHARINE SHEPARD, aged eighty years; a valuable elder of the Northern District Monthly meeting. Two days before her death, though somewhat indisposed, she attended the week-day meeting to which she belonged.

"That night she was taken alarmingly ill, continued so during the next day, and on the subsequent one, was gathered in peace. On the morning of her death, she said to a beloved Friend who had called to see her, "I have attained to a pretty great age; and it is not to be expected that I can last long. I have been looking around, and can see nothing in my way. I hope I am not mistaken. I trust that my ommissions and commissions will be forgiven. The Lord Jesus is our Intercessor." Awakening from sleep awhile after, she remarked, "This seems like the sleep of death;" then, breathing shorter and shorter, she quietly passed away.

—Our dear departed Friend, was characterised by an honest frankness of character, that needed not, and knew not, disguise. She was concerned to preserve the ancient doctrines of the Society from innovation on every hand; was "given to hospitality;" and we thankfully believe, that to her the language was verified, "Thou shalt come to thy grave in a full age, like as a shock of corn coming in in his season."

THE FRIEND.

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NUTRITION OF PLANTS.

(Concluded from page 98.)

It is not unfrequently necessary that a store of nutritive matter, which may be required at some future time, should be provided in the vegetable system, in such a situation that it shall be out of the general current of the circulation, and at the same time easily brought into it. In animals, the fat constitutes a store of this kind. The superfluous nutriment introduced into their system is converted into this substance; which, besides other purposes that it serves, is ready for the support of the body, when from any cause there is a failure of the supply on which the animal usually depends. In some animals, this production of fat takes place at regular periods; thus bears, which pass nearly the whole winter in sleep, and take little food during that season, become very plump in the autumn, and are observed to be very lean soon after they have emerged from their winter retreat.

Now the starch which is found so abundantly in many plants, and in some part of almost every one, serves the same purpose as fat. It is gum, slightly altered, and enclosed, as it were, in a series of minute bags, which fill the cells of cellular tissue and receive their form. Starch, when removed from the plant, exists in the form of minute granules; each of which, when examined with the microscope, is found to consist of a series of layers of a half-fluid substance, the interior ones, being nearly fluid like dissolved gum, and those on the outside being almost as firm as membrane. When put into cold water, they retain their structure, as the outside layer is not acted on by that fluid; but when exposed to a heat of about 160°, this little sac bursts, and its contents are set free and dissolved in the water; and this is why starch, once dissolved in hot water, can never be restored to its original form.

Thus, then, we may consider starch as little else than gum divided into minute portions, and stored up out of the way of the nutrient fluid, which would otherwise dissolve it whilst circulating. In all instances, the stores of this substance appear destined for

the nourishment of young parts, since they are found in the neighbourhood of these, and are exhausted by their growth. Thus, starch forms a large part of the substance of all seeds; sometimes (as in the corn grains) being deposited around the germ of the young plant; and in other cases (as in the pea and bean) being included within it, forming the large fleshy cotyledons or seed-leaves, which first come to the surface after the seed has begun to sprout, and which wither in proportion as the young plant develops itself. Starch is found abundantly, again, in the fleshy underground stems destined to nourish young shoots; as are the tubers of the potatoe, and the rhizoma of the arrow-roots; and it has been lately pointed out that, if the blossoms be pulled off the plants before opening, the accumulation of starch will be much greater, in consequence of the exhaustion of the store having been prevented. Starch is also abundant in the fleshy roots which have to furnish nutriment to the young stems, when they first begin to grow, as in the Briony and Elecampane. It is also found in the pith and bark of many exogens, and in the cellular tissue occupying the centre of the stem of many endogens (such as the sago palm,) where it forms a reservoir of nutriment for the young leaves.

The deposit of starch generally continues to increase so long as the plant which forms it is in active vegetation. It then arrives at its greatest amount, and remains the same until the young parts which are to be supplied from it have begun to grow; and then it rapidly diminishes. Thus, it has been stated that a hundred pounds of potatoes contain of starch,

In August, 10 lbs.	In March 17 lbs.
September 14½ lbs.	April 13½ lbs.
November 17 lbs.	May 10 lbs.

Although this deposition of starch fulfils a part so evidently important in the vegetable economy, we cannot doubt the wise and benevolent intention of the Creator, in thus providing a store of nutritious and palatable food for man in situations in which he can so easily obtain it; and it is interesting to remark that, from the completely separate form in which it exists, it may be obtained in a state of purity from many vegetables, which, as a whole, are of very poisonous character. An illustration of this fact occurs in the Cassava, which forms a most important article of food in almost all the warmer regions of the globe. This substance is the starch contained in the root of a plant termed *Jatropha Manihot*; and the root also contains a juice so poisonous, that it is employed by some of the savages among whom this plant abounds, to tip their arrows and spears. The root is usually ground

or rasped into a sort of coarse meal; and from this, when put under pressure, the juice runs off, leaving the starch nearly pure. The *Tapioca* of Brazil is nearly the same, with Cassava.

Starch cannot be applied to the nutrition of the tissues however, without undergoing an important change, which reduces it, in fact, to the condition of sugar or gum. Of this change there are many instances in the progress of vegetation. That which is best known is the conversion of the starch of seeds into sugar, which takes place during germination; and upon this the process of *malting* is founded. The grain of barley contains a large quantity of starch; but when the embryo is made to sprout, this starch is converted into sugar for its nourishment. Now the germination of the seed is caused by steeping it in water, and then placing it in a warm atmosphere; and this is the first stage of the process of malting. As soon, however, as the growth of the embryo has proceeded far enough for the proper quantity of the starch to be converted into sugar (which is known by the length of the young root, and by the appearance of the grain itself,) the germination is checked by the application of a higher degree of heat, which kills the young plant; and the newly-formed sugar can then be employed to give sweetness to water or other fluids. In the same manner, the starch of potatoes, and other tubers, is converted, when required for the nourishment of the growing buds, into sugar, which is absorbed by their vessels; and nearly the same may probably be said of every other instance in which starch is laid up for a purpose of this kind.

Now this change of starch into sugar is one of a purely chemical nature; for it can be performed in the laboratory of the chemist, by pouring hot water on the starch, so as to break the vesicles, and set free the contained gum; and then treating this with a weak acid for some time; by which the whole is converted into a sugar that scarcely differs from that of other kinds. In the vegetable economy, however, this change is effected by another means. In the juices of the plants themselves, there is a substance termed *diastase*, very minute quantities of which have the remarkable property of changing starch into sugar. This diastase exists in seeds, and is found in larger quantities near the eyes or young buds of the potatoe, by the vessels of which it is carried through the mass of starch when required. How beautiful an arrangement it is, that a substance possessed of the remarkable property of converting starch into sugar, should be formed wherever a store of the first of these substances is laid up for the

purpose of affording a supply of the latter when required,—and that this *diastase* should be found no where else than in the very parts of the vegetable structure in which it will be of use!

We see, then, that the form in which nourishment is conveyed to the growing parts of plants is that of *gum* or *sugar*. These two substances are composed of the same elements in nearly the same proportion; and the former may be changed into the latter. They are usually found together in that thick mucilaginous fluid which lies between the bark and wood in summer, and which is gradually organized, or converted into tissue; and also in that which forms the pulp of the very young seeds which exist in the seed-vessel before the flower has fully expanded. The gumminess of this fluid is at once perceived by its glutinous properties; and that it contains sugar is known by the sweetness of its taste. Gum and sugar, therefore, are to be considered as the materials out of which the vegetable tissues are constructed; and starch must be converted into one of these before it can be applied to a similar purpose.

Bread.—If you set any value on health, and have a mind to support nature, you must not separate the finest from the coarsest flour; because that which is fine, is naturally of an obstructing and stopping quality. But on the contrary, the other, which is coarse, is of a cleansing and opening nature; therefore, that bread is best, which is made of both together; for in the inward bran and skin of the wheat, is contained a quality which is of a sweet, friendly nature; by reason whereof, the bread which is made of fine and coarse together, will not only be sweeter, and keep longer moist, but is also more wholesome, and easier of digestion; gently loosening the bowels, it will strengthen also more than the other bread, made of the fine bolted flour. It must be confessed, that the nutritive quality is contained in the flour; yet in the bran is contained the opening and digestive quality; and there is as great necessity of the one, as the other, for the support of health; for when the finest flour is separated from the coarsest and branny parts, neither the one nor the other have the true operations of the flour of wheat.

By what has been said, we may gather, that the eating of fine bread is inimical to health, and contrary both to nature and reason, and was first invented to gratify wanton and luxurious persons, who are ignorant both of themselves and the true virtue and efficacy of natural things.—*Late paper.*

Water-proof Paste.—Three ounces of gum-elastic cut into fine shreds, and put into a jug with three quarts of seneca oil, make an excellent water-proof paste for boots and shoes. The gum will dissolve if left to stand three or four days; before it is used it should be stirred, and put on warm.

* Mucilage is the term applied to a solution of gum in water.

DEATH'S VISITS TO THE VILLAGE.

A Word for the Close of the Year.

From Old Humphrey's "Thoughts for the Thoughtful."

They say that people live longer in the country than in the town, and perhaps they may a few short years; but he not deceived by the saying, my country friends, for the unchangeable word is gone forth: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength, labour, and sorrow; for it is soon cut off, and we fly away." *Ps.* xc. 10. Neither town nor country can prevent the visits of death.

Death came up the village. It was in the *Spring*; the fresh leaves were budding forth, and the snow-drops were peeping out of the ground. He went into the thatched cottage by the ash tree, where sat old Roger Gough in his arm-chair, with his brow wrinkled, and his hair white as flax. Roger was taken with the cramp in his stomach, and soon ceased to breathe. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" *Ps.* lxxxix. 48.

The wheelwright's wife sat with her baby, her first-born, in her lap. It smiled as it lay asleep, and breathed softly. The mother went on mending stockings, every now and then casting a fond look at her little treasure. That day week its gentle spirit departed, leaving its fond parents half heart-broken. How uncertain is human life! "It is even a vapour that appeareth for a little time, and then vanisheth away." *James* iv. 14.

Death went down the village in the *Summer*. The heavens were bright with sunbeams, and the earth seemed to smile; the gardens were in their glory, and the merry hay-makers were busy in the fields. The sexton's son had long been ailing, and all agreed that he could never struggle through the winter. The red tinge on his cheek was not of a healthy hue; consumption had marked him for the grave. He had taken to his bed a fortnight; when his head fell back gently on his pillow, and he went off like an infant going to sleep. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." *Ps.* ciii. 15, 16.

Butcher Hancock's was the strongest man in the parish; but he was no match for death. His chest was broad, his arms were sinewy and strong, and his frame bulky, and well knit together. "As hearty as Hancock's," was a common adage. No matter! sickness soon robs the stoutest of his strength, and pulls down the tallest man to the ground. The fever fastened upon him, so that one hour he raged with heat and thirst, and the next his teeth chattered with cold. His neighbours carried him to his grave. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a hand-breadth; and mine age is as nothing before thee; verily, every man at his best state is altogether vanity." *Ps.* xxxix. 4, 5.

Death crossed the village in the *Autumn*.

The orchard trees were bending beneath their load; the sickle was at work among the wheat, and the scythe was sweeping down the barley. Never was known a more abundant year. The loaded teams were seen in all directions, and the gleaners were picking up the scattered ears from the stubble. Farmer Blount was a wealthy man. He was in the corn-field with the reapers, when he suddenly fell to the ground. Some said that he was struck by the sun; and others, that it was a fit of apoplexy; but, whatever it was, Farmer Blount never spoke after. You may, perhaps, have seen his tomb by the stone wall of the church-yard, with the iron palisades round it. Truly may each of us say, "There is but a step between me and death." *1 Sam.* xx. 3.

Widow Edwards lived in the shed, at the back of the pound. It was a wretched habitation; but the poor cannot choose their dwelling-places. The aged widow had wrestled hard with poverty; her bits and drops were few and far between. Her son, who ought to have been a staff for her old age to rest on, was at sea. He was roving and thoughtless; but there is a heart-ache in store for him on account of his aged mother. Death found the widow alone, lying on her straw. No one was at hand to comfort her, or to close her eyes. "Watch, therefore; for ye know not what hour your Lord doth come." *Matt.* xxiv. 42.

Death went round the village in the *Winter*. The icicles were a foot long, hanging from the pent-house in the carpenter's yard; and the snow lay here and there in heaps, for it had been shovelled away from the front of the cottages. Not a stone's throw from the finger post, at the entrance of the village, dwelt Abel Froome, the clerk's father. For years he had been afflicted; but his mind was stayed upon Christ, the Rock of ages, and he loved to think of eternal things. He had lived to a goodly old age; and, as a shock of corn ripe for the harvest, he was ready to be gathered into the garner of God. While his days were numbering, his heart had applied unto wisdom; and he knew Him whom to know is eternal life. Death found him sitting up in his bed, with the Bible in his aged hands; and the last words that filtered from his lips were, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." *Luke* ii. 29, 30. "Thus died Abel Froome." "Mark the perfect man, and behold the upright, for the end of that man is peace." *Ps.* xxxvii. 37.

The habitation of Harry Touks was in a wretched plight when death crossed the threshold. Harry was an infidel, and scoffed at holy things. His days were mostly spent in idleness, and nights in poaching, and in tipping at the Fighting Cocks. Often had Harry defied death at a distance, as a bugbear; but when he came in reality, he trembled like a child. Pain racked him, and poverty distressed him; but that was not all; for his conscience was at work within him, and his mind was disturbed. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" *Prov.* xviii. 14. It was a horrid sight to see Harry clenching his hands, tearing his clothes, and gnashing his teeth in

anguish, and quite as bad to hear the curses he uttered in his despair. He died as the wicked die, without hope, "Driven from light into darkness, and chased out of the world." Job xviii. 18. "Reud your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel ii. 13.

If death thus goes up and down, and across and around the village, at all seasons of the year; if he takes away the young and the old; the feeble and the strong; the rich and the poor; the righteous and the wicked, how long will be pass by thee? Is it thy prayer —"Let me die the death of the righteous, and let my last end be like his?" Numb. xxiii. 10. Is Christ thy hope, thy trust, and thy salvation? If so, thou mayest indeed rejoice, and say with exultation, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Psa. xxiii. 4.

BOSTON LUNATIC HOSPITAL.

Dr. Butler's third annual report, submitted to the City Council in July, is now published. He has certainly had enough to do during the last twelve months. In the Lunatic Hospital there have been 148 patients; in the hospital of the House of Industry, 733; and in the hospital of the House of Correction, 415—making a grand total of 1296. There were in the Lunatic Hospital at the beginning of the year (namely, July 1, 1841,) 108; admitted during the year, 49; discharged (including 17 deaths), 53; remaining at the end of the year, 95.

We cannot very conveniently republish more than a few extracts from this official document, which is creditable to the author, both in his character of physician and superintendent of the Lunatic Asylum. In speaking particularly of the insane establishment at South Boston, the report contains the following observations.

"Such are some of the results which have been effected in the Hospital. Commenced as a receptacle for the poor and incurable insane of the city, it has expanded its arrangements as the necessities of the city have demanded, and has received into the wards nearly two hundred of the most unfortunate and afflicted of our fellow-beings, among whom not a few have been found intelligent, virtuous, and estimable; but poor, sick, and destitute—events which may come alike to all. Many have here found relief from the worst calamity of all the varied forms of disease; many have received partial relief; and many more have found, in the kindness and ready sympathy of those around them, strange and unexpected tokens of a fellow-feeling, which could bear with their infirmities, repress the excitements, and cheer the despondency, of the most friendless being on earth—the poor lunatic.

"From the same causes, the general aspect and character of our patients have continued to improve: they are far more quiet, more

easily controlled, the paroxysms of excitement are less frequent and less violent, and excitement itself is less contagious: this influence pervading the hospital, extends itself to the recent cases, and gives us a more ready ascendancy over them. Restraint, even of the simplest kind, is rarely resorted to, and would be less necessary, had we a solitary, in which the noisy and turbulent could be occasionally secluded, and thus prevented from disturbing and exciting others. We provide amusement and occupation for them as far as it is in our power; our sewing party is regularly attended, and is effecting much; our garden is a favourite resort; walking parties go out every pleasant day; books, newspapers, and games of various sorts help to relieve the monotony of our halls. Many labour to good purpose in the laundry, kitchen, garden, grounds, &c."

It is truly gratifying to witness the progress of benevolence of feeling in those to whom the care of this wretched class of beings is confided. Those who are most conversant with the insane are uniformly agreed in regard to the system which has been adopted in all the institutions of this country, as well as in the best-managed ones of Europe. Coercion is not recognized in the code of treatment; but the asperities of diseased humanity are subdued, if at all, by an untrifling practice of kind regard for the comfort and happiness of the patient. Instead of being roused to the desperation of madness by severities, privations and cruelties, which only give permanency to hallucination, and increase the wretchedness of the miserable subjects of mental maladies, their path-ways are now strewn with flowers. Music and the refining influences of choice society; the beauties of art, and the soul-elevating powers of practical Christianity, are brought into requisition to mitigate the intensity of their sufferings. Such is the Pauper Lunatic Hospital at South Boston—a place where the inmates are made comfortable in body, and, as far as possible, under the guidance of well-directed efforts, in mind also.—*Boston Medical and Surgical Journal.*

PHYSICIAN FOR SIPS.

A third edition of this popular work, by Dr. Usher Parsons, of Providence, R. I., is just from the prolific press of Little & Brown. Having heretofore expressed the favourable impression made by this judicious compilation, it would hardly be worth while to repeat it again. Its circulation must be of immense advantage to those for whom it is designed; and it will probably become as familiar to the intelligent mariner as the use of the quadrant. Sailors suffer exceedingly for the want of medical advice. All vessels, or nearly all, have a medicine chest, but no medical directions worthy of credence. If a man is taken sick, the first order from the captain is to give him a dose of salts, without much regard to symptoms. If word comes from the forecastle next morning that Jack is no better, then follows a huge paper of jalap and calomel; and after that, he is left to fate, much like a ship in a gale—the sails torn, bolt ropes gone, rud-

der twisted from the pinions, and, in a sinking condition, drifting at the mercy of the waves. It may be he lives to reach a port—but, live or die, the whole crew would aver that nothing more could have been done for him, "as the captain gave Jack a plenty of physic." We are familiar with the whole routine of managing diseases on ship-board, and are therefore enabled to appreciate this very useful medical guide for seamen. Our merchants ought to put a copy on board of every vessel leaving port.—*Boston Medical and Surgical Review.*

New Method of Grafting Apple trees.

Plant the seed in rows at a suitable distance from each other; and the hills, say about five feet apart in each row. But one tree should be suffered to grow in a place. Now when the young tree is sufficiently grown, in the spring of the second or third year, any quality of fruit may be grafted in the following manner—First, bend the tree over, and obtain for it a firm resting place, either on a block, or a board, resting on the knee, (after it has been divested of its branches,) and with a stout sharp-pointed knife, pierce holes directly through the centre of the tree, about five inches apart, into which the scions are to be introduced—leaving about two or three buds. A trench is then to be dug, in a direct line between the trees, about four inches deep, and the whole tree bent down and buried, leaving the tops of the scions above ground. In this new condition, the scions become uniformly thrifty young trees, supported and nourished by the buried tree, from which issue, in due time, roots from its entire length. The second year from this operation, the whole parent tree may be dug up, the new growth sawed apart, and transplanted. It will thus be seen that if the tree is five feet in height, ten or twelve young trees of whatever quality is chosen, may be obtained in this way; whereas, by the ordinary method of grafting, there could be but one, provided the graft lived. The young scion will bear fruit if thus transplanted, in the same time it would had it been grafted into a tree fifteen years old.—*Late paper.*

Poultry.—The editors of the Albany Cultivator state, that if hens are given a box of dry sand and ashes, to dust themselves in, they will not be troubled with vermin; and that if allowed free use of limestone and gravel, they will not have the gapes.

Wagons.—Tar, for greasing wagons, we think an absurd article. In the hottest weather it soon gums up and becomes adhesive, and in cold weather is always so. Wherever iron axle-trees are used, blacklead mixed with grease is best, or flour mixed with lard.

If promotion be so dangerous, I will take leave of being ambitious. I am high enough if I can stand upright.

For "The Friend."

END OF THE YEAR.

When worlds of life and light,
First glowed in heaven's blue arch,
In orbits planned by matchless might,
They took their solemn march.
Then with unwearied wings,
Did new-born Time attend,—
To measure for created things,
Duration which could end.
Onward, with noi-cess plume,
He hastens for that day,
When void of life, and spoiled of bloom,
Creation shall decay.

The chain of coming years,
Drawn by his arm of power,
From dark futurity appears,
And passes, hour by hour,
Though like a flash it rise,—
Though quick as thought it speeds,—
Each moment carries, as it flies,
A record of our deeds.

Yes, every evil thought,
And sinful act, and word,
Before that awful throne is brought,
Where Justice weighs the sword!

Another year is past!—
Now at its closing hour,
The thoughtful spirit cast
A glance of piercing power,
Back o'er departed days;
Their secret records read;
Trace out with grief our devious ways,
And mourn each erring deed.
With vision cleansed by tears,—
Hearts purged by sorrows deep,—
O, let us seek in coming years,
A holier watch to keep.

To Jesus who I draw,—
His purging spirit prove,—
Our hearts shall bow with deeper awe,
Shall burn with stronger love,
Though swift-winged Time be brief,
We would not stay his race,
The death he brings us ends the grief
Of every child of Grace.
Thus brighter and more bright
Becomes the Christian's way,
Till crowned with love, and crowned with light,
He enters perfect day.

Premature Winter.—Farmers in the West complain of the sudden coming of winter. In parts of Illinois, a large proportion of the corn remains on the stalk, cut and standing in the field, and large quantities of potatoes remain undug, which will of course rot in the ground. The early close of the navigation has stopped the grain on its way to market. At Peoria on the second instant, the lake was passable for heavily laden wagons.

The Lead Trade.—The extent of the mining business, says the Galena Gazette, and its importance to the country, may be judged from the fact, that the produce of these mines alone has this year been worth almost one million of dollars, and this at the low price which the article has borne.

THE FRIEND.

TWELFTH MONTH, 31, 1842.

We had hoped that ere this we should have been supplied with an account of the late Yearly Meeting, held at New Garden, for North and South Carolina, and Tennessee.

From a letter received by a friend, we are enabled briefly to state, that the meeting convened at the usual time early in the Eleventh month, and that the several sittings thereof were attended with a degree of religious weight, truly encouraging to the rightly exercised members. It does not appear, that beyond the business in regular course, much or any thing was done; the subject of slavery and that relating to the improvement of the condition of the Indians, west of the Mississippi, were brought into view, but no action was had thereon. To many of our readers it will be pleasant to learn, that the venerable Nathan Hunt (at the age of eighty-six) regularly attended the meeting, was in good health, and gave repeated evidence that his love and zeal for the cause of his Divine Master was unabated.

The arrival of the *Britannia Steam Ship* at Boston a few days ago, furnishes news highly important and deeply interesting to the whole civilized world; being no less than the termination of the horrid warfare between Great Britain and the Chinese Empire. A treaty of peace has been made, purchased by the Chinese at a cost of twenty-one millions of dollars, the cession of the Island of Hong Kong to the British, and the opening of the ports of Canton, Amoy-Foo-Chow-foo, Ningpo and Shanghai to British merchants, and British consular agents to reside at them.

The news from Afghanistan is of almost equal importance with that from China. The British have of late been completely successful in their sanguinary conflict in that quarter, the consequence of which seems to be, that their possessions in India will be placed upon a footing of greater permanency than at any time heretofore. The details of these events are published at length in the newspapers.

From the Boston Medical and Surgical Journal of last month, we have copied into our paper of to-day a short article relative to the Boston Lunatic Hospital, which by those connected with kindred institutions within our own state, will be read with interest. We embrace the occasion to call attention to the notice which has repeatedly been inserted in our columns, and which will be found below, relative to the intended resignation of the present Superintendents of Friends' Asylum near Frankford. It is of great importance to the well-being of that most excellent institution, that the vacancy occasioned by the retirement of the present valuable incumbents be speedily supplied by persons of the requisite qualifications; and it is therefore desirable that those who may have entertained thoughts of becoming applicants do make their intentions known to the managers without further delay.

FRIENDS' ASYLUM.

John C. and Lætitia Redmond, who for a number of years have filled the stations of superintendent and matron at the "Asylum for the relief of persons deprived of the use of

their reason," near Frankford, having given information of their intention to retire therefrom, the managers are desirous of obtaining suitable persons to supply their places.

Application may be made to either of the subscribers: Isaac Davis, 255 Mulberry st.; Thomas Evans, 129 south Third street; John Farnum and Samuel Bettle, Jr., 26 south Front street; James R. Greeves, Schuylkill Eighth, between George and Walnut.

ADELPHI.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held on Second-day evening, the 2d of First month, 1843, at 7 o'clock, at the usual place.

JOSEPH KITE, Clerk.

MARRIED, on Fourth-day, the 28th inst., at Friends' Meeting, Twelfth street, ROBERT PEARSELL, to EMILY FULL, daughter of Jonathan Full, deceased, all of this city.

DIED, on the twelfth of Twelfth month, 1841, in the 72d year of her age, EMERSON S., wife of Samuel Temple; a member of Knaught Meeting, Pa.

The decease of the only daughter of Daniel and Hannah WANZER was a few months ago noticed in "The Friend." Since that time, these dear Friends have been bereaved of two others of their children.

DANIEL H. WANZER, departed this life the 20th of Fifth month last, aged thirty years. He was of an amiable disposition, and was much respected and beloved by his friends and acquaintance. Some months previous to his decease, he was alarmed by a profuse bleeding at his stomach, which threatened sudden death. After this, he continued in a feeble and declining state of health, and in much conflict of mind relating to a preparation for leaving the world; but at length he became reconciled to the Divine will, endured his bodily sufferings with patience and fortitude, and at times enjoyed the sweet influences of the Comforter, which enabled him to be resigned to leave his beloved wife and two interesting children.—At one time he said, "If I had strength, how would I tell of the dealings of my Heavenly Father! He hath permitted me to have a view of that happy land, which is enough to cheer every heart." He appeared redeemed from every earthly enjoyment, and quietly waiting for the final change. After exhorting his brothers, and taking a solemn and affectionate leave of his wife, he quietly passed away without sign or groan.

HENRY WANZER departed this life the 12th of Sixth month, aged nineteen years. He was a dutiful child; yet did not manifest any particular engagement of mind on religious, or religious, until the seven-and-thirtieth year of his age; but seemed rather inclined to undue liberties; at length, by giving heed to the convictions of Truth, he became serious and circumspect, and much devoted to reading the Scriptures, and the journals of Friends, in which he took great delight. He evinced much interest in the attendance of our religious meetings, and would sometimes speak to his mother of the great satisfaction he enjoyed in them, since he had given up to serve the Lord. He was deeply affected with the death of his brother and sister; and when not employed in his father's business, he spent much time in retirement, reading religious books in his room. Shortly after the funeral of his brother, he was attacked with congestive fever; his sufferings became severe, which he endured with perfect resignation. His mind being preserved in much sweetness, he remarked, "He had nothing to do but to bear the distress of the body, all was peace within;" and he craved that his patient might hold out to the end; which was mercifully granted. After taking a solemn leave of his parents and relatives, he sweetly passed away, with an assurance of a blessed immortality. The removal of such helpful young Friends is not only a great affliction to relatives, but a heavy loss to the Society also.

MEMOIR OF JOHN WIGHAM.

(Continued from page 103.)

Seventh-day, 27th.—While pensively sitting upon a bank over against Charleston, (which appears to have been at some former period cast up as a fort,) I felt deeply sensible how poor a creature I am; and was much humbled on this account. Lord! thou knowest my dependence is on Thee; O! forsake me not, for thy mercy's sake! Though I am nothing, and worth nothing; yet as the honour of thy cause is at stake, O! be pleased to grant strength and preservation.

Twenty-eighth.—The meeting was held as appointed; it was large, and through merciful regard, an open time. A great number of the black people attended, and were sober, attentive, and many of them tender. Attended Friends' meeting in the afternoon, which proved a laborious time. Through favour I was enabled to deal plainly with them, and honestly to tell them the danger they were in; believing that several of them were stumbling blocks, instead of way-marks. After meeting my mind was relieved of a heavy burden, and I felt easy to leave them.

Next day, about eleven o'clock, embarked on board the Mercury, Captain Reese, bound for New York.

Sixth month 1st.—In the Gulf Stream, most of the passengers sick, myself not far from it; though dear Ebenezer and I are about as well as any of them.

I esteem it a singular favour that my mind has been employed in contemplating the goodness and greatness of God; but the longer I live, the more I see the imperfection of man's finite conception, and his liability to err. God is truly an incomprehensible being; I feel Him to be Love, Life, and Power. I perceive that, as to my own experience, He sometimes withdraws, and sometimes makes himself manifest: when He withdraws, all is void and empty; when He returns the soul is filled. Yet even in these seasons, when He seems to veil himself, His invisible power supports and calms the mind in quiet resignation; and while there is an earnest desire or breathing for His return, the life and regular frame of the soul is preserved:—but if these earnest desires are suspended, the frame is disordered, and the spiritual health impaired; and hence arises the necessity of watching. O! what care ought to rest on the mind of a minister, to deliver nothing as doctrine, but what he receives afresh in the opening and vision of the Divine Light. O Lord! preserve me!—my dependence, thou knowest, is on Thee alone.

Second.—At four in the afternoon, rose from my bed sickly: have had a rolling night, but the wind is now fair, and I hope we may not have a long passage. The company we have, is by no means desirable; it is a strange mixture,—an old captain, a dancing-master, and a methodist preacher, with his family. Lord! help us to walk among them with consistent steadiness, as becomes followers of Christ.

Fourth.—Of the Capes of Virginia.—Moderate weather, and all well.

Fifth.—All well.—About thirty miles from Sandy Hook. We have got a pilot on board, and hope to reach New York to-morrow. We are tired of some of our companions, though they have all behaved respectfully to us, except on one occasion, in conversing about the slave-trade and slavery, when a temperate vindication of the rights of the oppressed Africans, drew forth violent and profane language from some of them.

Sixth.—Arrived at New York: next day attended meeting.

Eighth.—Sailed for Newport, Rhode Island; where we arrived on the 11th. Attended the Yearly Meeting; after which rode to New Bedford. Attended First-day meeting, and the Monthly Meeting on Third-day. Seventh-day embarked for Nantucket, and arrived the same day. Attended their meetings on First-day; also their Quarterly, Monthly, and week-day meetings. Returned to New Bedford, and attended First-day meetings.

Seventh month third.—Set out towards Nova Scotia.* took several meetings by the way.

Portland, 10th of Seventh month, 1737.

To Barbara Cruickshank.—I know it is pleasing to converse in this way with those we love; and I think it may be lawful and right to indulge in this pleasure, even when we have nothing to communicate but common things; as it has a tendency to sharpen, as iron sharpens iron, and to revive in our remembrance those endearing sensations, which have been formerly experienced in a participation of that uniting love, which flows from the pure Fountain; and of which thou and I, in our measures, have been mercifully made partakers.

I expect by this time thou hast experienced some plungings, preparatory to the reception of stronger meat than that, with which children are generally fed; and possibly some dispensations may be allotted, similar to those, concerning which the apostle encouragingly [exhorts the believers]—"not to think it strange, as though some new thing had happened to them." Dispensations for the trial of our faith, which is more precious than that of gold, are needful for our deepening in the root, and growth in experience; as well as to prepare the heart for a more plentiful production of good fruit. Well, my dear friend, I believe we cannot do better than keep in the patience: for I think there is not a more necessary part in the composition of a Christian, than patience; and if we add to it humility, self-nothingness, and a simple dependence on Divine power, the enemy cannot hurt us much. We have abundant promises to encourage us to seek and pray for this frame of mind; and I believe it may, through watchfulness and care, be measurably dwelt in. May we, dear Barbara, never cease striving, till we have attained.

I am here on my way to Nova Scotia; and how long I may be detained in this country I

* It appears by one of his letters, that in this journey, besides his former companion Ebenezer Cresson, Joseph Wing, a Friend, in the station of an elder, was also with him.

know not: there are but few Friends in these parts, but my concern is pretty much for those of other societies. It is likely to be a long journey, and I suppose, from what I have heard, rather a difficult one, through a country that has not been much travelled in. Persons going to Nova Scotia mostly go by water; but I seem most easy to try to get through by land,—my mind being drawn to a scattered people among the bays and lakes, which, I am informed, abound in that country.

At Broodcove had a meeting with some newly convinced persons, to our comfort and rejoicing: twelve have been received into membership with Friends since I was there before; and several others appear hopeful. We visited some persons of a similar description at Camden; then went to Belfast, where I had a satisfactory meeting in a presbyterian meeting-house. The whole were quiet and attentive, and some appeared tenderly impressed.

We found that a member of our Society had appointed a meeting at his house, seven miles from Belfast, to which we went: the people in the neighbourhood attended, but they seemed very wild and uncivilized. The Lord enabled me to declare the Truth among them, but it seemed to make very little impression.

We rode as far as Pleasant river, without having any meetings; though I passed through some settlements where my mind was attracted,—as I thought the people were like sheep bleating for the shepherd: but I did not feel a sufficiently clear commission to appoint meetings; so passed on, rather expecting to return the same way. Here we left our horses, and hired a boat to take us to a place called St. Andrews, about eighty miles distant, in the British dominion. We arrived there on First-day morning, and appointed a meeting for the same afternoon, to which a good many of the inhabitants came. On Second-day, took a boat to Beaver Harbour; got there on Third-day morning, and were kindly received by Ellis Wright: he had been a member of our Society, but had gone out in the war. He told us of some families of professors, about three miles back in the woods; we walked there, and found several descendants of Friends, and some who have a right to membership; with whom and their neighbours, we had a satisfactory meeting. They were glad of our visit, which was certainly a merciful visitation. They informed us of a family nine miles further back; of which the wife and nine children were members, the husband had been disowned. We walked there, and had a comfortable meeting with them and their neighbours: some of the latter expressed much satisfaction. We returned to Beaver Harbour, and hired a small boat to take us to a place called St. John's, fifty miles distant; where we arrived on Seventh-day, the 29th. Next day had a meeting in the methodist meeting-house. Second-day, went in the post-boat seventy-five miles up the river, to Richard Mead's, and had a meeting in his house: thence to Frederickstore, where I had a meeting in the court house, and

returned to Richard Mead's. First-day, had a large meeting in a barn. Second-day, one at Benjamin Burdell's, and one at A. Carpenter's; then went on board a small vessel, and down the river to St. John's (so called.) The people in this country are chiefly refugees or disbanded soldiers, to whom land had been given at the conclusion of the American war. Some of them were descended from Friends, and several of their families are grown up; they know something of the principles of Friends from books belonging to their parents, or which, perhaps, were sent to them from some of their connections; but they have no good example from their parents, and no associates, but such as adopt the vain customs of the world. They have generally joined their neighbours in these things, and also in their worship; yet they seem to feel that they want something, and are like sheep that have strayed long and far; they miss the pasture, and bleat for the Shepherd; yet, though He calls, they do not follow Him, and so remain estranged from both the flock and the fold. I was well satisfied with being among them, and trust it may be a means of showing them the real principles and practice of Friends. Of late many preachers, some called New Lights, and some methodists, have visited them, and have persuaded some that they do not differ from Friends, except in non-essentials; and by their activity in singing, preaching, and praying, have prevailed on some of these scattered people to join them. We met with a kind reception, not only from such as have some connection with our Society, but among all ranks; and I trust have been mercifully enabled so to move among them, as to leave the door open.

At St. John's (so called) we found a vessel just ready to sail, in which we embarked, and landed next day at Annapolis. Walked seven miles to Job Young's, where we had a meeting, and another next day, (First-day,) at Samuel Moore's; thence rode on hired horses one hundred and five miles to Halifax. Here we left our horses, and crossed the bay to Dartmouth, where there is a small meeting of Friends. This we attended, and also visited their families; but alas! they seem too weak to hold a meeting with reputation; they have so far given up our testimony against a hireling ministry, as to allow an episcopalian minister to preach in their meeting-house on First-day afternoons. From Halifax we rode to Annapolis, having several meetings on the way thither, and one there to good satisfaction.

[By the date of a letter to a Friend in England, John Wigham appears to have been at Halifax on the 19th of Eighth month, probably at this second time; as he mentions his prospect of being at liberty to leave America about the Tenth month following. With his usual diffidence and humility, he mentions his own labours in this letter, nearly as follows:—I have been for some weeks where no Friends live, and have had a good many meetings among the people. There seems an openness to hear and acknowledge the truth, and some of them are tender-hearted; beyond this I cannot say much. I cannot fix much

hope of good being done by such a weak unworthy instrument; but the desire of my heart is, that if I can do little for the cause, I may do nothing against it. Satisfaction and peace sometimes flow in my mind, in endeavouring to do the little committed to me honestly, believing that the Lord does not require more than He gives.]"

Went to Digby by water, where we had a meeting in the church (so called.) In the afternoon paid a visit to the clergyman and his family; he appeared a friendly man, and we had some satisfactory conversation with them. His daughter came and spent the evening with us at our lodgings; her mind seemed touched with a sense of Truth. The people in this country, generally, behaved very respectfully; those of the first rank mostly gathered about us after the meetings, often expressing much satisfaction with them, and pressing us to go to their houses,—though I had frequently to bear public testimony against war, as being inconsistent with Christianity; many of them are, or have been officers in the army. Light has measurably arisen,—many are convinced in their judgments; and I think there is ground to hope, that the testimonies of the Truth will be exalted and held up to view, in that settlement on Annapolis river.

Ninth month 1st.—Left Digby in a packet for St. John's (so called)—my mind calm, and filled with thankfulness. Lord! I thank thee for past, and beg for future preservation.

Second.—Arrived at St. John's (so called): found there a schooner, in which we sailed the same evening. Got the captain to land us next day at Mouse Island, where we hired a boat to take us to Moussepecky beach. Lodged the first night on the beach by a good fire, which we had kindled: I slept comfortably, feeling peaceful and thankful. Next night we got to a little house on the shore, where some of us slept on the floor. On the following morning, we arrived to breakfast at the house of a person who professed with Friends; but we could find in him nothing but talk. We had a meeting at his house, and some of the people seemed tender. Next morning, got a small boat to take us to Pleasant river, where we had left our horses in going down; we found them all safe and well.

In the afternoon we had a meeting among a very zealous people, called New Lights; I loved and pitied them, for I think many are sincere-hearted; but they hold some erroneous principles, and do not possess much true knowledge. The Lord enabled me to point out the way with much clearness; they appeared solid and attentive, and some of them tenderly affected. Proceeded to Narraquagans, where we had a meeting; thence to Stubbend, where I had a large meeting on First-day. My mind was much exercised; but the Lord in mercy helped me, so that I got through with satisfaction. Left them in much love, and travelled to Vassalborough, one hundred miles, without having any meeting. Attended meeting there on First-day. Second-day went to Sidney. Fourth-day took the Monthly Meeting at Vassalborough; thence set out for

New York, attending meetings on the way at Falmouth, Portland, Salem, and Lyan.

(To be continued.)

THOMAS STORY.

Selections from Thomas Story's Journal.

That which I intend by the following work, is, to record the tender mercies and judgments of the Lord; to relate my own experience of his dealings with me through the course of my life; and to write a faithful journal of my travels and labours in the service of the gospel: which I design for my own review; and likewise for the serious perusal of all those who may incline to inquire into things of this nature. I had an early inclination to solitude, where I sometimes had religious thoughts, and frequently read in the Holy Scriptures; which I ever loved, and still do, above all books, as most worthy and most profitable; especially the New Testament, in which I chiefly delighted.

My father, intending me for the study of the law, which being esteemed a genteel profession, he first sent me to the fencing-school, as a fashionable and manly accomplishment; by which my mind was greatly drawn out, and too much alienated from those beginnings of solidity which I had once known: and, having acquired some skill also in music, the exercise of that occasioned an acquaintance and society not profitable to religion; though I was hitherto preserved from such things as are generally accounted evils among mankind.

After this, I was put to the study of the law, under a counsellor in the country; thereby to be initiated, with a design to be entered afterwards into one of the Inns of Court, and to make further progress, and finish there. But, being much in the country, and the family sober and religious in their way, of the most moderate sort of the Presbyterians, I had again the advantage of solitude and little company, and that innocent; so that my mind returned to its former state, and further search after the Truth. And though I had, at times, some youthful airs, yet, through secret grace, I was preserved from gross evils, and gained respect from all the family.

During my abode with this counsellor, I was several times with him at London; where, by the fear of God, I was preserved from vice and evil company, which much abounds in that great and populous city, though not without temptations; and some not otherwise to be resisted, than by the secret influence of Grace, which supercedes them; though it may not always be immediately apprehended by such as are preserved by it. And though I was educated in the way of the national church of England, yet I had no aversion to any class professing the Christian name; but, occasionally, heard several sorts; and yet did not fully approve any sect in all things, as I came to consider them closely.

Towards the latter end of the year 1657, we came out of the country, and had chambers in the city of Carlisle. About this time I went diligently to the public worship, especially to the Cathedral, at Carlisle; where, in time of public prayer, we used all, (male

and female) as soon as that creed, called the Apostles' Creed, began to be said, to turn our faces towards the East; and, when the word Jesus was mentioned, we all, as one, bowed and kneeled towards the altar-table, as they call it; where stood a couple of Common Prayer books, in folio, one at each side of the table, and over them, painted upon the wall, J. H. S., signifying Jesus, Hominum Salvator; Jesus, the Saviour of mankind. And as I was frequently concerned to inquire more and more after the truth of religion, the manner of our worship in the cathedral often put me in mind of the popish religion and ceremonies, and made me conclude, that the way we were in, retained abundance of the old relics; our prayers, postures, songs, organs, cringings and shows, appearing to be little else than an abridgment of the popish mass, and the pomp and show attending it. And then I began to be very uneasy with it; and though I went there a little longer, yet I could not comply with several of the ceremonies; which being taken notice of, in a familiar conference with an acquaintance of the same way, I asked a little pleasantly, What is that we worship towards the East? And why towards the altar, more than any other place, at the saying of the creed? The person replied, Sure you are not so ignorant as you would make yourself seem. The Scripture saith, "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth." And again, "As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be."

To the one I returned: If he should literally come from the East, in an outward sense; which, considering the state of the earth, its revolutions, and relation to the sun and other planets, cannot be in the nature of things, (that being West to one place which is East to another) yet that coming would not excuse our superstition, if not idolatry, in the mean time before he so come; though I grant, if he should so come, and we see him, then, and not till then, may we lawfully and reasonably worship towards the place, or imaginary place, of his coming.

And as to bowing at the name of Jesus, I understand it to be in the nature of a prediction, that in the fulness of time all powers in heaven and earth shall be subjected and brought under the power of Christ, as the next verse imports, which is explanatory of the former, viz., that every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father. Agreeing also with what the Lord Jesus himself saith, "All power is given unto me in heaven and in earth." And therefore, this bowing towards a cypher of the words Jesus the Saviour, painted upon a wall, whilst the heart and spirit of a man is not subjected to the power of his grace, is but a mocking of Christ, a relic of popery, and hath some show of idolatry in it, from which I thought all Protestants had been thoroughly reformed.

This a little surprised my acquaintance at first, coming from one in whom so little of the work of religion appeared outwardly; but

as I remained in the diversions of fencing, dancing, music, and other recreations of the like sort, little notice was further taken for a while.

After this, I happened to be at a christening, (as we called it,) of a relation's child; on which occasion I found my mind agitated in an unusual manner, and a secret aversion to that ceremony; which I perceived was not according to the Holy Scripture, for we have neither precept nor example there for that manner of practice. And when the priest came to say the prayer, which is a part of the service on that occasion, a great fear and surprise came over my mind; (as I gave a more close attention than usual); so that I could not pay that regard to it as formerly: for, by way of introduction and foundation to the work, the priest reads part of the tenth chapter of Mark's history of the gospel, where it is related, (see Mark x. 13 to 17.) After this they prayed, that God would give his Holy Spirit to that infant; that she, being born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, might continue the servant of God, and attain his promise, &c. And, after some more ceremony, the priest said, We receive this child into the congregation of Christ's flock, and do sign her with the sign of the cross, &c. Then the priest, pretending to the company, that the infant is, by that Rantism, regenerated and grafted into the body of Christ's church, exhorts them to prayer: the substance whereof was this: They thanked God that it had pleased him to regenerate that infant with his Holy Spirit, to receive her for his own child by adoption, and to incorporate her into his holy church, &c. Upon this I note, that the Scripture there hath no relation at all to baptism; much less to sprinkling, which is no baptism. After this ceremony was over, I privately asked the priest, whether he did believe that that ceremony, for which there is not any foundation in Scripture, either for making little children the subjects of baptism, signing them with the sign of the cross, promising and vowing in their names, believing and confessing in their stead, sprinkling them only with water, &c., did really then, or at any time to come, regenerate those children? At which he only smiled, and said, No; but it being an established order in the church, the practice could not be omitted. Why then, said I, you do but mock God, in giving him thanks for that which you do not seriously believe he hath effected. And the sequel of things proves there is no such thing done by those means: for true baptism is justification and sanctification, effected by the Holy Spirit of Christ in the mind; and not by the application of any outward element, or external performance of any person whatsoever, under any qualification. Nevertheless, I continued in the national way of worship, though by the Divine grace, my understanding was still more and more cleared.

I think proper, in this place, to recount some of the gracious dealings of the Lord with me from my early days. I was not naturally addicted to much vice or evil; and yet, through the conversation of rude boys at

school, I had acquired some things by imitation, tending that way; but as I came to put them in practice, by word or action, I found something in myself, at such times, suddenly surprising me with a sense of the evil, and making me ashamed when alone; though what I had said or done was not evil in the common account of such as I conversed with, or among men, in a common acceptance. And though I did not know, or consider what this Reprover was, yet it had so much influence and power with me, that I was much reformed thereby from those habits, which, in time, might have been foundations for greater evils; or as stocks whereon to have engraven a worse nature, to the bringing forth of a more plentiful crop of grosser vices.

Nevertheless, as I grew up to maturity, I had many flowings and ebbs in my mind; the common temptations among youth being often and strongly presented: and though I was preserved from guilt, as in the sight of men, yet not so before the Lord, who seeth in secret; and, at all times, beholdeth all the thoughts, desires, words, and actions of the children of men, in every age, and throughout the world. The lust of the flesh, of the eye, and the pride of life, had their objects and subjects presented: the airs of youth were many and potent; strength, activity, and comeliness of person were not wanting, and had their share; nor were natural endowments of mind, or competent acquisitions afar off; and the glory, advancements, and preferments of the world, spread as nets in my view, and the friendship thereof beginning to address me with flattering courtship. But, in process of time, as these prevalent and potent motions of corruption and sin became stronger and stronger in me, so the Lord, in great goodness and mercy, made manifest to my understanding the nature and end of them; and, having a view of them in the true Light, and the danger attending them, they became irksome, disagreeable, and exceeding heavy and oppressing to my mind. And then the necessity of that great work of regeneration was deeply impressed upon me; but I had no experience or evidence of it wrought in me hitherto. This apprehension greatly surprised me with fear, considering the great uncertainty of the continuance of the natural life; and it began to put a secret stain upon the world, and all its glory, and all that I had to glory in; though I kept these thoughts within my own breast, not knowing of any soul to whom I could seriously and safely divulge them. And indeed none, for a considerable time, discerned my inward concern by any outward appearance; which, I found afterwards, had been much to my advantage and safety.

It is admirable by what various steps the Lord is pleased to lead the soul of man out of this world, and the spirit of it, home to himself; and yet I am apt to think, that, in his Divine and unlimited wisdom, he does not take the same outward method and steps with every one, but varies the work of his providence, as their states and circumstances may best suit and bear: for, by an accident that befel me, I was further alarmed to consider my ways, the uncertainty of life, my present

state, and latter end. It was this.—Intending to go to a country church with an acquaintance, as we were riding gently along, my horse stumbling, fell, and broke his neck, and lay so heavy upon my leg, that I could scarce draw it from under him; yet I received no hurt: but as we stood by him a little, I had this consideration, that my own life might have been ended by that occasion, and I did not find myself in a condition fit for heaven, having yet no evidence of that necessary qualification of Regeneration; which brought great heaviness over my mind; which did not totally depart, till, through the infinite mercy of God, I was favoured with further knowledge, and a better state.

Hitherto I had known the grace of God in me only as a manifestor of evil and of sin, a word of reproof, and a law condemning and judging those thoughts, desires, words, passions, affections, acts and omissions, which are seated in the first nature, and rooted in the carnal mind; in which the suggestions, temptations, and influences of the evil one work and prevail. By which Divine grace I was, in some good degree, enlightened, reformed, and enabled thereby to shun and forbear all words and acts thus known to be evil; and moral righteousness restored in my mind, and thereby brought forth in me. I became then sequestered, weaned, and alienated from all my former acquaintance and company; their manners and conversation, though not vicious, (for such I never liked.) became burdensome, tedious, and disagreeable; for they had not the knowledge of God, nor such a conversation as I wanted. And yet I did not know the Divine grace in its own nature, as it is in Christ; not as a word of faith, sanctification, justification, consolation and redemption; being yet alive in my own nature; the Son of God not yet revealed in me; nor I, by the power of his Holy Cross, yet mortified and slain; being without the knowledge of the essential Truth, and in a state contrary to him, and unreconciled. But the Lord did not leave me there, but in his matchless mercy, followed me still by his holy admonitions, and more and more inclined my mind in an earnest inquiry after himself, and his own essential Truth and Word; concerning whom, I did not know of any in all the earth who could teach me, the world being universally, as I judged, by the general ways and courses of men, of all forms and ranks, altogether ignorant of the Lord, knowing only some historical and traditional hints concerning him, and of his doctrine and ways; which, having little or no effect or influence upon the minds and conversations of men, it seemed but a dead knowledge or image, and they dead whilst they yet lived, did not really and savingly believe in the true God, and Christ Jesus, of whom they made profession and talked: so that I did not know that the Lord had any people then in the world, owned, by his presence with them, as his flock and family; which reminds me of that saying of the Lord, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

(To be continued.)

CONTRIVANCES OF ANTS.

A person in the Island of St. Croix instituted several experiments with reference to ascertaining the truth of what he had often been told, of the ingenuity, and apparent reasonings of the ant that beautiful island. Having slain a centipede, which had been sent him by a friend, he laid it on the window-stool within his apartment, where, though not a single individual of that mischievous race of vermin had been seen, to his great gratification, in the course of a few hours, one solitary ant suddenly made its appearance through a crevice in the casing, attracted, probably, by the odour of the dead body. Shortly after, having surveyed the premises, it disappeared, but speedily returned, with a host of companions, to whom the discovery of a prize had unquestionably been communicated; a more careful survey of the magnitude of the object was evidently instituted; the whole then disappeared simultaneously through the crack; but an army was put in requisition, for the third appearance was a multitude. Having mounted the carcass, examined minutely its exact position, and satisfied themselves that it was actually bereft of life, and that no danger would be incurred from their premeditated operations, a new and unlooked-for series of labours were commenced, bearing such a striking analogy to human reason, as manifested in what is commonly called contrivance, that if there is no intelligence in it,—why, the metaphysicians have in reservation an unexplored field of observation. Not being able to move the mass entire, they divided themselves into platoons, and cut the body into portions of about half an inch in length, which was effectually and skilfully done, between a late hour in the afternoon and the following night, and each piece transported to their citadel, through some contiguous aperture, of sufficient diameter to allow the loads to pass. When the observer arose at daylight, every part had been carried away but the head, which was really moving off towards the hole, surrounded by an immense concourse of admiring spectators, probably on the *qui vive*, happy in the delightful anticipation of future feasts and revellings. On further examination, he found that the decapitated head was mounted on the backs of about a dozen bearers, who, like a Roman phalanx with a testudo upon their shoulders, were marching off in an orderly manner, towards the same orifice through which all the rest had disappeared.—*Late paper.*

CHICKORY IN COFFEE.

It may not be generally known, that this article, which is becoming fashionable, as imparting an agreeable flavour to coffee, is made from the root of the Common Succory (*Cichorium Intybus*, class xix. ord. 1.) which grows in abundance at the road sides in this neighbourhood, and which is distinguished by its pretty blue flowers. The following article from a late Paris paper, seems to show that in Europe, the root of this plant is becoming

quite an important article in commerce. We here present it, with the subjoined information, for the benefit of our agricultural readers.—*Boston Patriot.*

The chickory harvest at Valenciennes finished towards the beginning of November. It is usual to pull it up in dry weather, which does not often prevail at this period. The roads this year have continued in good order for travelling, and the farmers have seldom had so good an opportunity to get in their late beets and their chickory. The chickory is cultivated more particularly in the towns of St. Saulve, Onning, Vicq and Quarouble. The roots of this plant are roasted and pulverized, and then sent all over France, especially to Paris, to be mixed in the powder with coffee. The cultivation of this herb has been of great advantage to some of the villages of the arrondissement of Valenciennes. They are indebted to Girard, Senior, of Onning, for the introduction of it. About forty years since, he brought it from Holland, and propagated it at first in the town in which he lived. From Onning it spread to the neighbouring towns, and became profitable to a multitude of farmers, great and small. At the present time, the making of chickory coffee has become very common, and large quantities of the chickory are sold every winter. The roots of the plant, when it grows wild, are said to have a more powerful flavor than those of the cultivated. It is stated in the Repertorium of Pharmacy, of Dr. Buckner, that the roots of the *Hyoscyamus Niger* have sometimes been mistaken for the chickory root. But though the roots resemble each other externally, they are found to differ greatly on being cut open. The *Hyoscyamus* being dry and woody, while the chickory is fleshy and soft, and contains a white milky sap.—*Late paper.*

Destructive Fire.—On the 26th ult. a destructive fire occurred at Muncietown, Indiana. The building consumed, contained one dry goods store, two printing establishments, one tailor shop, one iron ware store, and the Recorder's office—the books of which were fortunately saved. The printers sustained serious losses—their entire establishments having been consumed. Their total loss amounted to about \$6000. The females rendered great assistance in subduing the flames.—*Late paper.*

DIED, at his father's residence, in this city, on the 4th instant, of dropsy in the chest, REBECCA GARRETT, only daughter of William Biddle, aged eleven years and four months.

—, on the 17th of Twelfth month, 1842, BERTLAN, daughter of John and Hannah Lambson, of New Garden, Chester county, Pa., after an illness of ten days; aged near seven years. During her sickness, at one time, she said, addressing her father, "I feel so bad, I don't know whether I shall get well or not;" yet, near her close, she seemed very sensible that her departure was nigh at hand; and after a struggle, having a little ease, she whispered to each of the family to come and kiss her; and then, in a little time, departed, to join those, of whom it is said, "Of such is the kingdom of heaven."

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PHILADELPHIA.

For "The Friend."

A SCRAP OF HISTORY.

Robert Proud, the historian, says that "The views of William Penn, in the colonization of Pennsylvania, were most manifestly the best and most exalted that could occupy the human mind; namely, to render men as free and happy as the nature of their existence could possibly bear in their civil capacity; and, in their religious state, to restore them to those lost rights and privileges with which God and nature had originally blessed the human race."

His biographer, Thomas Clarkson, in giving an account of William Penn's labours in the settlement of the Province, says, "he did not forget his venerable friend and companion in the ministry, George Fox, for whom as a small testimony of respect, he reserved an allotment of a thousand acres."

The following particulars concerning this gift may not be uninteresting:—

It appears that in 1681, William Penn, the proprietor, granted to George Fox 1250 acres of land, with the appurtenances, to be located and surveyed in Pennsylvania. In consequence of this grant, George Fox became entitled to twenty acres in the city liberties, and two town lots, according to the conditions and concessions made by the proprietor with the first purchasers.

Neither the land nor lots were located during the life of George Fox. In a writing, expressing his mind and will respecting his temporal concerns, is the following clause, dated Eighth month 2d, 1686. "I do give my land in Pennsylvania, of above one thousand acres of land, unto John Rouse, Thomas Lower, and Daniel Abrahams, and their children, to be equally divided amongst them; but only sixteen acres of it I give to Friends there, ten of it for a close to put Friends' horses in when they come to the meetings, that they may not be lost in the woods; and the other six acres for a meeting-house and a school-house, and a burying-place; but Friends in Pennsylvania did never write me what they had done in the thing."

In the year 1701, Friends of Philadelphia

applied to William Penn for a confirmation of the land, according to the purport of the will, in order that the ground should be laid out near the centre of the city. But the proprietor soon after went to England without making the grant. Application was made to the commissioners of property, who declined granting a confirmation as desired. Friends then wrote to England to William Penn, who said, "he could not consent to grant the liberty land within the city as the meeting desired, because it would be inconsistent with the model of the city." Upon another application to him in 1703, William Penn said that "he would not fail to see George Fox's will performed to the utmost, if not in the spot intended, yet as near it, as well as can be found out, to assign for that use or that purpose."

In 1705, a patent was issued to trustees for the two town lots, and twenty acres of liberty land. The patent recites the original grant to George Fox of 1250 acres, and that by virtue of certain concessions to the first purchasers of land in the province, George Fox became invested with a right to take up twenty acres of land in the city liberties, also one lot in Delaware Front street, and to one other lot in the High street, in the said city; that George Fox died without having taken up either the said liberty land or lots; but the trustees having a just and legal claim in right of George Fox to the said land and lots, procured a warrant, by virtue of which there was surveyed to them (in right aforesaid) a certain parcel of land, situate in the said liberties, beginning at a post at the corner of Arnold Castle's land, thence by the said Castle's line, and the land of Fairhill Meeting-house E. N. E. 56 perches to a second post, then N. N. W. by the line of Nicholas Waln's land 56½ perches to a third post; then W. S. W. 56 perches to a fourth post; then by the line of John Mitchenor's land S. S. E. 56½ to the beginning, containing 20 acres; and a lot on High street, between Third and Fourth streets, from Delaware, bounded on the north by High street, east by a vacant lot, south by the back end of Chestnut street lots, west by Thomas Barker's lot, in breadth 33 feet, and in depth 306 feet; also a lot on Front street, between Sassafras street, formerly Songhurst street, and Vine street, formerly called Valley street, in breadth 25 feet, and in length 426 feet, bounded north with a vacant lot, east with Front street, south with a lot of William Taylor, and west by Second street, the said land and lots being granted &c. to the trustees, their heirs and assigns forever, in right of George Fox's purchase, subject to the payment to the proprietary yearly for the land 2½ pence, silver

money of England, and for the High street lot 15 pence like money.

In the same year, another patent issued to the same trustees for a bank lot, opposite the Front street lot, 25 feet front and 250 feet in length to the river Delaware.

In 1719, the lot on High street was let on a perpetual ground-rent of six pounds per annum.

In 1746, the bank lot was sold on an annual ground-rent of 10 pounds.

The legal heirs of George Fox, made a claim to this property in 1758, but suffered it to rest for several years; the claim was revived afterwards, and a suit at law brought to recover possession. When the cause was about to be tried in court in 1765, the parties agreed to refer the matter to six persons, whose decision should be final and conclusive. The referees made a report in 1766, in which they state, that in their opinion, the title to the land is to the plaintiffs; but that the defendants have an equitable claim thereto; that in justice the plaintiffs should make a legal title, and the defendants pay 500 pounds for the same.

In consequence of this award the representatives of the legal heirs of George Fox executed deeds for the property in question, to the respective owners and trustees for Friends, and were paid the five hundred pounds awarded.

The property is described in the award as follows, viz:—

A certain lot of ground situate on High street 16½ feet front, and extending that width in depth 140 feet, then widening eastward of the same breadth of 33 feet about 166 feet, in the possession of Benjamin Franklin. A certain other lot on the south side of High street 16½ feet, by 140 feet, bounded west and south by the lot above mentioned, in the possession of Elizabeth Cunningham. Another lot on Front street 25 feet, by 282 feet; and a lot on Second street 25 feet front, &c., twenty acres, in the possession of John Reynell and Israel Pemberton, near the land of Fair Hill Meeting-house.

In the year 1767, a part of the lot that fronted on Second street was let on ground-rent, 17 feet front by 180 feet, leaving an eight feet wide alley on the south. The Front street part remains in the possession of Friends; on this is a building having an alley on the south; this alley, and the one on Second street, were used as passages to Friends' North Meeting-house, which was disposed of a few years back, and converted into one of the Public School-houses; the 25 feet composing the southern part of the yard belonging to this school-house, was part of the lot granted by the patent first mentioned. The lot on High

street was in part owned and occupied by Dr. Benjamin Franklin, his mansion standing back from the street, the entrance being by Franklin court, since opened through to Chestnut street.

The liberty land, is on what is now called the Germantown turnpike road, near the three mile stone: what was once Fair Hill Meeting-house, and the grave-yard are adjoining.

A Hint to a Neighbour on Indigestion.

From Old Humphrey's "Thoughts for the Thoughtful."

As you are troubled with indigestion, taking medicine, and leading a weary life of it, now better for a season, and then again worse than ever, I will prescribe for you. Experience is an excellent physician; take then my recipe. You are welcome to it, though it is invaluable.

Look less to the food you eat, and more to the temper and frame of mind in which you eat it.

Instead of getting much physic into your stomach, get a little thankfulness into your heart, and you will soon see what will become of your indigestion. The love of God shed abroad in the heart helps the temper; a good temper helps the appetite; a good appetite helps the stomach; and a good stomach assists the digestion.

So long as you are under the dominion of fear, anger, hurry, care, grief, ill-temper, or any bad passion, you may live in vain on the wings of larks, the thighs of wood-cocks, and the breasts of partridges. Nothing will suit your digestion: the tender will become tough, and the light will lie heavy on your stomach.

Let love, joy, peace, long suffering, gentleness, goodness, abide and abound in your heart. Obtain this spirit; eat your food under its influence, and get often into the fresh air; and, take my word for it, you will ere long be able to eat toasted cheese and barn dummings with impunity.

WANT OF FORBEARANCE.

From the same.

For shame! for shame! Hasty, impatient, and petulant Christian! Was David the song of the drunkards? Was Elisha the derision of children? Was Paul called a madman? And must thou hold up thy head, forthwith, and feel indignation on account of a trifling injury? Dost thou profess to be a follower of thy meek and lowly Lord and Master, and fly off in a tangent, because a slight indignity has been put upon thee? Go and ponder the words, "With all lowliness and meekness with long suffering, forbearing one another in love." Eph. iv. 2.

Was righteous Abel slain? Was Daniel cast into the lion's den? Were those of whom the world was not worthy, sawn asunder? Was Stephen stoned to death, and the Lord of life and glory taunted, buffeted, spat upon, scourged, and crucified? and canst thou not bear with an offending brother without giving way to anger, hatred, malice, and uncharitableness! For shame! for shame! Open thy

Bible, and let the following text be the subject of thy meditations. "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 14, 15.

Should it happen, reader, that thou hast a hasty spirit within thy bosom, think not that my remarks are directed against thy infirmity. No, no, not a word of it. The truth is, that my temper has been too easily ruffled, and every syllable I have uttered has been directed against the hot-head and angry heart of Old Humphrey.

BERNARD GILPIN.

From the same.

Oh how I love to read of a man who has loved mercy, and practised kindness! Bernard Gilpin lived in the reigns of Queen Mary and Queen Elizabeth, and obtained by his piety, zeal, and benevolence, the name of "The Apostle of the North." At that time, the feuds and quarrels among the people of the north countries ran high, and very few men had sufficient influence to soften down the angry passions of the people. On one occasion, when Bernard was in the pulpit, two opposing parties met in the church, and there seemed but little doubt that a fray was on the eve of taking place. Bernard descended from the pulpit, and placing himself between the hostile parties, prevailed on them to put off their intended battle till the service should be over. He then exhorted them from the pulpit in so earnest, affectionate, and effectual a manner, that they gave up their purpose of fighting on that day, and also agreed that so long as the good man remained in the neighbourhood, there should be no strife and contention between them.

It is written, "Blessed are the peace-makers: for they shall be called the children of God." Matt. v. 9. Now when we read this text, and when we hear of instances like that related of Bernard Gilpin, wherein a kindly spirit has subdued the rage of hot and angry hearts, it should move us to make trial of our powers in the art of peace-making. It is a noble achievement to bring one to his proper senses, who has been beside himself with anger, hatred, malice, and all uncharitableness! to take the fire from the inflamed eye; to venom from the stinging tongue; to disarm the uplifted hand, and to change the bitterness of the revengeful bosom into forgiveness and love!

The readiest way to fit ourselves to be peace-makers, is to encourage a peaceable disposition in our own hearts, taking heed to the exhortation of the apostle: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Eph. iv. 31, 32.

He that runs in a way he knows not, may come to a home he loves not.

THE INDIAN TRIBES.

Extract from the Report of the Secretary of War, dated Nov. 26th, 1842.

The condition of our affairs with the Indians presents a subject of the deepest interest to every philanthropist. The report of the commissioner who has them immediately under his charge, with the accompanying tabular statements, and the returns of the various superintendents and agents, furnish copious information of the results of past labours, and the grounds of hope for the continued improvement of these victims of the progress of civilization. The policy of removing the Indians from their native homes to make room for the white man, and of collecting them in large bodies on our western frontier, is not now debatable. It has been long settled, and it may now be considered as having been executed. There is no more land east of the Mississippi, remaining unceded, to be desired by us. No new source of expense on this account need be opened for many years to come; and when the treaties now pending shall be ratified, and those requiring the removal of Indians shall be executed, our system will become settled. It is to be hoped that the red man will then be suffered to rest in peace, and that our undivided efforts will be bestowed in discharging the fearful responsibilities we have incurred to improve his intellectual and moral condition as the only means of rendering him happy here or hereafter.

From the returns here have been able to obtain, it appears that 83,124 have been removed to the regions west of the Mississippi; and that of the once numerous tribes east of that river, less than 25,000 souls remain. The greater portion of these are under treaty obligations to remove within a very few years.

This policy of collecting the Indians has proceeded on the idea of relieving them from their dependent and degrading condition when mixed with a white population, and of isolating them from the vices of semi-civilization. Scarcely capable of self-government, they are quite incompetent to protect themselves from the frauds and from the violence of the white man. The present system of superintendents and agents is inadequate; and the time seems to have arrived when we should turn our attention to devising some form of government which may secure peace and order among themselves, and protection against others. Until they feel safe in their persons and possessions they can make no advances towards civilization. Although the criminal jurisdiction of the adjacent courts of the United States is extended over them, yet all experience has shown that it is merely nominal. The most atrocious offenders are seldom pursued, and more rarely brought to justice. Civil obligation it is wholly vain to attempt to enforce. There is no cause for surprise, that, in this state of things, the law of force and of retaliation is the only one recognised. The plan of something like a territorial government for the Indians, has been suggested. The object is worthy the most deliberate consideration of all who take an interest in the fate of this hapless race.

The vice to which they are most inclined, and which is the most deadly to their prosperity, is an indulgence in intoxicating liquors. All the powers given to this department by existing laws have been exerted to restrain this propensity, and to prevent the introduction of alcohol into the Indian country. Circulars to agents and superintendents, and instructions to military commanders, have been reiterated without partial effect. The cupidity of the white man, boasting of his superior civilization, stimulates his craft in devising the means of evading the laws, and still further brutalizing his ignorant, weak, and yielding red brother. Depositories of ardent spirits are established on the confines of the Indian territory, within the jurisdiction of the states; where the laws of the Union cannot apply, and where there are none of the states adapted to the case, or if they exist, are never executed. Some remedy may be provided by substituting imprisonment for the present pecuniary penalty prescribed for selling or introducing liquor, or establishing distilleries in the Indian country, which is wholly ineffectual against a class of persons who have no visible property, and by giving jurisdiction over the offence to some local or other authority to which convenient access can be had.

Among some of the more civilized tribes, particularly the Choctaws and Cherokees, it is understood that the doctrines and the practice of temperance have made much progress, and that they have passed some wise laws to restrain their own people. The fact thus established, that the Indian can be made temperate, is calculated to cheer us in efforts to save him.

An exhibit of the condition of the civilization fund, and of its application, accompanies the report of the commissioner. This small fund has accomplished much. It scatters its good seed very extensively, and a great portion of it falls in good soil. Its fruits are to be seen in the gradual, but decided, improvement of many of the Indian tribes. This fund is applied so as to co-operate, as far as practicable, with the schools established and maintained by means of the moneys, provided by treaties with various tribes, for purposes of education. From table eighty-four, appended to the commissioner's report, it appears that the whole amount thus provided, at the present time is \$67,155. It will also be seen from table eighty-three, that there are fifty-two schools maintained for Indian youth, at which there are 2,132 scholars; of whom 1,059 are boys, and 852 girls, and 222 whose sex is not stated, were instructed during the past year, and that from seven schools there are no returns. Wherever the means of comparison exist, it is gratifying to find that the aggregate number of pupils is on the increase. Convinced that the only means of diffusing elementary knowledge among the children of these people is, to interest their parents in the undertaking, by enabling them to take a part in the establishment of schools and in their supervision, our efforts have been directed to the encouragement of such seminaries in the respective nations. A sufficient number of

many of the tribes have already been educated, and prepared to become teachers among their own people. Every school becomes the nursery of new teachers, who, being thus prepared at home, removed from the temptations that assail them among the whites, and retaining the manners of their own people, will be more acceptable and more successful than any others. In this way only, can females be educated, and the potent influence of mothers be properly directed in the formation of the character of the generation that is soon to take its place in the scene of life. Although the academy in Kentucky is continued for the double purpose of fulfilling expectations which caused heavy expenses in its establishment, and of furnishing a higher grade of instruction, to enable the pupils to become physicians, clergymen, and teachers, yet as it is supposed, these purposes will be as nearly accomplished within two years as they can be at any time, consistently with the greater and main object of instructing the greatest possible number, it has been arranged with the founder and proprietor of that academy, that at the expiration of that time, the obligations of the government to furnish pupils to it, are to cease.

Intimately connected with the improvement of the moral and intellectual condition of the Indians, is the system which supplies them with clothing, and the means of procuring subsistence. It is undeniable that the trading system does not adequately accomplish these purposes. There are many honest and faithful traders, but they cannot counteract the recklessness of the Indians, who will purchase goods either of a worthless kind, or in quantities altogether beyond their wants, which, with characteristic improvidence, they waste or barter for ardent spirits, and leave themselves destitute of the articles of necessity for the residue of the year. This destitution produces suffering, dependence, and inactivity, and they resign themselves to the allurements of intoxication, or of wretched idleness. At the same time, an influence is acquired over them by the traders, altogether beyond that of the officers of the government, and which may be, and sometimes has been, wielded in opposition to its policy, and tending to the continued degradation and detriment of the Indians. In this respect, it seems to me the British policy is far preferable, which retains to the officers of the nation the means of influencing men who can be reached mainly only through their personal wants. I am disposed to concur in the views of the Commissioner of Indian Affairs, as to the propriety of employing agents of the government to furnish supplies to the Indians at fixed prices, of which they should be notified, and in such quantities, at given periods of time, as will insure their deriving the utmost benefit from them. It is not perceived why the principle recently adopted in reference to pursers in the navy, may not be applied to this case, and a system of checks established, that will guard against all fraud and abuse, and enable the Indian to receive the best kind of goods at the cost of purchase and transportation, and a per centage to defray the expenses of sale.

Since the last annual report, there has been a treaty concluded and ratified with the Senecas of N. Y., by which a dispute that threatened the most vexatious consequences, has been amicably adjusted, the rights of the Indians protected; their interests promoted, and the government relieved from large pecuniary responsibilities.

With the Wyandots, of Ohio, a treaty has been ratified by which that state will be relieved from a population that incumbered the fairest portion of its territory—a portion that will now be opened to enterprise, and contribute to a general prosperity.

A treaty has also been held with the Sac and Fox Indians, which, under your directions, will be submitted to the Senate for ratification, by which about ten millions of acres of some of the best land in the Territory of Iowa are acquired. A purchase has also been made of the Chippewas in the north-west of Michigan and in Wisconsin, of about fifteen millions of acres; by a treaty which will in like manner be submitted to the Senate. These treaties may have been made at a reduced expense, quite unprecedented, in the most open, fair, and frank manner, and on terms of justice and even liberality to the Indians, becoming the character of the United States.

Pursuant to the act of the last session of Congress, commissioners have been appointed to adjust the claims arising under the Choctaw treaty of 1830, and instructions have been given them for the performance of their duties. Commissioners have also been appointed to settle the remaining claims under the treaty with the Cherokees of 1836. Delegates from that nation were in attendance at the seat of government for several months during the past year, to obtain a recognition of other and extensive claims, and to settle some points in relation to the intercourse of our citizens with their people, and the administration of their laws. Their applications were listened to not only patiently, but with a sincere desire to gratify them in every request that could be granted, consistently with a regard to our own rights and duties. The propositions made to them to meet many of their objects, were declined, and the whole negotiation failed.

During the year the claims arising under the Creek treaty, connected with the contract of Watson & Co. have been disposed of, and many of those prior to that contract have been adjusted, and the residue will soon cease to encumber the department. The claims under the treaty of 1839 with the Osages, have all been finally decided except five, which have been referred for further information.

Appended to the report of the commissioner, are tabular statements of the investments made in stocks for the benefit of the several Indian tribes, and of the amounts retained in the treasury, on which the government pays the annual interest.

I found existing in the department a disbursing agent, in whose name large sums of money belonging to various Indians were deposited in different banks, or held by him in public securities. Although this money

could not be drawn, or used, without a check countersigned by the Secretary of War and the Commissioner of Indian Affairs, yet the system appeared to be erroneous in principle, and liable to abuse. As soon as the necessary arrangements could be made, directions were given to transfer these funds directly to the Treasurer of the United States. This has been done, with the exception of a small sum necessarily retained to meet outstanding demands, or to adjust unsettled accounts of agents.

I concur in the request of the commissioner, that authority be given to sell the buildings, and the adjacent improvements, which have at former times been constructed, and made for the use of the Indian agencies, but which have become useless to the Indian Department.

To "The Philadelphia Association of Friends for the Instruction of Poor Children."

The Managers report: That during the past year the schools have been regularly visited by committees of this body, with the exception of one day, which would have interfered with the arrangements of a public examination.

In the infant school, during the fine weather, there has been frequently over one hundred children present, and the average attendance for the year is seventy-two; and in the girls' school nearly twenty-seven. Total average nearly ninety-nine.

The infant school continues under the care of the same teachers as at our last report, who discharge the duties of their respective stations in a satisfactory manner; and, as we apprehend, with increasing care and solicitude for the improvement and well-being of their charge.

At the close of the last year, Elizabeth Powell, who had been employed with a short intermission from its commencement, was released, at her own request, from the care of the girls' school, having, we believe, faithfully discharged her duty; and Susan Buzby was selected to succeed her. The introduction of a new teacher into a school, has at any time an unsettling tendency; but we have the satisfaction of stating, that, by steady discipline, the school is now under good government, and the teacher is successfully employed in imparting instruction to ready and tractable scholars.

On Fifth-day, the 17th of Eleventh month, a public examination of the girls' school took place, which was satisfactory to the committee having charge of it; who remark in their report, that "The neat appearance of the scholars, and their becoming behaviour, was creditable to them and their care-takers; and the readiness evinced in answering the questions propounded, reflected credit on the pupils and teacher, and elicited the warm commendation of several of the visitors." Thirty-six scholars were present.

On the following day the examination of the infant school occurred, of which the committee say: "A very neat and interesting collection of pupils, amounting to 102, was

present." In relation to both schools, they add: "Upon the whole, the committee believe that the present investigation of the progress of the scholars has afforded as much encouragement as at any former period. While viewing the respectable appearance of the pupils, and their advancement in useful knowledge and moral culture, under careful teachers, it was the belief of the committee, that the labours of this Association had not been in vain."

Trees have been planted in the yard to afford shade for the children, which appear to thrive well.

In the Second month last, many of the children being nearly barefoot, the managers purchased and distributed among the most destitute of them twenty-five pair of shoes, believing such a distribution of a portion of the funds to be proper, and sanctioned by a clause in the will of Josiah Hewes, who, many years ago, left five hundred dollars to this Association, and directed that "one hundred dollars, part of said legacy, to be expended and applied in the procuring of necessary clothing for the poor children attending as scholars in the said Adelpi School."

The house No. 12 north Front street has been leased for a term of eight years, at a rent of \$550 per annum, having undergone improvements and additions completely to adapt it for a store, which cost the Association \$450. To meet this outlay, \$400 were borrowed on interest in the Eighth month last. By this operation, an increased rent of at least one hundred dollars per annum over the interest of the expenditures has been obtained.

Signed by direction and on behalf of the Board of Managers,

JOSIAH H. NEWBOLD, Clerk.

Philadelphia, Twelfth mo. 29th, 1842.

Officers of the Association.

Clerk.—Joseph Kite.

Treasurer.—Benjamin H. Warder.

Managers.—Benjamin H. Warder, Samuel Mason, George M. Haverstick, John M. Whitall, Joel Cadbury, Joseph Kite, Elihu Roberts, Nathaniel H. Brown, Josiah H. Newbold, Israel H. Johnson, William Kite, Thomas Scattergood.

For "The Friend."

MY DEPARTED MOTHER.

I miss thee, when bright morning glows,
When every opening floweret blows;
I miss thee when lone evening wanes,
When memory brings with lengthened chains,
Thy love, thy matchless care and pains.

I miss thee, when dark lurid night,
Has deeply veiled soft nature's light;
I miss thee from thy well-known place,
Thy gentle, kind and placid face,
Adorned with many a Christian grace,
My mother!

I miss thee, when the cares of time
Press on me, or its joys intertwine;
I miss thee in the house of prayer,
I feel thou art no longer there,
And can't not here our worship share;

For oh, triumphant in the sky,
Thou'st joined the holy Church on high;
Companion of that ransomed band,
That round the throne rejoicing stand,
Harping sweet praises in that land,

Where crystal fountains freely flow,
Where rainbow tints "like emerald" glow;
Singing "new songs," which none can sing,
But those who "pains" victorious bring
'To heaven's eternal, living King!

My mother!

Shall I then erase thee back again,
'To this low world of care and pain?
Ah, no!—from glorious scenes of light,
Atrayed in angel vesture white,
I would not take one moment bright!

For sure th' attracting star that led
The shepherds to that lowly bed,
Still leads to Jesus—leads to thee—
Though thou canst not'er return to me,
Nor here on earth my guardian be.

Then be the fruitless tear repressed,—
Be mine to gain thy place of rest!
In worship seek Jehovah's feet,
Anoint myself, and grateful eat,
The bitter bread that smeneeth meet,
My mother!

For "The Friend."

THOUGHTS

Suggested upon entering upon a new year.

"Thus saith the Lord—consider your ways."

Haggai, i.

'Tis fled!—another year of life has gone:
And shall it mingle with preceding years,
Unheeded—unexamined—unimproved,
And leave me thoughtless of the account it bears?

Father of Lights! instruct me how to scan
My motives, thoughts and conduct to this hour;
Impart thy Spirit; make the trial just;
And with the *will* to search, bestow the *power*!

In all the various intercourse of life,
How oft professions of sincerest love
Have been discolour'd with a selfish hue,
And shown the Serpent plainer than the Dove.

Among the anxious thoughts that frequent rose
In last succession, and disturb'd my breast;
Which prompted doubtful projects for the day,
And oft-times wakeful made the hours of rest—

How few—thou Monitor within—can tell,
Faintly'd the objects dearest to my heart;
How few employ'd to cherish thoughts of Him,
Who can alone a solid peace impart.

Amid the actions of each passing day,
Which mark the scenes of business, care and mirth,
How small the number which could bear survey!
How few have worn the stamp of heavenly birth!

THUS "TEKEI" IS INSCRIB'D ON ALL MY DEEDS;
And imperfection marks my every thought;
The sad experience of revolving years
Unfolds the mental train Sin has wrought.

For of the good I would, I do not do,
And evil, which I would not, that commit:
These jarring passions, gracious God! compose,
And freely all my numerous sins remove.

Regard my SUFFERY—He who lived to bless;
Who died to honour, but most holy law;
Who rose to intercede for guilty men,
And back to God repenting sinners draw.

His pure example may I henceforth make
My guide, my standard, through life's varied scene,
That so each day may bring a peaceful close,
'The blessed earnest of a death serene.

DIED, on the 21st of Eleventh month last, ANNA PACE, widow of the late Dr. William Pace, and a member of Upper Evesham Monthly Meeting, in the 67th year of her age.—Also,

On the 19th ult., her sister, ABIGAIL STOCKTON, widow of the late William Stockton, and a member of Philadelphia Monthly Meeting, in the 62d year of her age.

MEMOIR OF JOHN WIGHAM.

(Continued from page 110.)

Tenth month 6th.—Arrived at New York, where I met with my beloved friends, Martha Routh, Mary Sweet, and Charity Cook, who had come to this city with a view of taking a passage for Liverpool; and feeling myself at liberty from any farther service in America, I agreed to accompany them. We embarked on the 17th, in the Sovereign, Captain Goodridge.

Eleventh month 7th, 1797.—We have been three weeks at sea, and have had a pretty favourable passage so far. Have been thrice boarded by ships of war, one English and two French; but our captain having all his ship's papers correct, according to law, they did not give us much trouble. A Frenchman, however, examined the contents of some of the passengers' trunks, under pretence of searching for letters; but his real object seemed to have been to plunder, as he carried away several articles. On the whole, we came off pretty well; he did not get any money.

Two or three days of contrary winds have made some of our passengers sick, though none of them are very ill. The Lord is my Shepherd; in Him do I put my trust. I feel myself unworthy of His regard; but great is His loving kindness.

Eleventh month 21st.—Landed at Liverpool, where I was kindly received by Robert Benson and family. Stayed two days, attended the week-day meeting, and then proceeded directly home by coach. Found my dear wife and family in pretty good health; and though some circumstances, which were cause of grief and mourning, had occurred during my absence,—yet I could do no less than commemorate the Lord's goodness, and in deep humility and thankfulness acknowledge, that I had lacked nothing.

Liverpool, Eleventh month 22d, 1797.

To Ann Christy.—We had a passage of five weeks, rather rough, but not much to be complained of. We had a good many passengers, some of whom were very wild, though civil to us: the women Friends kept pretty much to their cabins; I was exposed alone to their disagreeable company. I was favoured to keep quiet; my mind composed in a sweet feeling of peace and thankfulness of heart, in commemorating the unspeakable goodness of God, in helping through past difficulties; and a confidence was afforded, that He continued to be our guardian.

Thou knowest I went out a poor creature;—I am returned a poor creature still; yet, through mercy, I feel love to the brethren.

[John Wigham has recorded the following:—]

Have travelled in America to 20th of Seventh month, 1796, then at Muncy,	7502 miles.
From the above date, to 6th of Third month, 1797, at James Emlen's, Middletown	2000 "
From ditto, to Fifth month 24th, at Charleston,	1477 "
	<hr/> 10,979

Travelled in all, from my leaving home to my return, by sea and land, 22,752 miles.

[Previous to his entering on the visit to the western counties, of which an account follows, it appears John Wigham attended the Yearly Meeting in London, as one of the representatives from the Half Year's Meeting for North Britain. In the minutes of this meeting, of date 30th of Fourth month, 1798, the following is recorded, viz:—

"Two certificates on behalf of our esteemed friend John Wigham, have been now read, to our comfort and edification; and his company and gospel labours, have, on this occasion, been truly acceptable, and for his peaceful return we feel thankful. One of these certificates is from the Yearly Meeting held in Rhode Island, for New England, in the Third month, 1795, and the other from the General Meeting of Ministers and Elders, held in Philadelphia in the Third month, 1797."]

In the Sixth month, 1799, I set out on a religious visit to Friends, in the western counties of England: my dear wife accompanied me through Cumberland, and then returned.

Edinburgh, Sixth month 14th, 1799.

To his Son-in-law, James Glenny.—I am pleased to hear that you are favoured with health;—may your hope and trust be in the arm of Omnipotence, who is ever sufficient to those that faithfully serve Him; we have abundantly proved that He is indeed a present help in every needful time.

An early dedication of heart to the Lord, is no doubt acceptable to Him;—to give up all into His care and keeping, and to look upon ourselves as stewards, to be directed and ordered by Him, is the safest way of steering through this uncertain pilgrimage.

The desire of my heart is, that my children may be the Lord's children; and then I have no doubt, but He will be their Shepherd, and they shall not want.

Yesterday was our Monthly Meeting, when I ventured to mention a prospect I have of a visit to Friends in some parts of England, with which the meeting concurred; and I think of setting out next Fifth-day, and my wife thinks of going with me as far as Cumberland Quarterly Meeting.

After my dear wife parted from me, I proceeded through Westmoreland, Lancashire, Cheshire, South Wales, by Bristol as far as the Lands-end in Cornwall; and I crossed to the island of Guernsey, in company with my friend John Abbott.

[The three following letters were written whilst on his journey.]

Preston, Eighth month 7th, 1799.

To his Son-in-law, John Cruickshank.—I have been helped along from place to place, and been enabled to clear myself to a good degree of satisfaction;—though I have visited many low spots, many poor meetings, where little of the life of religion seems to be left,—the standard bearers weak and tottering,—and but few Arons or Hurs to support the feeble arms of such; so that in

many places the enemy seems to prevail, and threaten a total desolation.

The prevalence of a worldly spirit—how it weakens! O! take care of its encroachments;—it is a lurking enemy; plausible are its baits, and many are taken in the snare. I often look towards you, with desires that you may put on strength in the name of the Lord. Strong and ardent is my solicitude for you, my dear children, whom I have left in Scotland,—that you may be faithful warriors in the great cause.—Remember me affectionately to my children, James and Elizabeth;—they are young: tell them now is their time; now is their day, to give up their hearts to seek and serve the Lord. O! that they may begin at the right end,—seek first the kingdom of God and His righteousness, and no doubt but other things needful will be added. Remember me also to my Amos and Barbara,—tell them they are called, and ought to be way-marks; if they mind their standing, the Lord will not fail them. May you all unite in true harmony, as advocates for the one good cause—of spreading and advancing the saving knowledge of God among the children of men,—helpers one of another,—preferring one another in love,—knit together by a bond of love that can never be broken: then will you shine in your day, and the enemy shall never be able to hurt you.

Coalbrookdale, Eighth month 23d, 1799.

To Ann Christy.—Thy sensibility of weakness confirms my belief, that thou art under the care of the great and good Shepherd,—that thou art preserved sensible of what thou art without Him; and thy fear will be as a fountain of life, preserving from the snares of death. Thou still feels precious to me, I think the union grows stronger; for which I am thankful;—nothing can break it, but our departure from the foundation;—strippedness or poverty of spirit has no tendency to lessen, but rather to increase it; though we may not always feel it alike. Every dispensation that reduces self, increases the spiritual union: the bond is strengthened by obstructions being removed; and if we grow in grace, we shall become less and less in our own eyes. This, I trust, is in some degree our experience: let us then each keep to our own exercise in our own particular gifts; so shall we know an advancement in the performance of the Divine will, until it becomes as our meat and drink.

I may inform thee, which I know will be satisfactory to thee, that I have been helped along so far beyond expectation, both as regards the body and the mind;—my poor body cannot endure much, and my mind often feels inexpressibly feeble: but the Lord in mercy has helped me from time to time with a little help, to hobble on from place to place; and I hope He has preserved me from hurting the cause, and that I may have been enabled sometimes to administer a little encouragement to the honest-hearted.

Bristol, Ninth month, 1799.

To his Daughter-in-law, Barbara Wigham.

—I feel inclined to address thee in this way. —I love thee as a daughter, and I love thee as a sister in gospel fellowship; and cannot but desire thy preservation and growth as my own. I am sensible how useful it is to be watchful;—our strength consists in our being preserved in the spiritual union; and many things present themselves, which, if not carefully watched against, will obstruct that wherein our strength consists, and by which only we can experience a growth. There are right hand errors, as well as left hand errors, —of commission as well as omission; and to be kept in the path of true obedience, is the desirable attainment:—to have the eye single, is the way to have the whole body full of light.

A perfect resignation and willingness to be little, is the way to grow; and when we do in reality grow in the Truth, we shall become less and less in our own estimation; self will be weakened, humility increased, and our hearts enlarged in love and gratitude to God, and in submission to His holy commands.

Suffer me to remind thee of the apostle's exhortation,—"Mind your calling, brethren." I know not that thou art any way deficient;—but knowing the wiles of satan, these things seemed to come before me, to express to thee; hoping that thou also, in thy measure, art exercised on my behalf;—no one has more need of constant watchfulness than I have.

Thou hast known a passing through dispensations of deep trial, hid from the knowledge of men;—the Lord has been thy stay in many a tempest, when, perhaps, all around thought thee in quiet;—He has seen all thy buffeting, and has sustained thy tossed mind, when there was no other anchor;—He has heard thy groanings in secret places, and bottled up thy tears;—and undoubtedly He will [in His mercy] recompense the fruit thereof into thy bosom. If thou continue in dedication to Him, and His service, He will be thy bow and battle axe,—teach thy hands to war, and thy fingers to fight. Trust in Him then, and thou shalt never be confounded.

I got here yesterday from Wales, where I have had pretty hard travelling, both for myself and my horse. The weather has been wet, the roads bad, and the way bad,—so that my horse has got much worn down; but I hope, as I am now in England, the fare will be better for him, and the journeys shorter.

[To return to his journal.]

We visited the few families professing with Friends in the island of Guernsey, and had some public meetings; being kindly entertained and assisted by our valued friends, Nicholas and Mary Naital; the former was our interpreter. The town (called St. Peter's-port) is an uncommonly bustling place; I could not but be surprised at the hurry its crowded inhabitants seemed to be in, and lamented it.

I took a lonely walk, and sat down by the side of a hedge over against the town; my mind was gathered into a state of quietude; in which I felt content to be a pilgrim, and a willingness, however insignificant, to be just what the Lord would have me to be: and I renewedly entered into covenant to serve Him, in the ability He might be pleased to afford,

without desiring any conditions for myself; for my whole heart was at this time so filled with love to Him, so devoted to labour for the exaltation of His name, that I thought I could not desire any thing, or any enjoyment, that would not tend to His honour.

"O Lord! enable me to do thy will,"—is my only petition.

Leaving Guernsey, we crossed the channel, and landed at Weymouth the 29th of Eleventh month; and proceeded to visit meetings as they came in course. John Abbott continued with me till after the Quarterly Meeting at Bridgewater; after which he left me, and returned home, having been my companion about seven weeks. After our parting I felt solitary—like a sparrow alone on the house-top; but was favoured to remember that my Heavenly Father careth even for the sparrows.

Proceeding onwards by Somerton, Street, Melksham, Frome—I had meetings at these and other places, till I came to Stockwell, near London, to my kind friend's, Miller Christy, where I arrived on the first of First month, 1800.

Stockwell, First month 4th, 1800.

To his Daughter-in-law, Barbara Wigham. —I received thine of Twelfth month 4th, by which I was refreshed; it tended to renew and quicken that love and sympathy, by which we have been and are united. I am much in my usual way, both in body and mind,—have nothing to boast of, neither dare I complain; though I have seldom cause of rejoicing, yet the Lord hath hitherto helped me, with a little help, for which I feel thankful.

My confidence, through mercy, still is, that the Lord will continue to help those that trust in Him, and who in dedication of heart give up to his requirings, in humility and fear;—preservation in and an increase of this frame of mind, is what I crave for myself and my dear children.

I have not been in London, though I have been here two days, within three miles of it. I rather hope I may not be detained in the city. Sarah Lines, Susanna Horne, and several other Friends [in the ministry,] are engaged in it.

After visiting the families of Friends of Wandsworth meeting, and attending a Quarterly Meeting at Esher, in Surrey, I turned northward; proceeding by Brentford, Staines and Uxbridge, taking meetings in passing through Buckinghamshire, Oxfordshire, Warwickshire, Staffordshire, Cheshire, Lancashire, part of Yorkshire, Westmoreland and Northumberland, and so to Edinburgh; [where he arrived about the middle of the Third month; and I found my dear wife and children well. What shall I render to the Lord for all his benefits!

I stayed seven weeks at Edinburgh, except (during that time,) visiting Glasgow, Perth, and Dundee,—also settled some family matters. Attended the Half-Year's Meeting, and afterwards set out to attend the Yearly Meeting in London. After it was over, I returned homewards, by way of Wellingbro', Kettering, Castle-Donnington, Derby, Chesterfield,

Sheffield, Hightflats and Wakefield; visiting also the meetings in the Dales of Yorkshire, and in the counties of Durham and Northumberland. On reaching Edinburgh, I had travelled 4166 miles, and been from home upwards of a year. After all this, I feel that I am nothing! My heart is humbled under a sense of the Lord's goodness, in enabling me to pass through so many trials and difficulties; and I can but worship at His feet, and offer Him grateful adoration and praise. I am yet but in the fifty-third year of my age, and have done little indeed in His cause, compared with what He has done for me: what may be my future allotment, He only knows; may His will be done.

The increase of bodily infirmities makes me ready to conclude, that not much more travelling will be required; but, however this may be, may He enable me to serve Him with a perfect heart, in the way of His own appointment; that my few remaining days may be spent to His honour. In many a deep exercise, both at home and abroad, by sea and by land, He has been my Rock;—in long wearisome journeys on the American continent, amidst almost pathless woods, through swamps and rivers, in the most imminent dangers, He has preserved me;—and in my deepest baptisms, He has sustained my soul. He has won my heart by His love, and has drawn me from my native land and near connections; He has often made a way for me, where I could see none. He has provided sustenance for me and my family beyond all human probability, —has made my feet like hind's feet,—and enabled my poor weak body to undergo almost incredible fatigue. He hath often enabled me to set up my Ebenezer, and say, "Hitherto hath the Lord helped me." O! what shall I render unto Him for all His benefits! I write these memorandums, that when I am gone, my children may be encouraged, by seeing and knowing how He has supported me.

(To be continued.)

THOMAS STORY.

Selections from Thomas Story's Journal.

(Continued from page 112.)

My mind being truly earnest with God, thirsting unto death for the knowledge of the way of life, he was pleased to hear the voice of my necessity; for I wanted present salvation, and the Lord knew my case could not admit of further delay; and therefore, being moved by his own free mercy and goodness, even in the same love in which he sent his Son, the Beloved, into the world, to seek and save the lost, on the first day of the Second month, in the evening, in the year (according to the common account) 1689, being alone in my chamber, the Lord brine in upon me unexpectedly; quick as lightning from the heavens, and as a righteous, all-powerful, all-knowing, and sin-condemning Judge; before whom my soul, as in the deepest agony, trembled, was confounded and was amazed, and filled with such awful dread as no words can reach or declare. But, in the midst of this confusion and amazement, where no thought

could be formed, or any idea retained, save grim eternal death possessing my whole man, a voice was formed and uttered in me, as from the centre of boundless darkness. "As thy will O God, be done; if this be thy act alone, and not my own, I yield my soul to thee."

In the conceiving of these words, from the Word of Life, I quickly found relief: there was all-healing virtue in them; and the effect so swift and powerful, that, even in a moment, all my fears vanished, as if they had never been, and my mind became calm and still, and simple as a little child; the day of the Lord dawned, and the Son of Righteousness arose in me, with Divine healing, and restoring virtue in his countenance; and he became the centre of my mind.

In this wonderful operation of the Lord's power, denouncing judgment in tender mercy, and in the hour of my deepest concern and trial, I lost my old self, and came to the beginning of the knowledge of Him, the Just and the Holy One, whom my soul had longed for. I now saw the whole body of sin condemned in my own flesh; not by particular acts, as whilst travelling in the way to a perfect moral state only, but by one stroke and sentence of the great and all-awing Judge of all the world, of the living and of the dead, the whole carnal mind, with all that dwelt therein, was wounded, and death begun; as self-love, pride, evil thoughts, and every evil desire, with the whole corruption of the first state and natural life.

Here I had a taste and view of the agony of the Son of God, and of his death and state upon the cross, when the weight of the sins of all human kind were upon him, and when he trode the wine-press alone, and none to assist him. Now all my past sins were pardoned and done away; my own willings, runnings, searchings, and strivings, were at an end; and all my carnal reasonings and conceivings about the knowledge of God, and the mysteries of religion, were over; which had long exercised my mind, (being then natural) both day and night, and taken away my desire of food and natural repose; but now my sorrows ended, and my anxious cares were done away; and this true fear being to me, the initiation into wisdom, I now found the true Sabbath, a holy, heavenly, divine, and free rest, and most sweet repose.

This deep exercise being over, I slept till the next morning, and had greater and better refreshment and comfort than I had felt for some weeks before.

The next day I found my mind calm and free from anxiety, in a state like that of a young child. In this condition I remained till night. And about the same time in the evening that the visitation, before related, came upon me, my whole nature and being, both mind and body, was filled with the Divine presence, in a manner I had never known before, nor had ever thought that such a thing could be; and of which none can form any idea, but what the holy thing itself alone doth give.

The Divine essential Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all

that was superseded and immersed, by an intuition of that Divine and truly wonderful evidence and light, which proceeded from himself alone, leaving no place for doubt, or any question at all. For as the sun, in the open firmament of heaven, is not discovered or seen, but by the direct efflux and medium of his own light, and the mind of man determines thereby, at sight, and without any train of reasoning, what he is; even so, and more than so, by the overshadowing influence and Divine virtue of the Highest, was my soul assured, that it was the Lord.

I saw him in his own light, by that blessed and holy medium, which of old he promised to make known to all nations; by that eye which He himself had formed and opened, and also enlightened by the emanation of his own eternal glory.

Thus I was filled with perfect consolation, which none but the Word of life can declare or give. It was then, and that perfect love, I knew that God is love, and that perfect love which casteth out all fear. It was then I knew that God is Eternal Light, and that in him is no darkness at all.

I was highly favoured also with a view, and certain demonstration, of the manner of the operation of the Almighty, in assuming human nature, and clothing therewith his inaccessible Divine light and glory, even with an innocent, holy, and Divine soul and mind, homological to the children of men: and this, as with a veil, whereby the Most High hath suited himself, and condescended to the low condition of man, and in whom also man, being refined as the tried gold, and thereby fitted for the Holy One, can approach to him, as by a proper medium, and therein abide and dwell with the Lord, and enjoy him for ever.

From henceforth I desired to know nothing but the Lord, and to feed on that bread of life which He himself alone can give, and did not fail to minister daily, and oftener than the morning; and yet of his own free-will and goodness, He was pleased to open my understanding, by degrees, into all the needful mysteries of his kingdom, and the truths of his Gospel, in the process whereof He exercised my mind in dreams, in visions, in revelations, in prophecies, in Divine openings and demonstrations.

Also, by His eternal and Divine light, grace, spirit, power and wisdom; by his word, He taught, instructed, and informed my mind; and by temptations also, and provings, which He suffered Satan to minister; that I might see my own weakness and danger, and prove, to the utmost, the force and efficacy of that Divine love and truth by which the Lord in His boundless goodness and mercy, had thus visited my soul.

But, as the diadem of all, and the only true and certain way, when it pleased the Most High, by the effusion of his own goodness, to reveal in me the Son of his love, even his wisdom and power, by whom he designed and effected all things, then I was taught to fear him; then I was taught to love him; then, O! then, and not aright till then, was my soul instructed and informed indeed.

But these secret operations were confined to

my own breast, so that no one knew any thing of them; only an alteration was observed in me, but the cause of it was not seen. I put off my usual airs, my jovial actions and address, and laid aside my sword, which I had worn, not through design of injury, or fear of any, but as a modish and manly ornament. I burnt also my instruments of music, and divested myself of the superfluous parts of my apparel, retaining only that which was necessary, or deemed decent. I declined the public worship, not with a design to join myself to any other sect; for I was rather apt to conclude, from what I had then observed, that these manifestations were peculiar to me, and that there was not any people I might properly associate with; and also at that time, I was induced to believe, that one day I should be obliged to oppose the world in matters of religion, but when or how that should be brought to pass, I did not foresee.

Remaining in a still and retired state, and the Book of Life being open in my mind, I read what the Lord himself, by the finger of his power, had written, and the Lion of the tribe of Judah had opened there; and the Scriptures of Truth, written by Moses and the prophets, the evangelists and apostles of Christ, were brought to my remembrance daily, when I did not read them; and made clear and plain to my understanding and experience, so far as they related unto my own state, and also in a general way; though I lust not to know any mystery or thing contained therein, other than the Lord, in his own free-will and wisdom, thought fit to manifest.

[About this time it appears T. S. wrote a Song of Praise, from which the following is extracted.]

"I was silent before the Lord, as a child not yet weaned; He put words in my mouth, and I sang forth his praise with an audible voice.

"I called unto my God out of the great deep; He put on bowels of mercy, and had compassion on me, because his love was infinite, and his power without measure.

"He called for my life, and I offered it at his foot-stool; but He gave it me as a prey, with unspeakeable addition.

"He called for my will, and I resigned it at his call; but He returned me His own in token of his love.

"He called for the world, and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand.

"But mark the benefit of exchange! For He gave me, instead of earth, a kingdom of eternal peace; and, in lieu of the crowns of vanity, a crown of glory."

(To be continued.)

Figs versus Sugar.—The Paris correspondence of the Prussian State Gazette gives the following account of a recent discovery, which, if the statement is correct, may lead to most important consequences:—"The struggle that has been going on for so many years in France between the beet root and the sugar cane, seems likely to become still more intricate, in

consequence of the unexpected appearance of a new candidate in the field. It has been discovered at Algiers, that the fruit of the fig cactus, a plant that grows there in immense quantities, contains such an abundance of saccharine matter, that the heat of the sun is sufficient to distil and crystallize the sugar. This discovery was the result of a mere accident. The fig of the cactus is eaten in great quantities by the French troops during the summer months. At Maska, this summer, the consumption was such, that the authorities ordered the streets to be cleared of the peels or husks which had been thrown there in such masses as to be deemed dangerous to public health. The rubbish thus collected was deposited in a heap outside of the town, where the figs exposed to the full heat of the sun, became covered in a few days with an incrustation that looked like saltpetre, and that attracted the attention of General Lamoriciere, the commandant of Maska. The general ordered some of the crystallized matter to be collected, which, on a closer investigation, was found to be sugar of remarkable purity and excellence. It has since been calculated that the abundance in which the plant exists, and the low price at which the fruit is sold, would allow sugar to be manufactured from it in large quantities, at about four sous (two pence) a pound. The cultivation of the plant can, however, be extended almost indefinitely, for it thrives even on the poorest soils, and to propagate it, all that is required is to plant one of the leaves." Specimens of the sugar, it appears, had been sent to the governor-general, who had taken up the subject with great zeal, and meant to do his utmost to induce the colonists to devote themselves to the cultivation of the fig cactus on a large scale.

ILLINOIS.

Persons who have never visited the Prairie State, can form but a faint idea of its boundless fertility. It is from North to South, from East to West, one entire plain susceptible of the highest degree of cultivation. In ages to come millions will be supported on its almost inexhaustible soil: whilst the facilities which it affords for the transportation to market of its commodities must render it peculiarly eligible to the settler. The following extract of a lecture delivered by J. N. Arnold before the Mechanic's Institute at Chicago, conveys an idea of what it is susceptible of being made:

"The state of Illinois contains 35,941,602 acres of as fertile land as any where exists, or 56,158 square miles. It is larger than New York, Ohio, or Pennsylvania. It contains more arable land than all New England, and more than Old England and Wales put together. Twelve such states as Connecticut could be carved out of it, and a fraction left. The Mississippi washes its whole Western frontier. It has the Ohio river on the south, the Washash on the south-east, and the Lake Michigan on the north-east. The Fox, the Rock, the Illinois rivers, and other navigable streams pass through the interior. For productiveness of soil it is without a rival. Its mines of lead and coal are inexhaustible. It

had in 1830, 157,000, and in 1840, 476,000 inhabitants. Were it as densely settled as Massachusetts, it would now contain 5,000,000 of people. It would, under proper cultivation, sustain 13,000,000 of inhabitants better than it now does its present population.

There are now probably about 15,000,000 of acres of taxable lands in this State; and the whole taxable property of the State, real and personal, cannot be less than 75,000,000 dollars, and this amount is rapidly increasing. Every year is adding thousands of acres to the taxable property of the state, and its value is fast increasing by improvement, by the introduction of labour and capital.—*Phil. Gaz.*

THE FRIEND.

FIRST MONTH, 7, 1843.

We publish to-day the Annual Report of "The Philadelphia Association of Friends for the Instruction of Poor Children." Nearly half a century ago (1807) this institution was founded, principally through the instrumentality of Thomas Scattergood; and a few of its early members yet survive. It is pleasant to find it still diffusing the benefits intended by its creation, though now directed to a different class. It is several years since the Editor ceased to be a member of this corporation, yet his interest in it is far from being extinct. One fact in the report,—the far greater number in the Infant than in the Girls' School,—will strike the reader—while the reason of it will show the importance of these schools. Most coloured children, as soon as they cease to be of a suitable age for the infant department, have arrived at a time of life when their labour becomes valuable, and they are placed at service, in many instances never to partake again of literary instruction. The information therefore they are able to acquire in their very juvenile years is highly important to them.

The readers of "The Friend" have, we believe, been very generally gratified by the extracts from "Old Humphrey," which have from time to time appeared in our numbers. The republication of these two volumes in a distinct form, from the series of the London Tract Society, is, we think, creditable to the judgment of the American publisher. So popular has the work become, as to induce him by diminishing the margin, without altering the type, to issue it in a smaller, but very neat form, and to reduce the price to fifty cents a volume. It is for sale at the book-store of Uriah Hunt, No. 101 Market street, and also at No. 50 North Fourth street, upstairs. The author, we understand, was a dealer in a county town in England, but taking more interest in the writing of religious essays than in trade, he has removed to London.

We have inserted on another page, an extract from the recent Report to Congress of the Secretary of War, which doubtless will interest our readers generally, on account of

the information which it contains, officially sanctioned, relative to the condition, actual and prospective, of the Indian tribes within the limits of the United States, and now chiefly located west of the Mississippi.

The notice below, it may be proper to mention, relates to the Greenfield Infant School for Coloured Children, situated in the southern part of this city, in behalf of which we have before more than once taken occasion to speak, and which hitherto has chiefly been dependent for pecuniary supplies on the voluntary benefactions of members of our Society. We learn with regret, that the fund for its support is quite exhausted. A legacy of a deceased Friend, which would have been sufficient to meet the exigencies of the current year, has not, owing to the pressure of the times, yet been paid. The appeal, therefore, is again renewed to the benevolent feelings of those who are blessed with the means. We fan would hope that it will not be disregarded.

NOTICE.

A public examination of the Coloured Infant School under the care of the S. S. Society of Philadelphia, will be held in the Lecture Room, in Spruce street, between Fifth and Sixth, on Third-day morning, the 10th inst., at 11 o'clock. The friends of the institution are invited to attend.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 65 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the Month.—William Hilles, Frankford; Joel Woolman, near Frankford; John Elliott, No. 242 Race street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

DECEASED, in Lynn, Mass., on the 6th of Tenth month last, at the residence of her son-in-law, Estes Newhall, Lois PUTNAM, widow of Joseph Phibbrick, late of Scabrook, N. H., in the 80th year of her age. Meekness and patience marked her declining years, and her close was peaceful.

—, at Amesbury, Mass., on the 16th ult. of typhoid fever, HANSON, wife of John Huntington. The deceased was a worthy member of the Society of Friends. In her last moments, she expressed submission to the Divine will, and a willingness to enter upon the realities of the unknown world. Society, by her removal, has lost an ornament, and the void that has been made will long be felt in her family and particular meeting. May this event be sanctified for the good of her friends and relatives, and conduce to a more unreserved dedication of heart, and faithfulness in things that belong to their everlasting welfare, confirming them in that most holy faith which our departed friend was favoured with, and which she was concerned to live in accordance with. "Blessed are the dead that die in the Lord, yea, they rest from their labours, and their works do follow them."

THE FRIEND.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

John Pemberton's Travels in Scotland.

It appears by the life of John Pemberton, published in the 6th vol. of "The Friends' Library," that he several times travelled in Scotland, in the character of a minister of the gospel. The last visit he made was in 1787, in company with David Ducat and Thomas Wilkinson; the narrative of the journey is made up by extracts from the diary of the latter, with additions from John Pemberton's own account. In the unimproved condition of the country at the period of the visit, travelling was attended with considerable difficulties. The account of the journey through the Highlands abounds with incidents of an interesting nature; and may probably be deemed suitable for the columns of "The Friend."

The journey was commenced in the Eighth month. Thomas Wilkinson says, "We entered the Highlands on the 31st, after travelling through a mountainous and thinly peopled country, where we met with many of the poor inhabitants coming down to the lowlands against harvest. We reached Inverary, from Carindow, at the head of Loch Fyne, on the 1st of the Ninth month, and were received with great openness. On First-day, the 2d, many of the Highlanders came from the mountains to their place of worship at Inverary. There are, as I was told, two sermons commonly preached on First-days; the one in English, the other in Erse or Gaelic, which is the language of the Highlanders. While walking round, I was pleased and affected at the solid department of the Gaelic assembly, which had collected to the amount of several hundreds, and stood generally silent without doors, till the English sermon was finished. We had our meeting appointed in a large room at the inn, at the time the last might be supposed to conclude; the room was soon filled, and many hundreds stood without. The Duchess of Argyll, with her son and daughters, and several other persons of distinction attended; the duchess sat very solidly, and her mind seemed to be thoughtfully exercised. John Pemberton appeared with

power and authority, both in testimony and prayer; and though what he had to offer was in no way flattering to elevated stations, when the meeting closed, the duchess came up and shook hands with him, expressing her satisfaction, and making some friendly inquiries. Another meeting was appointed at 5 o'clock in the afternoon, in a shed belonging to the duke. I think nearly a thousand attended, and behaved with becoming stillness."

John Pemberton remarks, that "it was a pretty open time; some expressed their satisfaction, and one man said he never knew his Saviour until this day. The necessity of a regard to the grace of God that brings reproof for sin, being the mercy and favour of the Almighty, was pointed out, and that such who disregard its instructions, are slighting the means offered for salvation, and thus rejecting their Saviour. The people attended mostly in the Highland dress, and many appeared with innocent countenances. Taking a walk, after meeting, in the grounds of the duke, I met with him and his three children, and two other persons. He entered into familiar conversation, and spoke respectfully of our Friends, adding, that he had heard so well of the meeting, he was sorry he was not with us. I gave him William Penn's 'Rise and Progress,' to present to his wife. He said he had read the small piece I had sent him, (Randall's Account.) I told him I had also sent him a piece respecting the slave-trade, and wished him to join his influence for the suppression of so iniquitous a traffic. He acknowledged it to be a bad trade."

Thomas Wilkinson's account proceeds:—"Third.—John Pemberton felt concerned to have another meeting, which, in order to accommodate the poor labouring people, was appointed at six o'clock. The duke and duchess, with their family and visitors, attended, and sat solidly amongst us. I thought the meeting was very satisfactory." John Pemberton says, "The Lord in mercy favoured the opportunity; for which may our minds bow in reverence." "David Ducat appeared," adds Thomas Wilkinson, "with a convincing testimony, and John Pemberton with great life and power. The witness in several seemed to be reached; the duchess in particular appearing to be much affected."

"Fourth.—Passed on to Lochgillhead; had an evening meeting there, and another at eleven o'clock next day. After meeting we set off for Ormsay, and had a sample, for perhaps ten miles, of ancient Highland road, which admits the travelling of but one person at a time; we however arrived safely, and were received with true hospitality."

"Sixth.—Had a meeting in one of the barns of our kind host, Captain Mac Laugh-

lane, of which he and his servants spread information round the neighbourhood; but as in these parts not many understand English, no great numbers attended. After meeting, John Pemberton collected the captain's sisters, four agreeable young women, and after a little space of silence, had some affectionate exhortation for them. On the 7th, Captain Mac Laughlane's younger brother, also an officer, accompanied us some miles on foot; and we had a meeting at Tarbet, by Loch Fyne, in the evening."

"Eighth.—Went to Campbell-town, where the provost granted the town-hall, and we gave notice of a meeting to be held the next day. When it drew near the time, we received a few lines from the provost, expressing his fears that the crowd that might be expected would endanger the floor. We had not time to provide another place, so we concluded to offer ourselves at the public market-cross; it was a tall stone, surrounded with steps; we went and sat down thereon in silence by ourselves. In a little time the people began to gather round us, looking on one another, and on us, perhaps wondering what it meant, as I believe no meeting was ever before held by any of our Society in these parts; yet no scoffing or insult was offered us, nor any light behaviour observable. Our minds were turned inward, and, I believe, experienced something of the promise made to those whose hearts are stayed on the Lord, and who trust in him. Though it was long before any thing was said, refreshment and peace were experienced. John Pemberton then in a lively manner exhorted the people to become acquainted with their Maker, and be at peace with him. The day was very hot, and John Pemberton was ready to faint, from being exposed bare-headed to the sun. Another meeting was appointed for the afternoon, and a green that lay before the 'kirk' was recommended as a suitable place. I went to place some chairs, and the crowd that surrounded and followed me was very great. I believe that in a few minutes after my Friends took their seats, nearly fifteen hundred assembled. Many were on the walls and on the neighbouring trees; a general stillness prevailed, and it was not long before way opened with John Pemberton for religious communication. Though I am fearful that what was delivered could not be distinctly heard by the most distant of the assembly; yet no disorder ensued; and I trust we were thankful to the Father of mercies and Fountain of good, for preservation and peace amidst such a host of strangers."

"Twelfth.—John Pemberton remarks: "Divers came to the inn, and we parted solidly, having their wishes for our preservation.

After dinner, finding our way open to the southward, we proceeded to Southend, near the Mull of Kintyre; and there not being accommodation for us at the small inn, we were kindly received by the minister, David Campbell, an aged man, and blind. He expressed much regard for our religious Society, believing them to come nearer to the primitive Christians than any people on earth. We lodged at his house, being introduced to him by his son-in-law, Major Archibald Campbell, of Campbell-town, who met us on the road. He had been in America during the troubles, and had a favourable opinion of Friends."

Thirteenth and Fourteenth.—They had two meetings there, and one at Nockney Hall, in a mill. They lodged on the 15th at the house of a poor farmer, whose family was religiously disposed, and entertained them kindly. It was the practice of this family to assemble together, both morning and evening, at which times they sang a psalm, read a chapter in the New Testament, and afterwards knelt down to prayers. When these were concluded, on this occasion, the master of the family said, that if our Friends had any thing to communicate, they were ready to hear it; on which John Pemberton remarked, "that he was concerned to caution them, lest such religious practices, if unattended by correspondent feelings, might degenerate into a form." On the 17th they had a meeting at Tynelane, and on the 18th another at Southend, John Pemberton not having been able to feel his mind quite clear of that parish. In the evening, being at David Campbell's, his daughter said to John Pemberton, "You see, Mr. Pemberton, father has given you his 'kirk,' and attended you several times; suppose you go to church on Sunday, and her father: we have some elegant preachers in the Highlands." To which John Pemberton gravely replied, "We have a testimony to bear against a hired ministry." Thomas Wilkinson remarks, that when they came to take leave of this hospitable family, it was "with some tenderness on both sides. Margaret Campbell, the daughter, observed that it was hard to have such guests, and never to see them more."

Twenty-first.—Thomas Wilkinson's account proceeds: "As Rode to Lochgilphead. About noon a terrible hurricane arose; two vessels from Loch Fyne were riding at anchor in sight; one of them broke loose, struck on a sand bank and filled. The seamen belonging to the other, except a little boy, were on shore. To go to their own vessel seemed impracticable: they often attempted to fetch the men from the other, but the waves as often heaved the boat on shore again. Many people were on the beach; and the lamentations of the women were pitiable. We exerted ourselves; and after dragging the boat along the shore to another point, the seamen were able to bring off the hands from the nearest vessel: all our concern was now for the boy. I proposed dragging the boat along the shore, perhaps almost a mile, to a situation whence it might be driven by the waves to the other vessel; the seamen however did not

adopt the proposal, and the dark shades of the tempestuous night closed on the poor boy. The reflections arising from this circumstance spread a sadness over our minds, and when day broke in the morning, it was perceived that the vessel had gone down.

"Twenty-second.—Proceeded to Goatfield, and were kindly entertained by Joseph Latham, superintendent of the Argyll iron works. We had two meetings next day at this place. On the 24th we proceeded to Aroquhar, where on the 25th we had a meeting, a solid and favoured opportunity; and after dinner we travelled a few miles to Luss, where we had a meeting in the evening, attended by a considerable number of people.

"Twenty-sixth.—We had now rode a hundred miles on our return towards England, partly on account of David Ducut's poor state of health; he, however, now seemed recruiting; and John Pemberton's prospects opening northward, we had a meeting in the evening at Tarbet, by Loch Lomond; which was at first much unsettled by the disorderly conduct of a person in liquor; but having placed him in a chair, and taken my seat by him, he became still, and the meeting issued favourably.

"Twenty-seventh.—Proceeded to Tynedrome, and had a meeting there; a good degree of solemnity was experienced in the time of silence. I thought it one of the most satisfactory meetings we had had; and I believe we rejoiced in humble thankfulness that our Heavenly Father had refreshed us together with his good presence, and filled our hearts with his love, and the love of our fellow-creatures, in such a poor solitary part of the earth.

"Twenty-eighth.—Passed on to Dalmailly, a pleasant and populous vale in Glenorchy." Here they had a meeting, and John Pemberton remarks:—"The Lord was graciously pleased to favour, so that the gospel was preached under its enlivening influence. The people behaved well, and the minister of the parish, Joseph McIntire, was very respectful, and invited us to his house. He made inquiry respecting some of our principles, which we explained to his satisfaction. He was of a very open disposition, and liberal in his sentiments respecting the universality of God's love. He, with his wife, and several of his children, attended the meeting, and sat very solidly. In conversation, he lamented the lightness that he had observed in England in time of public worship; which is too often the case. He inquired of me respecting the practice of asking a blessing before meat. I told him our views, which both himself and his wife acknowledged to be right, and he confessed that too little thought often attended when grace, so called, was said." Thomas Wilkinson remarks, respecting this minister's wife, that she "was a plain woman, and when we were on the subjects of an hired ministry, war, &c., notwithstanding the profession of her husband, and that she had a son or sons in the army, she was unequivocally of our opinion, and spoke her sentiments without reserve."

(To be continued.)

THE SHEPHERD-DOG.

Notwithstanding his wild and melancholy looks, he is patient, persevering, and most faithfully attached to his master. It is curious to see how carefully in this country he will gather and drive a flock of sheep, with more skill than any man or boy could do it. But in the Highlands of Scotland, where the winters are long and severe, and the snow-drifts are very deep among the mountains, these dogs are still more useful; and wonderful stories are told of their sense and faithfulness. The following is known to be a true one:—

The valleys, or glens as they are there called, amongst the Grampian mountains, are chiefly inhabited by shepherds. There are no fences or boundaries in these wild parts, but every shepherd has his own range, which reaches so far that he never sees the whole of his flock together, except when they are collected for shearing. Every day he has to go to the distant parts of his range, and with his faithful dog, to turn back any straggling sheep that might wander beyond his own bounds into his neighbour's land. In one of these rambles a shepherd took his little boy, about three years old, as is the custom with the Highlanders, to season them to the cold of the climate. After going about the pastures for some time, the shepherd with his dog climbed a very steep hill, that he might gain a wide view of his scattered flock. But fearing to tire the child, he left him in a sheltered spot, charging him not to stir till he came back. But hardly had he reached the top of the hill, when the sky was suddenly darkened by one of the very thick mists which often come down suddenly on these mountains, and shut out every object from the eye. The father, feeling anxious for his child, hastened down; but owing to the darkness, and his own fright, he lost his way. He wandered long among the dangerous bogs and waterfalls which abound in those desert places, till night came on; still he went on, and on, till he came to the edge of the mist, and then he saw by the light of the moon, that he had reached his own valley, and was within a short distance of his cottage. It was impossible to renew the search for the poor child that night; but as soon as morning began to dawn, he set out with a party of his neighbours. All that day he crossed the mountains to and fro, looking into every dark hollow and cleft; but to no purpose. The dog, however, had returned home, and after receiving his usual allowance of cake, had run off, and was still absent. Day after day, the heart-broken father renewed his search, and the neighbouring shepherds left the care of their flocks to seek for the lost child in every part of their different ranges;—but still in vain. There was not the least mark of a small footstep on the damp grass. The father strained his ear to listen; but there was no feeble cry mixed with the loud roar of the waterfalls, and the bleating of the flocks. Yet still when he came back to the cottage at night, he found that the dog had been for his allowance of food, and then had gone off again. Being struck with this, he stayed at home till the dog set off again with

his cake, and followed him. The faithful creature led him to a wild waterfall, at some distance from the spot where the child had been left. It was a dreadful place. The high cliffs on each side almost met together at the top, but below it was a fearful dark hollow. The dog instantly began to make his way down one of these steep cliffs, and at last, went into a cave, nearly close to the roaring waterfall. The shepherd followed with difficulty. You may guess what he felt when he saw his boy there safe, eating the cake which the dog had brought, while the faithful animal stood by watching him with looks of pleasure.

From the child's own account, and the place in which he was found, it appeared that he had wandered to the edge of the cliff, and then either fallen or scrambled down till he reached the cave—when there, the fear of the waterfalls prevented his leaving it. The dog, by means of his scent, had tracked him to the spot, and then had hindered him from starving by giving up to him his daily allowance. He seemed never to have left the child night or day, except when he went home for his food, and then he was seen running at full speed to and from the cottage.—*Late paper.*

Loose Leaves from a Traveller's Portfolio.

THE PYRAMIDS OF SAKKARAH.

The accompanying graphic sketch, from the pen of one who has had ample opportunities of cultivating both his literary and his geographical taste, cannot fail to be read with interest. We should premise that the Pyramids in question are not many miles from the ruins of the ancient Memphis, where the palm trees rise in one straight smooth stem to the height of one hundred feet, overshadowing those mighty monuments of the past. It is here that the sun, rising in the unclouded Egyptian sky, casts his slanting beams through frequent openings in the date woods, rendered doubly beautiful by flights of the white Ibis settling on the branches or descending through the air like huge flakes of snow; the pathway in most places being filled with wild flowers of brilliant colours and great fragrance, which load the atmosphere with perfume, as the broad foot of the camel crushes them in passing.

As the air of the morning had somewhat prematurely sharpened our appetite, we rode a little out of our way into the village of Sakkarah, to negotiate with the inhabitants for a supply of bread. Thanks, however, to the paternal government of Mohammed Ali, there was little to be found, and for that little its possessors were inclined to demand five or six times as much as it was worth. For once it entered into our heads to resist their imposition; and there accordingly we sat, mounted on our lofty dromedaries, chaffering with a knot of blue-shirted Arabs, men, women, and children, on the leafy skirts of the village, just where the road strikes off between the last straggling gardens into the desert. The affair being at length concluded, we took our departure. Two lusty husbandmen, leaving

their labours in the fields, joined the solitary guide whom we had brought with us from the village; and, thus attended, we pushed on, shaping our course towards the Pyramids, whose sharp peaks rose at a considerable distance above the sand hills of the wilderness. Here our suite was augmented by two very pretty young women, whom we found roaming, at this early hour, among the rocks and ravines. They earned their subsistence, we are told, by searching in these solitary places for antiquities, the relics of Egyptian superstition, which they sold to travellers, whose numbers, it may therefore be inferred, must be pretty considerable.

The sensations invariably experienced, on ascending from the low valley of the Nile to the summit of the arid ridges by which it is flanked on both sides, are difficult, if not impossible, to be described. They resemble the intermingling of triumph and exultation with the delight springing from the calmest enjoyment. Their source, however, lies probably very near the surface, in robust health and constant exercise, united with the influence of a pure air and never-ceasing excitement. One looks down from those desert elevations upon the abodes of men with something very like contempt; though having for a while indulged our curiosity, and swallowed a considerable quantity of dirt in mummy pits, catacombs, and the subterranean chambers of pyramids, we become perfectly reconciled with our species, and are not a little delighted to find ourselves, pipe in mouth, lounging on some soft divan in the coffee-houses or hotels of Cairo.

Upon gaining the lofty level of the desert, though sufficiently accustomed to pyramids and wastes, we were not a little struck at the prospect before us. Looking south and west, and north, as far as the eye could reach, you could behold nothing but plains of ever-shifting aspect, rising here and there into huge pyramidal peaks, which, in colour and features, harmonise so completely with the scene around them, that they appear to be rather the work of nature than of man. We knew, however, that they were so many temples of Athor, reared by one of the most ancient nations of the earth, and that many thousand years ago, on festival days and nights appropriated to the worship of that goddess, multitudes, consisting of thousands and tens of thousands, had spread themselves in joy and revelry over those flats, now arid and desolate, but then, perhaps, rendered fertile by art.

When we imparted to the guides our intention to enter the largest of the pyramids, they endeavoured, for some reason or another, to persuade us that its adit had not yet been discovered. On this point, however, our information was better than theirs. Bidding them, therefore, follow us, we rode at once to the north face of the structure, where, at the bottom of a long sloping trench, the opening into the pyramid appeared. But it seemed not recently to have been entered, for the sand blown in by the wind had so blocked it up, that a fox or jackal would have found some difficulty in forcing his way through. The Arabs

commenced operations by partly removing this obstacle with their hands, and then, throwing themselves on their faces, slid in, though wrong end foremost, like so many serpents. We followed their example, and presently found ourselves in a long gallery or corridor hewn in the solid rock, and apparently penetrating into the heart of the pyramid. As we were just then returning from the uncivilized environs of Lake Meris, where all the gold of Christendom could not have conjured up a pound of wax candles, and the heat of the climate would in a day or two have reduced any others to oil, we had brought along with us no light but a small travelling lamp, which, in the central gloom of these huge structures, would have shown but like a glow-worm. The feeble rays, however, of this miserable substitute for sunshine, we must on the present occasion have trusted, had not our thrifty Arabs brought with them a few dry palm branches, which commonly serve them for torches. These, by the aid of flint and steel, were speedily kindled, whereupon we began to form some notion of the strange building into which we had forced our way.

For a short distance, the passages continued very low; but presently, proceeding right onward, we found space for raising ourselves nearly upright. Our guides, preceding us with lamp and torch in hand, presented a strange appearance as the red glare streamed beside them, lighting up the rough sides of the rock, and flashing forward into the seemingly interminable gallery. We advanced for a considerable time without observing any particular change in the aspect of the corridor, except that it continually became loftier, but at length reached a point where it branched off into numerous narrow archways, some ascending, others sloping downwards, while a third class stretched forward on the same level. We struck into one of those which led below towards the root of the pyramid, and presently arrived at a sort of window in the rock, into which the only guide who preceded me entered with his torch, and suddenly disappeared. At first, as I could discern no light, and distinguish no sound, I imagined that he had dropped into some bottomless abyss, and, projecting my head into the opening, listened anxiously in the hope of discovering what had become of him. I, moreover, shouted loudly twice or thrice, but receiving no answer became to be seriously alarmed. At length, however, I perceived the glimmer of his torch approaching, and, as soon as the strength of the light sufficed to show me my way, I descended after him through the fissure of the rock, our companions following us. The exact geography of those regions it is impossible to describe, nor is it easy to conjecture the uses for which they were designed. A labyrinth of galleries of all dimensions, traversing each other, mounting, winding, descending, breaking away at right angles, or stretching forward in one monotonous sweep half filled with dust, blocked up in some directions by huge fragments of rock, concealing, perhaps, some of those strange chambers of imagery in which the sepulchral fancy of the ancient Egyptians delighted—such are

the objects that present themselves to the eye in the rocky basis of the Great Pyramid of Sakkarah. The traveller in Persia who has visited the ruins of Istakhar, will probably have gazed his way through similar vaults and tunnels extending beneath the vast foundations of that city. There, too, the object of the excavators is scarcely to be divined, since no use intelligible to modern times could possibly have been made of those subterranean ways.

After threading for some time the maze, above described, we entered suddenly a prodigious hall, whose height and dimensions the united light of our lamp and torches was insufficient to discover to us. As we advanced along the chiselled floor, its extremities all around appeared to be draped with darkness, while its height extended far up into the bowels of the pyramid. By degrees, as our eyes grew accustomed to the place, we imagined we could discover, at a great elevation large openings, the termination probably of galleries communicating with other chambers, or intended to let down light upon the hieroglyphs during the celebration of the mysteries. Here we fired off a pistol, but the report was not nearly so loud as in the great pyramid, where it resembled thunder. On examining the floor carefully, we perceived the commencement of a flight of steps, which probably led down to other suites of apartments far beneath that in which we then stood, and never in modern times explored. But our progress was stopped by immense blocks of stone.

Observing that the oil in our lamp was running low, and our palm branches nearly burnt out, we hastily retraced our steps, lest, if they became extinguished, we should be left there in utter darkness, without the remotest chance of finding our way out. Several of the galleries into which, by mistake, we entered on our way back, were closed up purposely by huge fragments of rock. At length, however, we entered a long gallery, which, after many windings, led us to the mouth of a vast dark chasm, whose dimensions were hidden by the projecting shadows of the rocks. Here my travels were on the point of coming suddenly to an end. Mistaking the thick carpet of darkness, which spread out far and wide before me, for some solid substance, I had raised my foot, and was about to step forward, when my progress was arrested by the sudden shriek of one of my companions. Another instant, and I should have been precipitated headlong into an abyss, the depth of which we could not exactly ascertain, but conjectured to be very great, from the length of time which the stones we cast in took to reach the rocks below. Probably we were now looking down into the great hall which we had been exploring about an hour before.

As there was no time to lose, we requested our guides to make use of their best experience, and the shortest route, by which to retreat towards the place of exit; whereat, after considerable labour, we arrived. On issuing forth into the open air, we hastily donned the garments which we had thrown off to descend into the warm chambers of the

pyramid, and found that they had been sprinkled, during our absence, by a slight shower. The old Sheikh, who had remained in charge of the camels, and the Arab girls, congratulated us on our re-appearance, imagining, perhaps, that we had been descending towards the confines of the realm of Eblis. These heroines, though in other respects sufficiently adventurous, had declined entering the pyramid, the mouth of which they seemed to regard with horror; but sitting down on the sand beside the old Mahazi warrior, promised there to await our return. They were to a certain extent, indeed, interested in our safety, as they had made up their minds to accompany us, whether we would or not, to the Bird-Mummy Pits, excavated at no great distance in the rocks of the desert.—*From late Foreign Periodicals.*

Philad. Gazette.

For "The Friend."

A Pleasant Celebration of a Marriage.

During the Seventh month, 1773, Charles Logan was married to Mary Pleasant, in the Old Market Street Meeting-house. The Friends appointed to the oversight of the Marriage, reported to the next following Monthly Meeting that it was accomplished in an orderly manner; they then further stated, that the newly married pair having possession of a number of negroes in Virginia, had taken this occasion, voluntarily, to manumit them all, whereby more than fifty were restored to their natural rights. The Monthly Meeting minuted on the occasion adds, "The Instrument of Manumission was now produced and read, and afforded considerable satisfaction to the meeting."

'Twas a season of gladness when true hearts long pighted,

Midst friends and connections were fondly united;
When the church gave its sanction, the words had been spoken,
Which bound them in covenant not to be broken.

Then joyed he as one ever unaccounted treasure,—
Whilst sweet love and confidence stirred her with pleasure;

And both, in the height of their soul-warming gladness,
Would have swept from the earth all its suffering and sadness.

They thought of their slaves upon southern soil weeping,
Whose toil brought the luxuries they now were reaping;

And in low-lighted charity quickly they sever
The chains from their bondmen, and free them forever.

Fall fully that morning by task-masters tended,
Who dreamed not their bonds but with death would be ended.

Before the bright west in the sunset was blushing,
Were free as the rill went in its rocky height gushing.

Soft Mercy looked forth on that moment delighted;
Stern Justice with smiles in her rapture united;
As the seal of the bridegroom the slavery ended,
As the bride her new name sweetly blushing appended.

With the blue sky of happiness brightly arched o'er them,—

With the harvest of bliss richly rising before them,—
This jubilee sacrifice freely was given,
A first fruit of thankfulness offered to heaven.

Their joy a deep fountain its banks overflowing,
The water of bliss was an others bestowing.
Their feast, was a feast to the Lord, by this token,—
That burdens were loosened, that fetters were broken!
N.

Dry, logical, systematic testimonies, which require learning, sagacity and time to com-

prehend—such testimonies are not fit for us, and appear unlikely to produce vital religion in any. They serve men to talk about, they serve matter for logomachy, but they leave the heart unaffected. Neither Jesus Christ nor his apostles thought proper to address men systematically. And are critics, linguists, and logicians, wiser than the author of their religion, and better informed than his apostles?

Christian Philosophy.

A CHEAP PLEASURE.

We enjoy the friendship of a person who troubles himself very little about the theories of politics, but who is deeply interested in the objects at which politics should chiefly aim. He can scarcely tell whether he is a whig or a democrat; but he is quite sure that all the wishes of his heart, and all the efforts of his life are turned towards the melioration and improvement of the greatest number of the people. In fact, he is a philanthropist rather than a politician—though the words should mean the same thing—and his chief pleasure consists, not in the triumph of this or that party, but in the advancement of every man. He is withal somewhat odd and whimsical, and states it boldly, without the fear of contradiction, that he has found out a way of procuring greater pleasure at less expense than any politician in the city. He spends his time in inquiring into the condition of the poor, and, as far as it lies in his power, relieving their distress.

The other night passing through Washington Parade Ground, he was accosted by a woman with a child in her arms, and asked for alms. He could hardly resist the appeal; yet, not approving of indiscriminate money giving, he thought that he might safely try an experiment. Taking a twenty-five cent piece out of his pocket, he gave it to her, and made as though he was going away. Instead of doing so, however, he turned, and watched the movements of the beggar. He saw her go, with rapid steps, into a bake-shop hard by, whence she returned with an armful of bread. He followed her, through dark streets and ways, until she suddenly descended into a dark and dirty cellar. He knelt down upon the cold pavement, that he might see, if possible, the inmates of so wretched an apartment. By the light of a few embers that were raked from the ashes of the hearth, he discovered there several pale, miserable looking children, who seemed too feeble to rise at the approach of the woman, whom he took to be their mother. He saw her gradually unfold from her apron, the bread which she had just procured—the children ran eagerly towards it, tore it into pieces, and fell to work devouring it with the appetites of young wolves. Having appeased the gnawings of hunger, they turned to the mother, with faces beaming with joy, clasped her around the neck and body, and almost smothered her with kisses. Our friend, who is somewhat tender-hearted, was quite overcome by the scene, and went away to his home. He says he enjoyed an unusual serenity that night, and a most grateful and profound sleep. It was the cheapest pleasure he had had for a long while.—*Morning Post.*

MEMOIR OF JOHN WIGHAM.

(Continued from page 112.)

Kinnuck, Sixth month, 12th, 1801.

To A. C.—The intelligence conveyed in thine is very grateful to me, though some things make me sorry. H. B.—poor creature! I do pity,—I still feel love for her; and would fain keep hold of a hope that she will not be cast off. The Lord is of tender mercy, though He will support his own cause; and the foundation that He has already laid, shall never be moved, though thousands should leave it, and build upon and lean to their own understanding. Those who lean upon and trust in the Lord, shall never be confounded; and I do believe that to all generations a people will be preserved, and enabled, to hold up a testimony to the sufficiency of that foundation [the Rock,] against which He hath declared the gates of hell shall not prevail.

Edinburgh, Third month 15th, 1803.

To his Son-in-law, James Glenny.—Though I have frequently heard of thee since I saw thee, yet thy mother and I are both desirous to hear from thyself how thou art; whether the cough and expectoration are abated, and the hoarseness gone off; and whether thou art gaining any strength. Tell us also how thy Eliza is keeping up, and how the children are.

We feel much sympathy with you; your afflictions of one kind or another, have not been few; but what shall we say? He who dispenseth such things is infinitely wise, and knows better what is good for us than we do ourselves. He visits with the rod in love, to promote our improvement. Some of us need much to wean us sufficiently from things below, and to fix our hope more stedfastly on things above, or beyond time. May we acquiesce in the Divine will, and endeavour to profit by the various dispensations allotted us.

Edinburgh, Fourth month 13th, 1803.

To his Son-in-law, James Glenny.—I receive thine, and though it brought but a poor account of the state of thy health, and increased the sympathy I feel with thee and thy Eliza; yet it was satisfactory, inasmuch as it conveyed an evidence, that thou receivest this present affliction in a resigned frame of mind. A valuable and experienced mind has said, that the highest anthem sung in heaven is—"Thy will be done." No doubt afflicting dispensations cause a struggle in nature; but they are all in love. The Lord corrects in mercy, and chastises those He loves; though He is just, yet His mercy abounds; prospects in worldly matters are often disappointed in great mercy.

I would fondly hope the summer season may restore thee to health; but if otherwise, the Lord's will must be submitted to:—the main thing is peace, for indeed the world is full of troubles.

Edinburgh, Second month 6th, 1804.

To A. C.—I have enough to do to forbear wishing to be gone; though I know it is wrong to wish to fly whilst conflict is required; but my faith is sometimes tried (I

think) to an hair's-breadth, yet in unutterable mercy it has not yet been permitted wholly to fail. I should be an ungrateful creature, were I to utter the least complaint, or once think suffering for Him hard, who has done so much for me. Sometimes I am a little revived by remembering, that the tribulated path has been the allotment of many besides me; who have been enabled bravely to stand through their various trials, and who, by leaning on the never-failing Helper, have been preserved through many a storm. Dear —, I never did, nor do I aim at or expect great matters: if I be but preserved the *green shrub*, it is my utmost wish.

Edinburgh, Second month 23d, 1804.

To his Son-in-law, James Glenny.—By different accounts we have understood thou hast been getting worse lately. I feel much sympathy with thee and thy dear Eliza: no doubt it must be a trying dispensation to you both; and unquestionably thy bodily affliction is wearisome, and will require the exercise of patience. The Lord only can support at such a time: may your minds be stayed upon Him, and resignation to His will be attained. He is all-wise,—never errs,—whatever He does is right. This world at best is but a trying pilgrimage; and when He sees meet to cut short the work, and dissolve the tabernacle of clay at an early period, and through his matchless mercy and forgiveness receive the immortal part into a mansion of rest,—it is cause of humble rejoicing and adoration; and if He sees meet, as He sometimes does, to bring down to the brink of the grave, and raise up again, it is all in wisdom and for some good end.

It is not unusual for persons in thy situation, when the mind is turned to look beyond time towards eternity, to have many doubts, and the remembrance of past failings to lie heavy upon the mind. If this should sometimes be thy case, dear James, be not too much discouraged; cast thyself at the feet of our dear Lord,—He is merciful. None of us have any merit of our own to plead; in His mercy is and must be all our trust. He sets our sins in order before us, that we may be brought to an abhorrence of self, and an adoration of His goodness; and when he has sufficiently humbled the mind, He soothes it with the feeling of His love.*

[From his Journal:]

Edinburgh, 13th of Fourth month, 1806.

Several years have passed over since I wrote the foregoing. I have been, since that period, but little out of Scotland, and nothing relative to worldly matters has particularly afflicted me; yet my exercises, and days of mourning have been deep and many. The grand adversary has obtained an entrance, and scattered the seeds of discord among the little flock and family of Friends of Edinburgh

* James Glenny, his son-in-law, died of consumption on the 1st of Eighth month, 1804, in the 26th year of his age; leaving a widow and three children. He appears to have made a peaceful close; having expressed to his wife, when very near his end, and that he was trusting in his Saviour, and found nothing in the way.

Two Months' Meeting; which has introduced into much trial and suffering a number among us: and I have been at times fearful that some might fall a prey to the devourer. "Mayest thou be pleased, O! Lord, to preserve and deliver thy little trembling lambs from his paw;—cover them with the canopy of thy love;—and be their shield, in this and every other time of danger:—for Thou knowest, and hast given some of us to know, that none can save us but Thee!"

Fourth month, 1807.—The Yearly Meeting's Committee are labouring among us: they are evidently endowed with Divine wisdom and abundant charity, recommending great patience and long-suffering: their labours, and sympathy of spirit have made them near and dear to me; and I feel an ardent desire that their labours of love may be blessed, to the restoration of those who have been the cause of suffering, to the relief of the sufferers, and to the strengthening of the preciously visited children. "Lord! Thou alone hast, in Thy own way and time, establish and exalt thy glorious mountain of holiness, over every thing that would exalt itself;—even so be it, Lord! Amen."

The care of Edinburgh meeting having now devolved on the Yearly Meeting, my wife and I felt easy to leave it; which we accordingly did in the seventh month, and took a house at Aberdeen, where we have been mercifully favoured to feel quiet and peaceful;—some reward for the late suffering labour at Edinburgh.

Aberdeen, Ninth month 4th, 1807.

To Ann Cruickshank.—I think the most I have to say is, look not too much at the dark side of things. The things that are seen we do not hope for, but the things that are not seen.—Let us even wait long in the patience, and endeavour to fix our confidence on Him, who knows every heart; and who will eventually take care of those, who prefer the honour of His cause to every other thing,—who are brought to a willingness to suffer for it, if so be the Lord's will. Our dear Redeemer suffered; and shall we flinch from suffering? Do not think I am writing now as one at a distance; for my spirit is with you in the nearest sympathy; though I feel comforted in believing that we did right in removing, however disadvantageous it may have been in some respects.—Our day is now pretty far spent; to look forward to the close, through unutterable mercy is a pleasing prospect; and yet we can by no means divest ourselves of a concern for those that may be left. I think I may say at this time, I do prefer Jerusalem, and the welfare thereof, to any other joy; and yet near as the end may seem to us, new trials and conflicts may be permitted to attend our evening. When thou canst, do pray for us, that we may hold out.

1808.—I felt a concern revive on my mind, to visit Friends in parts of Yorkshire, Lincolnshire, and some places farther south. After weighing the matter fully, I gave up to it, and informed the Monthly Meeting, who

gave me a certificate, expressing their sympathy and concurrence.

I left home the 19th of Sixth month;—had a good passage by sea to Newcastle; thence travelled in a gig, accompanied by my beloved friend George Richardson, who united with me in the concern, and who had a certificate from his Monthly Meeting. We attended York Quarterly Meeting; then took the meetings in the North and East Ridings of Yorkshire, crossed the Humber at Hull, and visited the meetings in Lincolnshire, Norfolk, Cambridge, and Huntingdonshire;—returned through some parts of Nottinghamshire by Sheffield, Doncaster, Thorne, Pontefract, Ackworth, Selby, Collingworth, York;—thence to Yarm, Stockton, Sunderland, and Newcastle. We were absent from the last place ten weeks and five days; and according to calculation made by my companion, travelled 1171 miles, and attended eighty-eight meetings. I stayed some days at Newcastle, and attended their Monthly Meeting held at Shields; where I had the pleasure of meeting with the Yearly Meeting's Committee, returning from their second visit to Edinburgh. I was pleased to observe, that they entertained favourable hopes of improvement in that quarter, for which I had ardently longed.

From Newcastle I went to Allendale, to see my poor aged mother; who had been confined to bed a considerable time, in great bodily affliction, and quite blind,—but sweetly alive in spirit. We were comforted together; but had a hard parting. After staying a few days at Cornwood, and attending their Monthly Meeting, I went to Sikeside meeting on First-day; and on Second-day, set out for Glasgow. Andrew Phillips kindly accompanied me one stage; after which I went on alone rejoicing,—for the Lord had filled my heart with His love, so that I could sing of mercy and of judgment. He has, indeed, fed me in green pastures, and led me beside the still waters. My heart was humbled under a sense of his goodness to an unworthy worm; and my soul was filled with thanksgiving and praise. I got to Glasgow on Fourth-day, stayed over their Fifth and First-day meetings, and on Second-day set off alone, and reached Aberdeen on Fifth-day. I found my family well, and did feelingly adopt the language,—“What shall I render unto the Lord for all his benefits?”

Aberdeen, 8th of Tenth month, 1808.

To his Son, A. W.—I got home on Fifth-day having had a long and lonely ride; but I held out pretty well, and my mind was so peaceful, that every thing seemed pleasant; I could think nothing hard. I found my wife and family well.—My horse held out to the end, and I have abundance to be thankful for; indeed I seem full, and can feelingly adopt the language,—“What shall I render to the Lord, for all his benefits?” May I render Him a devoted heart, for the residue of my days,—is my ardent prayer. I was much gratified by being with you: I think it one of the many favours I am made a partaker of, to have affectionate children; and a hope sometimes accompanies my prayers for you, that

several of you are likely to be men and women for God; that His cause you will espouse, and even be made willing to suffer for Him, if it be His will. I have a testimony in my heart, that such is His goodness, He is well worthy to be served in His own way; may you and I be more and more dedicated to obey Him in all things.

I stayed about home during the winter; my mind often much exercised upon various accounts, particularly from a prospect that presented, of visiting Friends in and about London, and in some of the Southern and Midland Counties. I was much discouraged;—the declining state of my health, and my weakness in every way, made it awful to me; but it remained and increased in weight, till I could see no means of obtaining peace, but to yield to it. I mentioned the subject to the Monthly Meeting in the Second month, desiring Friends to feel with me; and at the following meeting I requested a certificate, which was readily granted, expressing their unity and sympathy.

Aberdeen, 19th of First month, 1809.

To Ann Cruickshank.—I cannot do less than acknowledge how acceptable thy letter was to me.

—I sympathize with thee in my measure, knowing how difficult it is to tread safely in the path of your allotment. Faith and patience are doubtless necessary, but above all, a steady eye unto, and dependence upon the Lord for help, who is the giver of both faith and patience, and every other qualification to do His will. We here are not without our exercises; and sensible I am, that if the Lord help us not, we cannot stand. Much poverty of spirit has been my allotment of late; but I am moving on in a degree of hope.

On the 31st of Third month, I accordingly set sail from Aberdeen,—had a quick and good passage of three days to London, and was kindly received by my esteemed friends, John Sanderson and his wife.

London, Fourth month 23d, 1809.

To his Son, A. W.—I think it will be pleasant to thee to know that I am pretty well, at least as well as I can expect to be in this great city,—the air of which has never agreed with me. I have got out of it two nights in the week—have been at Stockwell, and Plaiستow, and Tottenham;—and been at meetings at the two latter places, also at Barking, and Winchmorehill:—the rest of the time has been spent in London, where I have had meetings almost every day since I have been in it. Every day brings a weight with it, that I cannot describe to thee; but through adorable mercy, I hope I have been preserved from hurting the cause of Truth; and what I have had to communicate, (I think) has met the acceptance of Friends, and afforded relief to my own mind. Friends have shown me much kind attention, abundantly above my desert; for I can assure thee, I feel myself very little among the great and wise here.

I took meetings as they came in course, in

and about London, till the Yearly Meeting began, when I attended its sittings. I then set out with my dear friend, George Richardson, who had previously agreed to be my companion. We visited the meetings in Sussex and Kent; and attended the Quarterly Meeting at Dover.

(To be continued.)

THOMAS STORY.

Selections from Thomas Story's Journal.

(Continued from page 119.)

The conversation of mankind being generally upon trifles, not worthy of the thought of rational creatures, tending much more to vice than virtue; and my mind being a little renewed by the influence of the Divine Truth, I was much in silence and alone.

After this, a deep consideration returned upon, and entered into my mind, concerning the states of many persons in the national way of worship, as also among the dissenters from it, of divers denominations; some of whose preachers I had occasionally heard, particularly Dr. Richard Gilpin, of Scobleycastle, an able physician, and ancient celebrated preacher among the presbyterians; and I had observed many others who seemed to have sincerity and good intentions in their respective modes of worship; whence a question arose, whether it might not be through my own fault, for want of the true knowledge of God in myself heretofore, that I did not enjoy his presence among them, as I had done, through his grace, since I had been visited by the Lord, and drawn into retirement by the comforts of his secret presence? Upon which I determined to go again and see, whether the good presence of the Lord would be manifested in me there, as alone in my retirements. And the place I went to was that called St. Cuthbert's, in the City of Carlisle; there being usually prayers and a sermon there in the afternoons of the First-days; but not with that pomp, noise, and show, as at the Cathedral, and therefore I rather chose it; and being seated there, as I had been often, and my mind retired inward, to wait upon the Lord, as he himself had taught me, the Lord would not own that worship by his sensible presence, (though in himself omnipresent) nor me in that place; but my mind became filled with darkness, and overwhelmed with trouble, to so great a degree, that I could hardly stay till the time was over; but, lest I should do a thing which might be looked upon as indecent, I continued to the end, and returning to my chamber in trouble, I went not among any of them any more. But though I thus declined all outward worship, or that which was called so, determining to follow the Lord wheresoever it might please him to lead me; yet I found an universal love, good-will, and compassion in my mind, to all sorts of people, whether protestants of different denominations, Romans, Jews, Turks, or Heathens. But I observed their several religions, or what they accounted so, every man for himself, to be mostly the effect of education or tradition. For he who is born and educated among the Protestants of any sect respectively, is such:

he who is born and educated among the Romans, is a Romanist; and so of all the rest, till by accident, or interest, they change from form to form; or sometimes, though more rarely, through the inward convictions of the Holy Spirit of God, they obtain a right understanding, and worship him in Truth. Therefore, I stood still, and waited for the further leadings of the Lord, and the evidence of his presence, what to do, or where to abide; though the Protestants, in general, especially the National Church, were still nearer to me than any other sect.

Thus the world, in general, appearing to me dead with respect to the true knowledge of God, (notwithstanding the truth of some notions they held in relation to matters of fact and literal interpretation) and as walking statues, I did not then see that the Lord God had any collective body of people at that day, who, as such, truly worshipped him, according to his own institution; or that any one on earth knew some things, which the true and living God had been pleased, of his own free grace, and which I could neither ask nor think of, to communicate unto me; though I found, in due time, I had been in this point mistaken, as the prophet of old, who thought he had been alone, and all Israel departed from the Lord.

As the life of the Son of God prevailed in me, I became more and more innocent, humble, loving, and charitable to the poor; to whom I gave money according to my ability, and without ostentation, or expectation of reward.

In writing the last paragraph of a piece which I inscribed "To the Saints in Zion," &c. the people called Quakers, were suddenly, and with some surprise, brought to my mind, and so strongly impressed on my remembrance, that thenceforward I had a secret inclination to inquire further concerning them, their way and principles.

It was sometime in the Fifth month, in the year 1691, when an opportunity was presented; the occasion of it was some concerns that I had in the west parts of Cumberland, when, lodging at an inn, kept by one of that profession, on a Seventh-day night, and inquiring of him concerning some points of their religion, I perceived no material difference between his sentiments and mine, in the particulars then asked after; and he also perceived I was nearer them than he (or perhaps any other) had thought, (for I had formerly opposed the same man in some things) which gave him occasion to inform me of their meeting, to be held the next day, at a country village called Broughton.

And, as I had been desirous to be rightly informed concerning that people, and to see them as in truth they were, I was pleased with the opportunity; and the next morning, the Friend and I set forward toward the meeting. And he, being zealous to have me further informed, and convinced of the truth of their way, spoke of many things as we rode along, and with a good intent: but my mind being composed, and its attention directed towards God, who knew I wanted only to see the truth, and not be deceived, I could not

take any distinct notice of what the Friend said; which he perceiving, after some time, desisted, and said no more. And then we rode some miles together in profound silence; in which my mind enjoyed a gentle rest and consolation, from the Divine and Holy presence.

And, when we came to the meeting, being a little late, it was full gathered; and I went among the throng of the people on the forms, and sat still among them in that inward condition and mental retirement. And though one of their ministers, a stranger, began to speak to some points held by them, and declaim against some things held by others, and denied by them; particularly predestination, as asserted by the presbyterians; yet I took not much notice of it; for as I did not doubt but, like all other sects, they might have something to say, both for their own, and against the opinions of others; yet my concern was much rather to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings; or, in other words whether they worshipped the true and living God, in the life and nature of Christ the Son of God, the true and only Saviour; and the Lord answered my desire according to the integrity of my heart.

For, not long after I had sat down among them, that heavenly and watery cloud overshadowing my mind, broke into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the same Divine and holy presence and influence of the true, holy, and heavenly Lord; which was divers times repeated before the meeting ended. And in the same way, by the same Divine and holy power, I had been often favoured with before, when alone; and when no eye but that of heaven beheld, or any knew, but the Lord himself; who, in infinite mercy, had been pleased to bestow so great a favour.

And, as the many small springs and streams descending into a proper place, and forming a river, become more deep and weighty; even so, this meeting with a people gathered of the living God, into a sense of the enjoyment of his Divine and living presence, through that blessed and holy medium, the mind of Jesus Christ, the Son of God, and Saviour of the world, I felt an increase of the same joy of the salvation of God; and the more, by how much I now perceived I had been under the like mistake as the prophet of God of old; but now otherwise informed, by a sure evidence and token; by the witness of the Divine essential Truth, in which no living soul can err, or be mistaken, or deceived; being self-evident and undeniable in all those who truly know him.

Our joy was mutual and full, though in the efflux of many tears, as in cases of the deepest and most unfeigned love; for the Friends there, being generally sensible I was affected, and tendered with them, by the influence of the Divine Truth they knew and made profession of, did conclude, I had been at that time, and not before convinced, and come to the knowledge, or sense, of the way of Truth

among them: and their joy was as of heaven, at the return of a penitent; and mine as the joy of salvation from God, in view of the work of the Lord, so far carried on in the earth; when I had thought, not long before, there had scarce been any true and living faith, or knowledge of God, in the world.

The meeting being ended, the peace of God, which passeth all the understanding of natural men, and is inexpressible by any language but itself alone, remained as a holy canopy, over my mind, in a silence out of the reach of all words; and where no idea, but the Word himself, can be conceived. But being invited, together with the ministering Friend, to the house of the ancient Widow Hall, I went willingly with them: but the sweet silence commanded in me by Michael the Prince, Captain-general of the hosts in heaven, still remaining, I had nothing to say to any of them, till he was pleased to draw the curtain, and veil his presence; and then I found my mind pure, and in a well-bounded liberty of innocent conversation with them.

And, having staid there a short time, I was invited to dinner, at the house of Richard Ribton, an ancient and honourable Friend in the village; where I was made kindly welcome, and where I had great freedom of conversation.

And, being now satisfied, beyond my expectation, concerning the people of God, in whom the Lord had begun, and, in a good measure, carried on, a great work and reformation in the earth, I determined, in my mind, that day, to lay aside every business and thing which might hinder or veil in me the enjoyment of the presence of the Lord, whether among his people, or alone; or obstruct any service whereunto I was or might be called by him; especially things of an entangling or confining nature: not regarding what the world might say, or what name they might impose upon me.

After this I was at some other meetings; but little notice was taken of it by any of my relations or acquaintance, till the time of the assizes at Carlisle; where some Friends, being prisoners in the county gaol, for non-payment of tithes, others attended the assizes, as their custom was, the better to obviate occasion of troubles, or hurt, to any of the Society, and to minister counsel, or other help, as need might be; and these went to a meeting at Scotchby, about two miles from the city of Carlisle; and thither I went also.

During the time of the meeting, I found a great and unusual load on my spirit, and hardness in my heart; inasmuch that I could hardly breathe under the oppression; nor could I say I had any sense of the comforts of the Divine presence there, but that the heavens were as of thick brass, and the bars thereof as of strong iron. But though I had no enjoyment in myself, yet I was sensible the presence and goodness of the Lord was there, and many therein greatly comforted; and therefore did conclude my condition of mind was from some other cause, and not relating to the state of the meeting in general. And, after the meeting was over, one of them asked me how I did; I answered, indifferently.

Then he, and some others, perceived my spirit was oppressed, and sympathized with me therein.

(To be continued.)

Comparative Health in Great Cities.—The following table, condensed from a longer article in the British Cyclopaedia of Arts and Sciences, published by Orr & Smith, London, in 1835—shows that Philadelphia enjoys a greater degree of comparative health than any other of the cities named:—

Average annual proportion of deaths.	
Philadelphia,	1 in 45 68
Glasgow,	1 in 44
Boston, (U. S.)	1 in 41 26
New York,	1 in 37 83
Charleston,	1 in 36 50
Paris,	1 in 32
Madrid,	1 in 29
Brussels,	1 in 26
Vienna,	1 in 23 50

Vitality of Seeds.—The following remarkable instance of the tenacity of life in the seeds of the common elder is mentioned in the "Annals and Magazine of Natural History." The seeds in question were derived from the dregs of some elder wine, which was strewn as manure over a flower-border, where hundreds of them grew. The person with whom it happened says that they had been twice boiled in making wine; had been present during the fermentation; after which the wine was drawn off, and the dregs were bunged up for twenty months, in a cask, where the seeds remained without injury.—*Gardiner's Chronicle.*

Effect of Temperance.—Brooks county, in Virginia, has not a solitary tavern in it licensed to sell intoxicating drink—and the county jail has not had for a considerable period of time any person in it for any cause whatever.

The population of New York city is now 312,710, having increased more than 100,000 within ten years. The average rate of increase in the city is a trifle over fifty-one per cent. for every period of ten years since 1800, while that of the country at large is a little short of thirty-four per centum.

The Croton Works.—According to a report in the New York American, the actual outlay for the Croton water, including all expenses, is \$11,395,775, and it is estimated that a further sum of half a million, to complete the Aqueduct bridge over the Harlem river, and \$20,000 for pipes still to be laid, will be needed. In round numbers, the cost of the structure complete, may be stated at twelve and a half million of dollars. Of this sum, from nine to ten millions bear five per cent. interest, and the residue seven per cent. The annual interest is six hundred and sixty-five thousand dollars.

Frankness.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you meant to do upon all occasions, and take it for granted, you mean to do what is right. If a friend ask a favour you should grant it, if it is reasonable—if not, tell him plainly why you cannot. You will wrong yourself, and wrong him by equivocation of any kind. Never do a wrong thing to make a friend, or to keep one—the man that requires you to do so, is dearly purchased at such a sacrifice. Deal kindly but firmly with all men—you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing to a man's face, and another behind his back. If the very consciousness of being capable of such duplicity, does not degrade you in your own eyes, you must be lost to every noble feeling of nature. We should live, act and speak "out of doors," as the phrase is, and say, and do what we are willing should be known and read by all men. It is not only best, as a matter of principle, but as a matter of policy.—*Salcm Observer.*

Horrors of War.—Colonel Seruzier was one of the most efficient military officers in the French service under Napoleon, and from his Military Memoirs, a correspondent of the New York Evening Post translates the following from chapter iv., Battle of Austerlitz:—

"At that moment in which the Russian army was making its retreat, painfully, but in good order, on the ice of the lake, the Emperor Napoleon came riding, at full speed, towards the artillery; "You are losing time!" cried he; "Fire upon those masses!—they must be engulfed! fire upon the ice!" The order given remained unexecuted for ten minutes; in vain several officers and myself were placed on the slope of a hill to produce the greater effect; their balls and mine rolled upon the ice without breaking it up. Seeing that, I tried a simple method of elevating eight howitzers; the almost perpendicular fall of these heavy projectiles produced the desired effect. My method was followed immediately by the adjoining batteries, and in less than no time we buried 15,000 Russians and Austrians under the waters of the lake."

THE FRIEND.

FIRST MONTH, 11, 1843.

By a private letter to the Editor from a Friend of New York, dated the 25th ult. (and which was intended for last week's paper) it appears, that two Friends passed through that city the day before, on their way home "from a visit to the Indians, located west of the Mississippi."

"This extensive journey," says our correspondent, "was undertaken to carry out the united concern of New York and New Eng-

land Yearly Meetings; and it is probable the particulars of their labours will not be made public, until their report is laid before the above Yearly Meetings respectively, in Fifth and Sixth months next.

"I have gathered from them the following facts:—that they have travelled seven thousand miles; visited twenty tribes of Indians; and made themselves pretty well acquainted with their present condition, as relates to their progress in the arts, agriculture, schools, government, &c.

"Although many of these particulars are of a discouraging nature, still there are many other circumstances in the present history of these people which are satisfactory and pleasing.

"All the tribes, except two or three, have more or less recollection, and still entertain a high respect and regard for Friends. Some of them speak very feelingly and gratefully of the care manifested by our religious Society, at different periods, for their improvement.

"One tribe, in a particular manner, expressed their feeling through their chief, (whose eyes, during his talk with our Friends, were often filled with tears, and his heart so deeply touched, that he was forced to pause to give vent to his emotions.) This chief said, he was a direct descendant of a chief, who, among others, was engaged in making the famous treaty with William Penn, under the big Elm tree at Philadelphia.

"On another occasion, they met with a fine-looking, matron-like woman, a mother of an interesting family of children, who told our Friends, that when a girl, she resided for a time on Long Island, in the families of Friends, of whose kindness to her she spoke in a feeling manner; mentioning the names of Gideon Seaman and Thomas Willis.

"Our Friends have been favoured during all this long, arduous, and exposing journey, with excellent health; and they return, looking more robust than when they passed through New York in the latter part of Eighth month last. Another favourable circumstance, during their travel, was owing to the remarkable low stage of the numerous streams, on account of which they were enabled to proceed with much more facility and safety, than if the waters had been in a different state."

DECE, on the 29th of Eleventh month, 1842, after a long and useful life, ANNAH ROGERS, beloved to be in the 83d year of her age. She was a beloved member of Marlborough Monthly Meeting, N. Y.

at her residence in the town of New Palz, Ulster county, N. Y. Eve Wood, the wife of Benjamin Wood, believed to be about 82 years old. She was for many years an elder of Plains Monthly Meeting. These dear friends were lovely in their lives, and at their death were not divided. On the First-day of Twelfth month the remains of both were borne to Friends Meeting-house at the Valley (it being their week-day meeting), and after a very solemn meeting, were interred in the burying-ground there. The corps of Eve Wood was accompanied by her husband, in the 92d year of his age, twelve miles to the place of interment.

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PHILADELPHIA.

A Testimony of the Monthly Meeting of Friends of New York, concerning our Friend, Daniel Wheeler.

Our beloved friend, Daniel Wheeler, of England, having finished his labours in the ministry of the gospel, and ended his days in this city, this meeting feels it to be incumbent upon it to make public some account of his religious services in this land, of the progress of his illness, and of his interesting expressions, when he laid down his head in peace amongst us.

He first arrived in this city on a religious visit to Friends in this country, with certificates of unity from the meetings to which he belonged, on the 1st of the First month, 1839.

During the following spring and summer, he attended the Yearly Meetings of Philadelphia, Virginia, New York, and New England. In the Eighth month he visited the British provinces of New Brunswick, and Nova Scotia; and in the Ninth month attended the Yearly Meeting of Ohio. During his religious engagements amongst us, he was careful to seek for the guidance of the Holy Spirit, and to move no faster, nor further, than his way was thus opened. Hence his preaching was sound, weighty, and edifying, ministering grace to the hearers, and is fresh in our minds, accompanied by deep and feeling unity with his religious services. In all his movements he was remarkably watchful to wait for that Divine direction, which had so often and so remarkably preserved him in many seasons of peril, during his extensive travels by sea and land.

In consequence of intelligence of the declining health of his son Charles, he sailed for England on the 1st of the Tenth month, and found him in France, (where he had gone with the hope of deriving benefit from the climate,) and had the satisfaction of continuing with him until the peaceful close of his life, after which our dear friend again embarked for this country, and arrived in New York on the 28th day of Fourth month, 1840.

During the voyage he was taken sick, and was so ill on arrival, that he was removed with difficulty to the house of our friend, John

Clapp. On the following day he was increasingly ill, and remarked to the physician, that he could not endure another such a day.

On the morning of the 30th, it appeared from his rapid respiration and the coldness of his extremities, as if he was sinking fast; and it was thought proper to inform him of it: he replied, "All has been done that could be done, only write to my dear children how it is: the work has been going on with the day. Love to all my friends, on this side the Atlantic as well as the other. It is a great thing to be clear of pain. I desire nothing but the love of my Heavenly Father, and I witness it."

He revived, however, in the afternoon, so as to write a few lines to his children. On the following day he had returns of oppression. On the 3d of the Fifth month, after being bled, he said, "Without blood there is no cleansing;" upon which one of the physicians remarked, "It is the blood of Jesus that cleanseth us from all our sins." "Yes," Daniel replied, "but not in our natural unregenerate state. If we walk in the light as he is in the light, then I believe it will cleanse us from our sins; yes," he added, with much emphasis, "I know it."

In the evening he said he had had a hard struggle, and at one time, he did not know but it was the cold sweat of death.

On the morning of the 6th, he called for his clothes, and having given directions for the disposition of some papers which they contained, he said, "Now I have done with the things of this world;" and further observed, that he had no wish to live but for the sake of his family, and that the Lord Jesus might live in him; that he had been his guide for many years, and he had declared his name unto thousands: that he had no hope but in Him, and he was the same Lord over all; that it was not the prospect of immediate release, that led him to speak thus, but it was in his heart, and he must say it while he had words; with much more, in a very impressive manner, and with a strong voice.

Towards evening his mind appeared to overflow with adoration of the mercy and goodness of his dear Lord and Master, which had constantly attended him in his pilgrimage, and crowned him with loving kindness and tender mercies.

He briefly recapitulated what had occurred since he left America, alluding to the consolation he had received at the death of his son Charles; so that he had to rejoice in the midst of grief, saying, "The Lord is good to them that love and fear his name: great things hath he done for me; things so wonderfully marvellous that they would hardly be believed were I to tell of them. If I have

experienced any shortness in my journey Zionward, it has been on my side, and not the Lord's, for he has been faithful, and his promises have been and remain to be yea and amen, forever. Whilst I was on ship-board, and thought by some to be nigh unto death, how did the Lord appear for my help and consolation! and since I have been in this chamber, how has he appeared for my comfort in the night season, and I have been enabled to sing hymns of praise and thanksgiving unto Him! When the ship made her soundings, I made my soundings on that Rock which has never failed me, whose foundation is from everlasting to everlasting. I saw that I should be safely landed, though extremely weak in body, and was enabled to say, should the Lord see meet to raise me up, and strengthen me, still to show forth his wonderful works to the children of men, or cut short the work in righteousness, Thy will, O God, and not mine be done. I do not see how the end will be."

Ninth.—He passed a distressing night, and one time said, "I did not know whether I should live to see the light of another day."

Eleventh.—He said he felt the Saviour to be near him every hour of the day. From this period there was some apparent improvement, and for a time he was more comfortable; but the disease not being removed, his weakness again increased, and on the 29th he was very feeble. At one time, he said, as to himself, he had no doubt: he had the same faith which had been with him through life, and which was founded upon the gospel of Christ, which enabled him to say with the apostle, "Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Twelfth of Sixth month, in the morning, he said, "Perhaps this day will end all your cares and troubles." In the evening his breathing became more laboured; after some time he was incapable of being aroused, and a little after twelve o'clock, at night, he quietly passed away, in the sixty-ninth year of his age.

Throughout all his extreme weakness and great distress, that faith and trust in the mercies and promises of his dear Redeemer, which had been so remarkably exemplified during his eventful life, remained firm and unshaken; and that all things would work together for good, seemed to be the prevailing covering of his mind throughout his illness.

He has ceased from his many and extensive labours, and we feel an assurance has entered into that rest which is prepared for the people of God.

His remains were conveyed to Friends'

Meeting-house, in Orchard street, where a large and solemn meeting was held, in which testimony was borne to the sufficiency of that Divine Power, by which he was prepared for usefulness in the church, and made instrumental in promoting the cause of vital Christianity in the world.

After which the corpse was followed to the grave by many Friends and others, and interred in Friends' burial-ground, the 15th of the Sixth month, 1840.

Signed by direction, and on behalf of the Monthly Meeting aforesaid, held in New York, 7th of Fourth month, 1841.

For "The Friend."

John Pemberton's Travels in Scotland.

(Continued from page 132.)

"29th. Set off for Bunawe at five o'clock in the morning; passed on to Lorn Furnace, and took up our lodging at the house of John Satterthwaite, who with his wife were the only members of our Society in the Highlands of Scotland. The next morning may come several miles to the meeting; lakes and arms of the sea run up here among the mountains in various directions, which the people were seen crossing in boats from different quarters. A considerable number assembled and behaved with remarkable solidity; and though it seemed scarcely reasonable to suppose that any of them had been at a meeting before, yet they sat as still and orderly as if they had been trained up amongst us. It is often no easy matter to make strangers feel the propriety of waiting in silence before the Lord. As the outward order of society sometimes suggests hints that lead towards Divine truths, it is remarkable that the various professors of Christianity have not more frequently discovered, that the servant who waits in silent attention on his Master, is the most likely to discover his will. Thus it appears to me that the most acceptable homage to the all-seeing, all-knowing Master and Sovereign of the universe, is a waiting in humble reverent silence before him; and when we meet for the purpose of worshipping him, instead of rushing into his presence with speeches of our own contriving, the fruits of our own self-sufficiency, that it is more pleasing in his sight to wait in all humility and singleness of heart, to feel his love operate in our minds and his good spirit refresh our hearts. Thus would his worship, whether in vocal homage, or silent adoration, be an offering of his own preparing, and acceptable in his sight; and while such a disposition prevailed, even if he saw meet, for the trial of our constancy, to withhold his sensible presence from us, I have no doubt that our patient dedication of heart would be well pleasing to him.

"Tenth month 1st. We set off for Fort William, and crossed some lakes and arms of the sea. Here the females are employed in the most laborious exercises; we were rowed over lakes and arms of the sea by women, who, when we and our horses were on board, would plunge into the water, push off the boat, and then spring with cheerfulness to their oars. We had proceeded about ten or

fifteen miles, when John Pemberton consulted us about returning back a few miles. He said he had felt a concern to visit a place we had passed, yet, wishing to get on, had not discovered it to us; but that it now felt so heavy, he hardly seemed able to proceed. We returned; and towards evening finding ourselves among poor huts, without inn or place of accommodation where we could lodge, we observed Loch Nell house at a distance, towards which we rode. After alighting, being shown to where the venerable owner, the widow of Sir Duncan Campbell, stood overlooking some workmen, John Pemberton told her he had 'a favour to ask of her;' and on her inquiring what, he replied, 'only a night's lodging;' to which she answered courteously, 'you are very welcome to that.' She entertained us with great kindness, and soon discovered to us that she was a niece of May Drummond's, and had seen much of Friends. We had a satisfactory meeting in one of her offices in the morning, herself, family and servants attending. Immediately afterwards I set off for Cragnook, to make preparation there for a meeting in the evening, and easily obtained all the accommodation that could be had; but it was a poor place. I rode among the little huts for many miles, but many could give me no answer at all, and some shook their heads and could just pronounce, 'no English.' A few persons gathered in the evening, and after meeting we returned to Loch Nell. It was dark; we had a little arm of the sea to cross, and the tide was in; but protecting Goodness seemed to attend; for though it was deep, we rode through in safety, and arrived about eleven o'clock at night.

"3d; Passed on to Portnacrash, where we had a meeting in the evening." John Pemberton says on this occasion, "It was not pleasing to be prevented from pursuing our journey; but a fear attended my mind that I should not be easy if I left the place, though in deep poverty. The meeting was attended by divers of the principal people hereaway, and the Lord in mercy condescended to favour, so that it yielded satisfaction to many, which was freely expressed."

Thomas Wilkinson says:

"4th. We entered Lochabar, and proceeded to Fort William.

"5th. Had a meeting at eleven o'clock, which a considerable number of people attended. David Ducat appeared largely in testimony, and in a line so singular, that I was somewhat apprehensive of the consequences. We were now among the clans of Cameron and McDonald, which rose in the rebellion of 1745. The conduct of such as rose up against their lawful sovereign was fully displayed, and it was remarked, that outward allegiance might be observed by those who are rebels at heart; but that this sort of conduct could not impose on the King of Heaven. There were some present who had been in the rebellion; however, the meeting was quiet, and afterwards, John Pemberton was remarkably favoured in testimony. I never remember his thus appearing with greater life and power.

"The evidence of Truth prevailed over error and prejudice; for some who entered the meet-

ing scoffingly, soon became serious, expressed their satisfaction afterwards and showed us much kindness and attention. The governor who had attended the meeting, engaged us to breakfast with him next morning in the fort."

John Pemberton remarks: "Near Ballahulish," where they breakfasted on their way to the fort, "is Glencove, where about seventy persons of the McDonald clan, were murdered by order of King William. The officers who commanded, were playing at cards with some of the party, before they committed this horrid crime. One child, being at some distance, escaped, and was grandfather to the mistress of the inn at Fort William, who with her husband, Donald Cameron, was very respectful to us while at their house, and parted affectionately, he saying he had not had so much satisfaction with any guests since he kept an inn. In the morning we breakfasted with the commander of the fort, Captain Cochran, who, as we had spoken to him the evening before, summoned the soldiery to attend a meeting this morning in the barracks, which, through mercy, was also favoured. This Capt. Cochran was wounded at the battle of Bunker's hill, and has now one ball remaining in his shoulder, and another in his thigh. He told me, he had on a short waistcoat, which had fourteen shots through it. One lodged in his body, but was extracted. I reminded him that it was a miraculous escape, and should be remembered. He acknowledged that he should be very ungrateful, were he to forget the mercy. He seemed reached by the visit, wished us well, and wrote by us to the governor of Fort Augustus, whither we were going, to recommend us. We reached Fort Augustus in the evening, and soon after, myself and Thomas Wilkinson waited on the governor, Alexander Trapaud, who received us kindly, and said he would order a place for us to hold a meeting in. His wife is a descendant of the Barclay family, by a Cameron; and five or six of the descendants of Robert Barclay were at the meeting at Fort William."

Thomas Wilkinson adds: "The weather had been uncommonly fine during our journey through the Highlands, yet we beheld large quantities of snow in the cliffs of Ben Nevis, so that I presume on these mountains it never entirely dissolves. We also saw this day, many poor huts, entirely built of and covered with sods. Oh! ye that solace yourselves in your costly apartments, while you tread the softest carpets, or press your beds of down, remember the poor Highlander, who sits on the earth, or stretches his weary limbs on the hard heath gathered from the mountains! On First-day, when their minister had finished, the governor gave information to the people of our intended meeting, and sent us word immediately. On our arrival we found a large and orderly congregation; amongst whom several gospel truths were published. John Pemberton appointed another meeting in the evening, and intimation being given to the officers that the company of the soldiers would be acceptable, they gave directions that they should attend. The soldiers had received orders to march next morning, in order to embark for the West Indies. John

Pemberton was much enlarged in testimony amongst them; the season seemed like a farewell; he signified that he had often felt a near regard for soldiers, and intimated the uncertainty of life to all men, more particularly to those in their situation; and he affectionately recommended them to have the fear of God, and the thoughts of their latter end, daily before their eyes.

"Eighth.—We passed through Strath Erick, which is the Frazers' country, and arrived at Inverness in the evening. John Pemberton had been at Inverness two years before, and from what he suffered there, he owned, that as a man, he had rather have rode five hundred miles across water, than visit it again; yet the drawings of duty seemed to lead thither, and to these he gave up. A large and respectable company collected the next day, and behaved solidly." John Pemberton remarks, "The meeting was owned by the Master's countenance and presence, and the people were dealt plainly with. We appointed another meeting at six o'clock in the evening, which was more crowded, and was a satisfactory opportunity."

Thomas Wilkinson adds, "I believe that in the evening my friend possessed himself in peace, which was a lesson of encouragement and instruction; for though the way of our duty is sometimes covered as with tempests and with clouds, yet, if we advance with all humility as to ourselves, and with confidence towards God, the light of his favour will often disperse the darkness, and we shall journey forward in peace.

(To be concluded.)

THE TOOTH-ACHE.

From Old Humphrey's "Thoughts for the Thoughtful."

Good and bad thoughts are the seeds of good and bad words and deeds: they multiply, also, our joys and our sorrows. Every day has its shine and its shade, and the same remark may be made of all our joys and all our griefs. Our pleasures are not exempt from inconvenience, nor are our pains unaccompanied with advantage. This ought to be borne in mind more constantly than it is.

No! No! It is not all shadow when we have the tooth-ache. Think of the luxurious feeling when the warm handkerchief, so wishfully regarded, as it hung airing at the fire, comes, at last, to be laid across your cheek, and tied in a becoming bow under your ear! Think of the liberty you enjoy; the cessation from all employment; the exemption from all complaints, but your own, and the kind attentions you receive! No one requires from you the smallest service: while one stirs the fire to make the room warm, another runs to fetch a pillow; a third toasts the bread for your gruel; and a fourth asks if any thing can be done to make you better? Then, how tenderly every one in the house speaks to you, and in what a subdued and soft tone of voice are you asked every ten minutes, "How are you now?"

Say what you will of the tooth-ache, but these concomitants, these gentle alleviations are dear to us all. We soon find the difference

in our position when we get well again, and we know this, and are not always in haste to proclaim our convalescence. No sooner is it known that our malady has subsided, than the handkerchief is withdrawn, and we must set to work again. No one assists us; no one speaks gently to us; and hardly any one takes notice of us. It is true that our tooth-ache is gone; but it is equally true, that with it have disappeared a hundred sources of comfort and complacency.

Let us apply this to our afflictions generally, looking less at our bodily ailments, and more at the spiritual advantages that attend them. God's mercy can make even his judgments a blessing; and by wounding the body, he can heal the soul. "Our light affliction, which is but for a moment," may lay a weight of gloom on our minds; but yet it may, by the blessing of our Heavenly Father, "work for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

DESOLATION.

From the same.

Another thought for the thoughtful.

Most persons, young and old, have a pleasure in visiting ruins. This inclination is somewhat romantic in youth; but in age it springs from graver and deeper emotions. When an old man gazes on a dilapidated mansion; a roofless church; a ruined abbey; a desolated place, or a mouldering castle, it comes home to his heart. The ivy; the crumbling wall; the falling fragment, and the tottering tower speak to his spirit in a language that he cannot but comprehend. They are monuments on which are graven his own mortality.

Old Humphrey has wandered in desolate places, while the hollow blustering wind and the voiceless solitude have alike impressed his mind with the solemn truth, that the ground was giving way beneath his feet, and all things fading around him. His latter end has been vividly brought before him, and his lips in a subdued tone have syllabled the words, "All the days of my appointed time will I wait, till my change come." Job xiv. 14.

How impressive is the language of Holy Writ when prophetically sketching the ruins of Babylon!

"It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." Isa. xiii. 20, 21.

"I will also make it a possession for the bitter, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." Isa. xiv. 23.

Not only Christians, but Turks have been moved to solemn reflections by the influence of desolate places over their minds. It is said that when Mahomed, second emperor of the Turks, took possession of Constantinople in the year 1453, and thus put an end to the Ro-

man name, that the splendid palaces of Constantine, in their desolation, much affected him. For a season he mused in a melancholy manner on the fading nature of earthly greatness, and then broke out in the language of Arabian poetry, "The spider hath woven her web in the imperial palace; and the owl hath sung her watch song on the towers of Afrah-siab."

For "The Friend."

THE STAR OF BETHLEHEM.

From the German.

Break forth thou glorious morning light,
Not the old rose close of night,
Which day by day returneth;
This is a light long seen afar,
The radiance of that fadeless star,
Which bright in mercy burneth.

It shines the herald of that King
Who doth to earth salvation bring;
The child in mercy given;
And satan who of old bad place,
Must free his hold of human race,
The purchased ones of heaven.

Where sheds you star its brightest rays,
A babe within a manger lays,—
Time's most ennobled birth! —
Emanuel! its wish you be;
With worship and thanksgiving now
We welcome thee to earth!

Now heaven to those who seek draw near;
To such the promised days appear
Of purity and love;—
Cheer up, from dark despairing cease,
Your warfare ends, the Prince of Peace
Comes smiling from above!

In love and mercy all his own,—
In every heart he'll spread his throne,
And make it pure and mild.
No evil passions there shall sway,—
The lamb shall with the lion play,—
The serpent with the child.

N.

For "The Friend."

GOD GREAT IN ALL THINGS.

From the German.

Golden evening, rosy morning,
Gracious One! have their adorning
From Thy hand which frameth all.
Nothing is despised before thee,
Even the least is touched with glory,
Thou regardest great and small.

To the lion food thou sendest,
And thy gracious car attendest,
When the raven nestlings cry;
Thou, the floweret's grace bestowest,
Even thy humblest working showest
Boundless might and majesty!

By all knowledge unincumbered,
Thou our sighs and tears hast numbered;
Guard of childhood's weak estate;
Widows, orphans, hast thou cherished;
Heard the bondmen when they perished;
Thus art thou in all things great!

N.

In the town of Axminster, Eng., a few years ago, a deaf man filled the situation of parish clerk; a blind man surveyor of roads, and a man with a wooden leg was chosen as lamp-lighter.

MEMOIR OF JOHN WIGHAM.

(Continued from page 126.)

Dover, Sixth month 17th, 1809.

To his Son, A. W.——I may tell thee that I am, through mercy, pretty well, considerably better than when I left London. We have got a mare that travels well; and upon the whole have certainly much for which to be thankful. We have our conflicts and trials, as I apprehend all poor travellers have, who are exercised in our line. We have been at all the meetings in Sussex and Kent, except Rochester, which we intend to take in our way from Kent Quarterly Meeting to that of London; after which, we propose taking Essex and Suffolk.

Many of the meetings in those counties we have visited, are small meetings in every sense of the word,—small as to numbers, and in some of them little life to be felt: yet there is a remnant still preserved; and we are abundantly satisfied, that the Lord in mercy continues to own his seeking people, whether collectively or separately, and is even turning the revolters with the cry, “turn ye, why will ye die.”

The late Yearly Meeting was by many thought to have been a favoured time; and, perhaps, as much harmony and condescension prevailed, as has been known for many years, which afforded altogether, I think, an encouraging prospect; for really the harmonising love of our Heavenly Father was frequently felt to cover us, and many hearts I believe were filled with thankfulness.

My companion George Richardson and I travel together in much harmony, and are often strengthened by our feelings being much in unison. Pray for us, dear —, that we may be preserved from hurting the cause we are seeking to promote; and that we may not seek great things for ourselves.

We returned to London to the Quarterly Meeting: after which we visited meetings in Essex, Suffolk, and the families of Friends in Norwich and in Wymondham Monthly Meetings. We then took the meetings in Hertfordshire, Northamptonshire, and Derbyshire; thence went to Sheffield, Wakefield, and Leeds, &c., &c.; and by Staindrop to Newcastle. There I left my beloved companion, and proceeded by Allendale, Cornwood, and Carlisle to Edinburgh, and so home; where I found my family in usual health: my heart was filled with thanksgiving and praise to the God of all grace. Though bodily infirmities frequently made travelling difficult; and a sense of my unworthiness to be employed in so momentous a service, made me creep along low; yet I cannot but admire the Lord's goodness, and could say much in His praise; but so unworthy is my tongue to speak, or my pen to write it, that it seems safer silently to adore.

Aberdeen, Ninth month 28th, 1809.

To ————. I reached home yesterday, and found my wife, children, and other connections in usual health; which, with many more favours, I wish I may be enough thankful for. I cannot express what

I feel, in a sense of the Lord's love and condescending goodness to so unworthy a creature: I desire to praise Him; but alas! what is my praise worth? I desire to serve Him; but have no ability but what I receive from Him. He is *all*; and I am *nothing*. Amen!

Aberdeen, Fifth month 26th, 1810.

To ————. Under a renewed feeling of precious love, I acknowledge the receipt of thy letter: it was very acceptable, —indeed all thy communications have been pleasant to me. Although thy mind has been much exercised on various accounts since I saw thee; yet I am comforted in believing, that the Lord is leading about and instructing thee, under the different dispensations that he sees meet to allot; and even those which are the most painful ones, are not the least profitable and instructive. Pleasant things, such as the plentiful enjoyment of (Divine) love, light, and life, are very grateful; and raise sensations of joy and rejoicing, and tune our hearts to praise; but I believe the Lord is as acceptably served, by the patient, resigned mind, in times of stripping and poverty; which tend more to our purification, because they often lead to deep searching of heart and humbling of spirit, which are suitable preparations for the unfolding of the instructive counsel of the Lord, both in what to do, and what to leave undone. I believe, my dear friend, we cannot do better than endeavour, through all the varied dispensations awaiting the pilgrim's path, to keep the eye single, in humble dependence upon that invisible Arm of power, which often supports us, and prevents our poor minds from sinking. I feel, at this time, almost faith enough to subscribe myself thy brother in the tribulations and exercises of the Christian warfare: though, at times, I scarcely dare think myself one belonging to the family; but in this degree of faith, which I now feel, I may venture to say, “Be of good cheer, the Lord will not leave, nor forsake those who put their trust in Him; who are willing to be what He would have them to be, and to let Him work in them according to his own good pleasure. These, I believe, He will strengthen in the day of battle, and succour in every time of need. Therefore, my dear friend, cast all thy care upon Him, and simply move along as He opens the way. Thou art now, I expect, with many others, engaged in the affairs of the Yearly Meeting: my mind has been looking much towards you; and in my small measure, I have felt concerned to pray, that Friends thus met together, may be favoured with that one great and essential thing,—power and life, manifested through love, which begets condescension and mutual forbearance.

Aberdeen, Ninth month 18th, 1810.

To ————. I am pleased to hear of thy satisfactory visit to ———.

I cannot help thinking, that if those that incline to leave Friends, were, in sincerity, to turn their minds to the light of Christ, they would soon see beyond the noisy conformity to types and figures, and be led into a more deep and sensible feeling of the things that are

spiritually discerned; and they would be made partakers of more substantial nourishment to their souls, than they can attain to by any external performances. But I am afraid the cross is in the way, which they do not like to submit to. But, they must be left, hoping that when they have tried, they will, at last, discover that it is the substance in which there is life, and not the shadow; and this substance they must find in themselves, according to the apostle's testimony, “that is to be known of God, is manifest in man.”

I am pleased with thy account of ———. O! may you beginners in the awful and important work of the ministry be preserved! As thou sensibly remarks, there are many rocks, and some shoals, that are dangerous. Sarah Robert Grubb, in one of her letters, compares us to dishes, which must be tempered and prepared to bear the heat of the oven; and which are more exposed to danger, than almost any other utensil at the table,—require more cleaning, and are more liable, through some indiscretion or other, to get cracked or broken. But though our standing may be precarious through human weakness or infirmity, and on our part require strict watchfulness; yet there is no cause to be dismayed, when we turn our eye to Him, who is all-powerful to preserve, full of tender compassion, knows our frame altogether, and will preserve, those who simply and humbly trust in Him. He mercifully deals with us according to our need; clothes and strips, feeds and proclaims fasts, reduces as well as strengthens—and all in wisdom.

There is one thing I may just mention, though perhaps I have done it before, but it is a matter of the utmost importance;—that in our engagements in the ministry, we simply attend to, and wait for the impulses or intimation when to speak; and never to move without it, whatever openings or impressions we may have. Sometimes we may have openings for our own instruction, and sometimes we may be impressed with a sense of the state of a meeting, or of an individual, and yet it may not be our duty to allude to it, till we receive the intimation so to do. If, thou, my dear friend, move on in this safe way, thou wilt thrive and grow, and deepen in experience; and thy offerings in the ministry, will continue to be precious and sweet, and afford the enjoyment of true peace. Although thou mayst and will have thy plunging, trying times; yet He, to whom thou lookest in humble dependence, will be an anchor steadfast and sure. It is also necessary, when we do feel the clear intimation to speak, that we be faithful to it, and not put it by, even though it may be something disagreeable to ourselves; else we shall offend our Lord, and weaken our own souls.

Aberdeen, 6th of Fifth month, 1811.

To ————. I have not been hasty in answering thy letter, though it was truly acceptable. That love which waxeth not old, remains fresh with me, with desires for thy preservation and prosperity in every good word and work. I feel thy kindness in inviting us to the Yearly Meeting; but our day for travelling seems nearly over.

It affords us satisfaction that we have not spared ourselves whilst ability was enjoyed; and that now, through infinite mercy, we have no disposition to call the Lord a hard master, but we can set our seals to that great truth, that He is unspeakably good, and has helped us far beyond our desert. My hearty good wishes arise for those concerned brethren and sisters who attend the Yearly Meeting:—may you be strengthened and comforted by the fresh feeling of the uniting bond of harmonizing love: that you may be one another's joy in the Lord, and enabled renewedly to praise Him; for, verily, He hath often shown himself good to Israel, notwithstanding all our backslidings.

First of First month, 1812.—This day begins a new year. O Lord! from this time preserve me in exact conformity to thy will, without spot or blemish. I have long, thou knowest, been desirous to serve Thee with acceptance; but I have been a poor, frail, imperfect being. O! blot out my imperfections, gracious God! for thy dear Son's sake; and enable me henceforth to serve thee better. Destroy, O! destroy every fibre of selfishness; that what I am, I may be in Thee alone. Amen!

Second month 1st, 1812.—I have been ruminating upon the excellency of love, of which God is the inexhaustible fountain: it appears clear to my mind, that in its nature and ground, it is always the same, but flows forth differently to different objects:—to God in humble reverence and adoration;—to good men in sweet uninterrupted unity;—to the distressed and afflicted in sympathetic tenderness;—to the wicked and ungodly in mournful pity; and it manifests these feelings to God by desiring and endeavouring to do His will;—to good men by a care not to interrupt the union;—to the distressed and afflicted by endeavouring, according to ability, to relieve them;—to the wicked and ungodly, by patiently bearing their insults, and praying that they may be made better answerable to the apostle's description, bearing, hoping, and enduring all things. There is something that some men call love, that deserves not the name; having its foundation in a desire of the esteem of others, which largely flows forth to such as feed this desire by flattery; but should this be withdrawn or neglected, and friendly reproof or admonition administered in its stead, it manifests its spurious character by angry resentment, and shows that it is not Christian love, but idolatry of self.

Aberdeen, 24th of Second month, 1812.

To ——— ———. It would be indeed pleasant to me, as thou mentionest, to sit beside thee, and that we might commune together in the freedom of friendship, which I fully believe is reciprocal: but this we cannot expect to be often indulged in, if ever any more. But there is a comfort in feeling the circulation of love flowing from the true source and fountain of it, in which there is no change, and in which distance is no impediment; and, if we are but favoured to keep our habitations in the Truth, nothing can separate us. I feel bodily infirmities increas-

ing, and am content that it should be so. It is in the course of nature that this should be the case,—and the Lord's will is incontrovertibly best; *may nothing in me ever—even as much as wish to oppose it.*

Mountmelick, Twelfth month, 24th, 1812.

To his Wife.—I received thy acceptable letter, dated 25th of last month. It is reviving to thy poor exercised John Wigham, to hear that thou hast faith respecting him, that the Lord will not fail him, unworthily as he is; and as thou hast, through mercy, a little faith concerning me, I trust it will not fail as regards thyself.

We can do no less than gratefully acknowledge, that the Lord has been good to us hitherto; and to encourage each other to trust in Him, is the most we can do for each other. I am wading along in much weakness, and can only say, I hope I have been hitherto preserved from dishonouring His cause; and that was all I asked, at setting out.

Cork, First month 20th, 1813.

To his Son, Amos Wigham.—I am favoured with usual health, though I frequently feel much weariness, and sometimes considerable pain; yet it goes off again, and upon the whole, I have got along as well as I could expect. The Lord has hitherto been my helper in the needful time, and I trust preserved me from dishonouring His cause; and also from time to time renewed a little grain of faith and ability to place my dependence upon Him. I cannot say much as to the time of my leaving this land; I only desire light to discover, and ability to do His will. He is a good master,—I desire to serve Him faithfully, and that you, my dear children, may be more and more dedicated, and a willingness wrought in you, to be just what He would have you to be. Mind your calling, and doubt not but He will give strength to do what He requires. Let Him choose your stations for you, and direct your steps; and then He will guide you in the path of safety. The more fully and freely you give up your own wills, in conformity to the Divine will, the less will be your conflicts under dispensations for their reduction; for I apprehend, we often increase our sufferings, by our unwillingness to be as the passive clay in the hand of the potter, to be formed into such vessels as he sees meet; and this unwillingness arises frequently from an apprehension of our own uselessness for what He requires. But do we not hereby show our distrust of the all-sufficiency of His power! He requires our passive obedience: the power is His, and the qualification is His gift.

(To be continued.)

THOMAS STORY.

Selections from Thomas Story's Journal.

(Continued from page 128.)

I could not, all this time, perceive the particular matter which thus affected me, (for I knew not of any thing I had done or said to bring it upon myself,) till that evening, being returned to my father's house, very solitary, silent, and inward, there came in one Thomas

Tod, an acquaintance of mine; who, after some compliments of civility, (for at that time I had not quite declined the common modes of salutation) desired to speak with me apart; and then told me, that he had a trial to come on next day, concerning certain houses of his in the town of Penrith, being the greatest part of all he had in the world; that one of his witnesses to his deeds of conveyance was dead; another of them gone into Ireland, and could not be had; but I, being the third, and having made the writings, he hoped, through my evidence and credit, to gain his just point against his unfair adversary; and desired me to be in readiness in the morning; for the trial was like to come on very early.

As soon as he began this relation, the Word of Life began likewise to work in me, in a very powerful manner; and the holy hammer of the Lord I sensibly felt, and saw to be lifted up upon that hardness of heart, which, for some time, (as above) had been my state; and it began to be broken, softened, and dissolved; and the sense of the love of God, in some degree, to be renewed. And then I saw plainly, that this was the hard thing I had to go through; and that now was the time of trial, wherein I must take up the cross of Christ; acknowledge his doctrine fully in that point; and openly, according to the understanding given me; and to despise the shame and reproach, and other sufferings, which I well knew would ensue quickly; or I must forsake the Lord forever. For, denying his doctrine, in the sense I had now plainly seen it, would be a denying of himself before men; and if I had then denied him, I could expect no less; but, according to his word, to have been immediately, and forever, denied of him, and left under that hardness of heart, and want of the enjoyment of his Divine presence, wherewith I had been favoured before, and all the dreadful consequences of a beginning so woeful.

But, according to the advances of the word and work of the Lord in me at that time, my heart inclined to him. And, as my acquaintance was speaking, and by the time he had fully done, I was furnished with a full resolution to give him a plain and direct answer; which was on this manner: "I am concerned it should fall out so; (for I had a real respect for him, and saw his case to be very hard.) I will appear, if it please God, and testify what I know in the matter, and do what I can for you that way; but I cannot swear."

This was so great a surprise to him, both from the nature of his case, and confidence he had of my ready compliance, he having had no occasion of any suspicion of my present condition till that moment, that he broke into a passion, and, with an oath, or curse, said, "What, you are not a Quaker, sure!"

But, though I had made confession to Truth so far, in that point, and the Divine presence sensibly returned and advanced in me; yet, upon this, I was again silent, till clear in my understanding what to answer in sincerity and truth. For as no body, before that time, had called me a Quaker, so I had not assumed the appellation; which, being given in reproach, was not grateful; though the thing, in its

proper sense, most delightful. Nor did I then see whether I had so much unity with all their tenets, as might justify me in owning the name, (for in the unity of Divine love and life only I had known them) till the power of that life of him, who forbiddeth all oaths and swearing, arising yet clearer and fuller in me, opened my understanding, cleared my way, and enabled me thereto; and then I said, "I must confess the Truth, I am a Quaker."

But, as this confession brought me still nearer to the Son of God, his love increasing yet more sensibly in me, so likewise it heightened the perplexity and disturbance of my friend; whose cause thereby became more desperate, in his own opinion. Upon which, in an increase of heat, and expressions therefrom, suiting so obvious a disappointment, as it then appeared to him, he threatened to have me fined by the court, and proceeded against with the utmost rigour of the law: "What! must I lose my estate by your groundless notions and whims?"

But the higher my enemy arose, and raged in this well-meaning, but mistaken man, who thus, without design, became the instrument of my trial, the fuller and more powerful still was the love of God; whose cause I had now espoused, through his own aid, and the power of an endless life from him, made manifest in me. Upon which I replied, in that calm of mind, and resignation to the will of God, that the life of the Son of God enables to, and teacheth, "You may do what you think proper that way; but I cannot comply with your request in this matter, whatever be the issue of it." And then he departed under great dissatisfaction, with all the threats and reproaches his enraged passions could suggest to him, under a view of so great loss.

Immediately I retired into my chamber; for, perceiving my grand enemy to be yet at work, to introduce a slavish fear, and, by that means, subject my mind, and bring me again into captivity and bondage, I was willing to be alone, and free from all the interruptions of company; that I might more fully experience the arm of the Lord, and his Divine instructions and council, in this great concern and exercise.

The enemy, being a crafty and subtle spirit, wrought upon my passions, not fully subjected, and more artfully applied to my natural reason, (my understanding not being fully illuminated) as his most suitable instrument. He urged the fine and imprisonment, and the hardships accompanying that condition, and how little help I could expect from my father or friends; who would be highly displeased with me, for so foolish and unaccountable a resolution, as they would think it; and also the scoffings, mockings, derision, scorn, contempt, loss of friends and friendships in the world, with such other inconveniences, hardships, and ill consequences, as the enemy could invent and suggest.

During all which time, from about eight in the evening till midnight, the eye of my mind was fixed on the love of God; which still remained sensible in me, and my soul cleaving thereto in great simplicity, humility, and trust therein, without any yielding to satan, and his

reasonings on those subjects, where flesh and blood, in his own strength, is easily overcome by him. But, about twelve at night, the Lord put him to utter silence, with all his temptations, for that season, and the life of the Son of God alone remained in my soul; and then, from a sense of his wonderful work and redeeming arm, this saying of the apostle arose in me with power, "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

And then the teachings of the Lord were plentiful and glorious; my understanding further cleared, and his holy law of love and life was settled in me; and I admitted into sweet rest with the Lord my Saviour, and given up in perfect resignation to his holy will, in whatsoever might relate to this great trial of my faith and obedience to the Lord.

In the morning I went up toward the hall where the judges sat, expecting to be called as a witness in the case, before mentioned; but, before I reached the place, I saw my said acquaintance approaching me, with an air in his countenance denoting friendship and affection; and, when met, he said, "I can tell you good news; my adversary has yielded the cause; we are agreed to my satisfaction."

Upon this I stood still in the street; and, reviewing in my mind the work of the Lord in me the night before, as already related, this Scripture came fresh into my remembrance, in the life of it, "It is God who worketh in you, both to will and to do of his good pleasure." For I was sensible it was the Lord's doing, and accounted it a great mercy and deliverance; though I was, by this means, exposed to the view and observation of all; the pity of many, (as they judged of my case,) and the scoffs and censures of the baser and more ignorant sort, which was for Christ's sake only; for none had any immorality to charge me with.

This happening at the time of the assizes, and people from all quarters there, I quickly became the common subject of discourse and debate. For few could believe the report, and many came to see; and, during the assizes, would get together, talking and wondering; and, when they happened to see me afar off in the streets, would come in crowds to gaze.

This usage gave me a much clearer view of the low, mean, miserable, brutish state of many men, than I ever had before, or could have imagined. But I was more civilly used by some counsellors who came the circuit from London, among whom I had some business.

The business of the assizes being over, some of my acquaintance, gentlemen both of town and country, who wished me well, in their own sense, thinking I had been deluded, as they usually called it, by the Quakers, consulted how to restore and reclaim me. And several ways were proposed, especially by a meeting, and consultation of some of the clergy; who, they imagined, might solve those doubts I might be under, and but yet wavering; supposing those sentiments to be but lately embraced by me, and I not yet settled in them; though I do not think any of them

knew what the true Quakers, or their principles were.

The clergy generally shunned me, and I quickly observed a particular enmity in them against me; though I had no more aversion to them as men, than to others.

Sometime after this, Dr. Gilpin, before mentioned, sent his son, a counsellor, under whom I had been initiated into the study of the law, and who still retained a great affection for me, to invite me to his house at Scaleby Castle, and desired to see some of the Quakers' books, supposing I had been imposed upon by reading them; and I sent him, as I remember, all that I had.

Soon after I had parted with these books, I observed a cloud come over my mind, and an unusual concern; and therein the two Sacraments (commonly so termed) came fresh into my remembrance, and divers Scriptures and arguments, *pro* and *con*; and then I was apprehensive the doctor was preparing something of that sort to discourse me upon; and I began to search out some Scriptures in defence of my own sentiments on those subjects; but as I proceeded a little in that work, I became more uneasy and clouded; upon which I laid aside the Scripture, and sat still, looking towards the Lord for counsel. For I considered the doctor as a man of great learning, religious in his way, an ancient preacher and writer too, famous in Oliver's time, and a throne among his brethren; and that he might advance such subtleties as I could not readily confute, nor would concede to, as knowing them erroneous, though I might not be suddenly furnished with arguments to demonstrate their fallacy; and so might receive hurt.

And then it was clear in my understanding, that, as he was in his own will and strength, though with a good intent, in his own sense searching the letter, and depending upon that and his own wisdom, acquisitions, and subtlety, leaning to his own spirit and understanding, I must decline that way, and trust in the Spirit of Christ, the Divine Author of the Holy Scriptures. And as this caution was presented in the life and virtue of Truth, I rested satisfied therein, and searched no further on that occasion. When I went to his house, he entered into a discourse on those subjects; and had such passages of Scripture folded down as he purposed to use. And, when I observed it, I was confirmed that my sight of him, in my own chamber at Carlisle, and of his work, some days before, was right; and my mind was strengthened thereby. But, before he began to move upon the subject, he dismissed every other person out of the room; so that himself and I remained alone.

(To be continued.)

For "The Friend."

EDWARD BROWNE.

It is not in man that walketh to direct his own steps; and it is an unspeakable favour, that, through a close and steadfast attention to the guidance of the Holy Spirit, the good man experiences all his steps to be ordered of the Lord. In the case of the truly upright and

consistent Christian, this "Divine ordering" regulates not only his Spiritual concerns, but the every day routine of his outward affairs is carried forward with a watchful and constant regard to that wisdom which is from above. He knows well that the daily avocations of life have a powerful influence upon his mental condition and feelings; that they mutually act and react upon each other, and that any deviation from the path of strict rectitude in one, will produce a correspondent effect upon the other. Impressed with this conviction, he is daily and hourly exercised in watchfulness and fear before the Lord, that his heart may be right in the Divine sight, and that all his outward transactions may be entered upon and conducted with a decided and settled reference to the will of God. Hence, when prospects which promise temporal advantages or enjoyment are presented, the test to which he brings them is not whether his worldly prosperity, or gratification, or grandeur, will be enhanced by embracing them, but whether it will promote the honour and glory of his Divine Master, by doing his will, and advancing his own soul in holiness and humility. Thus he is often exercised in the path of self-denial and cross bearing, even in things, which, viewed according to the wisdom of this world, are not only innocent but laudable; though when brought to the decision of the unflattering witness for Truth, they are ranked among those which "are not expedient" for the lowly disciple of a crucified Saviour. The wise and prudent among men may laugh at and despise this narrow way, and reason very plausibly in favour of greater latitude, but woe unto that soul which lends an ear to such suggestions, and chooses for itself a broader and easier path. There are many instances on record of those, who, having through mercy, known something of the work of true religion, and been brought to sit under the teaching of Christ Jesus the Lord, have for a season walked with delight in this narrow but safe path of the daily cross, by which the pride and loftiness of the human heart have been, in good measure, humbled and brought down, and preservation in peace and settlement been experienced. But for want of close watchfulness, letting the mind out after the riches, or grandeur, or friendships and pleasures of the world, they have grown weary of the cross; have departed from the heavenly guide, and gone out into things which have proved very hurtful, and gradually led them into a dark and bewildered condition, in which they have scarcely been able to discern good from evil. In this lamentable state, they have been ready to call in question, and even to ridicule those tender scruples, which in better days were raised in their minds respecting many parts of their conduct, concluding they were whims and notions; and can even go so far as to sneer at those who, having kept their integrity, and held fast their allegiance to their Lord and Saviour, dare not do other than walk conformably thereto. Such as these, having rejected the Heavenly Pilot, and chosen to take the management into their own hands, are often left to prosecute the voyage of life, unaided

by Him who only can control the winds and waves, and bring the ship in safety to her destined haven; and many are the sorrowful instances in which they have been dashed to pieces on the rocks, or stranded on the sands of their own folly, as beacons to warn succeeding voyagers of the dangers of attempting to steer their own course. Such an example is the case of Edward Browne.

It appears from the narrative which has come into my hands, that he was a native of Cork, in Ireland, and went from thence to Sunderland, in England, to serve his apprenticeship. During this period, through the tendering visitations of the love of God, he was induced to take heed to the Light of Christ in his conscience, whereby he was preserved out of evil, and strengthened to walk as a good example to his associates and acquaintances. Having served his time reputationally, and being about to return to Ireland, the Monthly Meeting of New Castle gave him the following certificate, which is interesting both as a memorial of the times, and an evidence of the tender concern for his best welfare, which was felt by his friends.

Certificate from New Castle Monthly Meeting, dated 1710.

"To our friends and brethren in the nation of Ireland, or elsewhere, a salutation of dear love in the Truth.—We send this on behalf of our friend Edward Browne; certifying that he served the time of his apprenticeship with a Friend who is a member of this meeting; during which time, considering his years, he walked as became the Truth in which he was educated, and was an example of sobriety to the youth amongst us, and is in good unity with Friends; whose tender concern on his behalf is, that he may be preserved faithful to the manifestation which it hath pleased God to visit him withal amongst us; and in that concern we recommend him to you, that the same Christian care may be continued over him, that that plant which the Lord hath planted may be nourished, and grow to the praise of His name; and that the exercises and trials he may probably meet with, may not blast or crush that tender bud, is the hearty desire of your friends and brethren in the blessed Truth.

"Signed on behalf of the Monthly Meeting," &c.

Some time after this he returned from Ireland and settled in Sunderland; and in 1715 was married to Margery, the daughter of William Mitford, who appears to have been a true help meet to him. From the records of the Preparative and Monthly Meetings to which he belonged, it appears that he became a very useful member of religious Society, and was frequently appointed to services in the church. The productions of his pen evince that he possessed excellent talents and acquirements, and there is no doubt that while his mind was preserved under the regulating and restraining power of the Holy Spirit, which sanctifies the faculties, keeps all things in their proper places, and bounds the desires of the humble follower of Christ Jesus, he was a truly valuable character.

But it is not in the power of any man to preserve himself—however great his natural endowments, or spiritual attainments, this is a blessing which God alone can bestow, and he grants it to the humble and fervent prayers of all his watchful and depending children, who trust in Him alone, and lean not to their own understanding.

In the year 1724 Edward Browne lost his valuable wife; and getting from under this watchful and depending state, he became "obedient to the heavenly vision," in which he had been given clearly to see the things which belonged to his soul's peace, and for a season was enabled to pursue them. He now let out his mind after worldly greatness—became ambitious of doing a large business,—and entangled himself with temporal affairs that proved too heavy for him, by which he was involved in losses and disappointments, and finally became a bankrupt. In his bewildered state of mind, he sought the affections of a woman of fortune, whom he expected to marry; but it does not appear that he succeeded.

In 1727 he commenced building a spacious and handsome mansion for himself, commanding an extensive sea prospect, and having large gardens belonging to it; beside several adjoining houses designed for the captains of his ships, keelmen, &c., the cost of which was nearly \$25,000. This, and other circumstances, so embarrassed him that he found it difficult to meet his payments, and being hardly and unkindly used by some, he was compelled to go into bankruptcy.

This unexpected and mortifying change in his situation appears to have proved a means of opening his eyes, to see his sad and sorrowful departures from the leadings of the blessed Spirit of Truth, which would have preserved him; and also that pride, and ambition to be somebody of account in the world, which had proved his downfall. Being favoured with a renewed and thoroughly awakening visitation, and humbled, and brought down under a sense of his errors; while attending on the commissioners of bankruptcy in London, he addressed the following paper of condemnation to his Monthly Meeting, which seems to breathe the language of a sincere penitent.

"London, 5th of Sixth month, 1729.

"To Friends of New Castle Monthly Meeting.—Whereas, by not closely adhering and keeping my mind subjected to the humble and self-denying life of Jesus, I have been too much elated, and aspired above my sphere; and thereby, through the just judgment of the all-wise Disposer, wofully experienced the wise man's proverb verified, that 'pride goeth before destruction, and a haughty spirit before a fall';

"Dear Friends pray for me, that this evil seed may be burnt up, both root and branch; that so I may not henceforth be high minded, but fear, and being thoroughly resigned to the refining fire, may know judgment brought forth into victory.

"Hereby, in true self-abasedness and contrition of soul, I condemn all these my actions and projects, that proceeded from living above

the meek and holy principle of grace and truth, which brings into lowliness of heart and contentedness of spirit, with that station which unerring Providence places in.

"These who are influenced thereby, strive not to soar above his dispensations, but to follow as he by his wisdom and power leads and opens the way; and set him always before them, that they may not err from his righteous path, lest they dishonour his holy name, pierce themselves through with many sorrows, and plunge their poor souls into death and misery, by forsaking the Fountain of eternal life and exhaustless felicity.

"From a wounded and disconsolate breast, filled with remorse and anguish, under the deep sense of my failings, and disobedience to the heavenly vision, I heartily grieve and lament, that through me cause should be taken to speak evil of the pure, immaculate Truth; and that the profession of the divine and glorious Light of Christ, in which all the nations of them that are saved must walk, should, by my folly and misconduct, suffer any eclipse or reproachful sull.

"I entreat and earnestly beseech the God of mercy, and his tender-hearted compassionate people (who have tasted that the Lord is gracious) to forgive and blot out my offences, to proclaim liberty to the captive, and to restore me into favour, that so I may rejoice in tribulation, and in unity with God and his church, I may live and die, and be happy everlastingly.

EDWARD BROWNE."

Not long after this he returned to Cork, in Ireland, and Friends of Newcastle Monthly Meeting, having solidly considered his case, with the full and honest condemnation of his reproachful conduct, which he had given forth, did not believe it incumbent on them to issue a testimony of denial against him; but transmitted to Friends of Cork the following certificate in his behalf, together with his acknowledgment:—

"To the Monthly Meeting of Friends at Cork, in Ireland. Sheweth—

"That whereas Edward Browne was an inhabitant amongst us for many years, and lived in good reputation with his neighbours, and in unity with Friends, until of late time he launched forth in his dealings, adventures to sea, and building houses beyond his ability, (against which he was several times cautioned,) which, together with some considerable losses in trade, reduced him to straits and failure of payments, whereby in the end he was declared a bankrupt; at which time he was at London, and there staid to attend the Commissioners; after which, as soon as was thought convenient, we wrote to him, setting forth the evil of his outrunning, and the reproach thereby brought upon the profession of Truth, which called for an open condemnation either from himself or us. So after some time we received one from himself, (a copy whereof we have herewith sent you,) which, together with what you may receive by personally conversing with him, which we have not had the opportunity of, since he failed, we hope may be to your satisfaction, as what he writes (we charitably hoping it

comes from a sensible, penitent, and sincere heart) has been in a good measure to us; for if that merciful Hand hath been pleased to blot out his offences, his church and people is thereby led and induced to follow that great example.

"And, therefore, we in great tenderness and affection, recommend him to your tender care and concern for and over him, that he may be encouraged under all his afflictions, and admonished to be faithful to that great and renewed visitation which hath prevailed with him thus to acknowledge his offences; that so his last days may be his best days, is our very earnest desire and prayer for him.

"So with a salutation of our dear love, we remain your friends and brethren.

"From our Monthly Meeting held at Sunderland, the 9th of Twelfth mo., 1729, and signed in and on behalf of the same by

"John Baynes, R. Holme, senr., John Middleton, R. Holme, junr., Edward Walton, Samuel King, Henry Leavens, Robert Westgarth, Samuel Maude, John Freeman, James Gibson, Ebenezer Wardell, Lancelot Wardell."

(To be concluded.)

'Salting Horses.—A curious fact is mentioned in Parker's Treatise on Salt: "A person who kept sixteen farming horses, made the following experiment with seven of them which had been accustomed to take salt with their food. Lumps of rock salt were laid in their mangers, and these lumps, previously weighed, were examined weekly, to ascertain what quantity had been consumed, and it was repeatedly found that whenever these horses were fed on old hay and corn, they consumed only from two and a half to three ounces per day, but that when they were fed with new hay, they took six ounces per day."

Postages.—It is contemplated by the Post Office department to have postages reduced so that the maximum rate should be ten cents on a single letter.—*Late paper.*

THE FRIEND.

FIRST MONTH, 21, 1843.

Our paper of to-day contains an unusual proportion of matter, referring immediately to members of our own religious Society; hence the usual variety will not be found in our columns. To most of the readers of "The Friend" this will probably be no subject of regret. Though of one class, the matter is very different, and all instructive. The memorial of our friend, Daniel Wheeler,—the fresh and lively narrative of John Pemberton's labours in Scotland,—the instructive diary and letters of John Wigham,—the racy auto-biography of Thomas Story,—the opportune revival of the account of Edward Brown,

er, furnish for the serious reader, a rich, and, indeed, a varied repast.

In our arrangements for the admission of these articles, our poetical department has been thrown into page 131, where will be found two pieces from the German, translated for this journal by an esteemed correspondent.

It may be suitable here to advert to a complaint that has sometimes been made, relative to the insertion of articles in our columns, to which a portion, particularly of our city subscribers, have access in other places. A little reflection we hope will convince our friends, that there is something bordering on selfishness in the objection; and on calm review, we trust they will cease to urge it. The weekly visits of our journal are co-extensive with the settlements of our Society in this land; and in some cases isolated members take it, who are far distant from their fellows in religious belief; and to such it constitutes almost the only link which connects them outwardly with Society; these have none of the visible helps that those in dense settlements are favoured with, and would often rejoice at the crumbs that fall from our tables. If then we have sometimes served up that which our table already furnishes, let us remember that by others it will be received with thankfulness.

DIED, at her residence, near Westfield, Indiana, Twelfth mo. 18th, 1843, EMMA, wife of Levi T. Pennington, aged thirty years; a member of Westfield Particular Meeting. She had been for several years in declining health, and for some weeks her decline was evidently more rapid. She bore her sufferings with great patience, looking forward to her dissolution with entire composure, with an assurance that her peace was made. She imparted much solid counsel and advice to those around her, especially to the young; and we doubt not she is now enjoying the reward prepared for those who trust in a crucified and risen Lord.

—, of congestive fever, at his residence, near Richmond, Jefferson county, Ohio, on the 2d inst., CHARLES COFFIN, a member of Smithfield Monthly Meeting, in the 56th year of his age. In the removal of this dear Friend, from works to rewards, his bereaved relatives and friends have sustained a loss which will be deeply felt. He was concerned to be consistent in all things with our high profession; setting a becoming example, not only in plainness of speech, deportment and apparel, but also in his house, his furniture, and his manner of living; often lamenting the great declension from primitive simplicity in these things, so apparent among us, in the present day. He was fully persuaded, that if we were concerned to worship the Lord, in spirit and in truth, and follow his guidance, in faithfulness, we should be led out of all superfluity. His integrity, his candour, and his unassuming manners, endeared him to all who knew him; yet his own estimate of his worth was very low; and during his last illness, he often lamented his unworthiness, and many short comings, adding, with affecting earnestness, that his "only hope of pardon and redemption was in the unmerited mercy of God, through Jesus Christ our Lord." For a time, many were his fears and conflicts, but He, "on whom to believe is eternal life," deigned, in his own time, to scatter the clouds, and remove all his doubts, enabling him to meet death with that calmness and resignation to his will, which the Christian only knows. He has left us the blessed assurance, that our loss is his eternal gain.

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NOTES ON EGYPT.

By Alexander Duff, one of the Church of Scotland's Missionaries to India.

In reading the account of Moses's "ark of bulrushes daubed with slime," a British reader, judging by comparison with the products of his own soil, often thrills at the idea of extreme insecurity which the description is apt to present to his fancy. On the banks of the Nile his fears would be abated. There, the bulrushes grow at this day—thick, strong, tough reeds, fit when united to bear a man not less than an infant; and many of the native boats are still to be seen, plastered over with no other substance than the glutinous slime of the Nile, instead of pitch and tar. In like manner, judging solely from home experience, the illiterate is often surprised, and at a loss to conjecture what the process of brick-making alluded to in Exodus v. 7—18, can possibly be. On the banks of the Nile that process is still abundantly exemplified. The bricks are not first fashioned—piled up, and then subjected to a furnace heat as in our native country. No; straw, or stubble is collected in large quantities, cut or chopped into small pieces—intermingled with a large mass of the clayey slime to render it more tenacious; and lastly, when portions of this mixture have been separated and moulded into their destined shapes, they are spread out and exposed to harden in the sun. Sun-made bricks, of this composition of straw and clay, often become as enduring as granite rocks. In beholding ever and anon a solitary fisherman labouring with his hand-nets on the margin of the river, how significant appeared the rebellious and ungrateful murmurings of the Israelites in the wilderness. "We remember the fish we did eat in Egypt freely"—(Numb. xi. 5.) Nor could we be less struck with the singular juxtaposition of the words which follow: "the cucumbers, the melons, and the leeks, and the onions, and the garlic." For turning towards the interior, it was apparent to the eye, that Egypt land is not less productive than in days of yore, in these and other similar vegetable productions. Here too was the stately "palm," the most juicy of all trees, reminding us of the beautiful simi-

tude of the Psalmist, "the righteous shall flourish like the palm tree, they shall bring forth fruit in old age, they shall be fat and flourishing." Psalm xcii. 12—14. And the pomegranate, the almond, and the olive, and scores of other products emblemized or consecrated in the parables and narratives of the sacred volume. How vividly, also, were these visible effects of the annual rising and overflowing of the Nile calculated to illustrate the bold imagery of the prophet, "Egypt riseth up like a flood, and his waters are moved like the rivers." Jer. xlvi. 8.

The progress of irrigation, every where exhibited, seemed to clothe with new significance many passages of Scripture. A deep well is sunk close by the river's bank. By means of a narrow connecting channel, deepened in proportion as the river subsides, the well is constantly replenished. Above the sunken well or fountain is a vertical wheel, around which is made to revolve a series of from twenty to sixty earthen jars or pithers with narrow necks. These bound to two parallel ropes, as the wheels roll round, are made to descend with their mouths open towards the surface of the water. Therein they dip or plunge, and, when filled, ascend with their aqueous burden on the other side. ~~On passing to their zenith altitude, to speak,~~ they are again turned upside down, and discharge their contents into a large wooden trough or cistern, which, communicating with the main trunk of the small irrigating canals, maintain an uninterrupted supply through a thousand wide spreading branches. Is it not in this peculiarly oriental process that the imagery in Eccles. xii. 6, has been taken,—when the Royal Preacher, under different emblems, so graphically portrays the dissolution of our earthly tabernacle!—when, as if with his eye fixed on the piece of rude, but important machinery, now described, he speaks of the "pitcher broken at the fountain, and of the wheel broken at the cistern?" In the process of irrigation in a country like Egypt, suppose the "pitcher and the wheel" to be literally "broken at the cistern and fountain," what must follow? In many places it was our lot actually to witness a broken "wheel and pitcher"—broken and deserted, through neglect or oppression. What was the visible effect? Deprived of its moisture, and consequently of vegetative powers, the land became an easy prey to the loose drifting sands of the desert. All annual and biennial products had disappeared. The spaces between the irrigating furrows were completely filled up. While even the more sturdy perennials, such as the sycamore, half buried in wreaths and knolls of sand, began to exhibit a withered and drooping aspect. What a

striking picture of the melancholy aspect of the human frame!—once mantled over with the verdure of youth, and the multiplying fruitfulness of riper years—when the fountain of the heart, with its cistern, and wheel, and pitcher—its ventricles, tubes, veins, and arteries, for the reception, propulsion, and distribution of that blood which is "the life of man;" when all, all, emptied and broken, cease to discharge their life-sustaining functions! How felicitous beyond all previous conception, did the graphic imagery of the sacred penman appear, amid the broken wheels and broken pithers, which occasionally exhibit to the eye such death-like desolation, even on the banks of the Nile!

Again, the water, when raised, as already remarked, is made to flow in a central trench or canal. This canal is often artificially elevated, several feet above the surrounding fields. From the sides of it are made to diverge numberless smaller transverse ridges, parallel to each other, with a scooped or hollow line, running along the crest, for the flow of the water. Across these again, and consequently intersecting them at right angles, a similar series of parallel ridges is formed—thus converting the whole field into a sort of mosaic or parterre of small square spaces; in all of which, if the husbandman will, produce of different qualities may be reared, as he has the regulation of the needful supply of water, absolutely in his own power. But why dwell so minutely on this process? The reason may be briefly stated. When the cultivator is it not in the necessary supply of water, on any one of the small squares in which the seed has been sown, how does he proceed? He walks alongside of the narrow ridge, and without any instrument in his hands, and without even bending down, he makes a small opening in it with his foot—when the desired quantity of water has poured in, he returns, and with his foot shuts it up again. Does not this process at once illustrate a passage in the Bible, which, to the natives of northern climes, must otherwise appear not only obscure but unintelligible? "Thou sowest thy seed, and waterest it with thy foot, as a garden of herbs." Deut. xi. 10.

All travellers in Egypt must be struck with the multitudes of dogs, which prowl about in all directions, maintaining, by night especially, a perpetual chorus of discord. Of these, it is said that the French, during the invasion of Napoleon, killed thousands. But they were not long in multiplying and replenishing the land. If we suppose, and there is no want of verisimilitude in the supposition, that this domestic animal so superabounded in the days of old, what a new and unthought of emphasis does it give to a memorable passage in

Exodus! On that awful night—that night of darkness, distress, and horror—the children of Israel were besought by the tyrant Pharaoh to march out in haste; what an image of the intensity of the panic, the universality of the consternation, is afforded to us, when, notwithstanding the bustle, noise, and confusion inevitably consequent on the sudden uprising, and the departure of six hundred thousand men, besides women and children, and “a mixed multitude” of Egyptians and others, it could be said, that “not a dog moved his tongue against man or beast?”

One evening, in walking along the banks of the river, a large herd of cows and buffaloes were seen rushing into the shallow waters on the opposite side. Five or six herd-boys, following close behind, first waded a certain distance into the gentle current, and then nimbly leaped, each on the shoulders of a cow or buffalo, holding fast for a while by the horns, and eventually standing upright, being able to maintain their balance without any subsidiary aid. As each individual of the herd got beyond its depth, it swam, the entire body being submerged, and nought visible above, save the uplifted nostrils. When carried down, a considerable distance, by the rapidity of the middle stream, all, to the eye, seemed wholly to disappear, save the few slender and diminishing forms of the herd-boys. At length, however, on reaching the farther bank, they suddenly started up from the water, as if they had really emerged for the first time out of the river, and speedily began to graze on the meadow. By local association, the incidents of Joseph's history were instantly revived on the tablets of memory. And when it was remembered that this was the very stream by which Pharaoh once dreamed he stood, what a freshness of colouring seemed thrown over the description. “And behold, there came up out of the river seven well-favoured kine, and they fed in a meadow?” Gen. xii. 2.

(To be concluded.)

The Journal of the Franklin Institute quotes from the *Mechanics Magazine* (British) the following article:—

Living under Water without communication with the Atmosphere.—*Dr. Payerne's Experiments.*—One of the most remarkable experiments of modern times was performed last week by Dr. Payerne, at that excellent experimental school, the Polytechnic Institute, Regent street. Dr. P. descended in the great diving bell of that establishment, in his ordinary dress, and remained there for the space of three hours, without any communication whatever with the upper air, and apparently without having been in the slightest degree affected or inconvenienced by his long submersion. He states, that he could just as easily have remained down twelve or twenty-four hours; indeed, he assigns no limit to his powers of subaqueous vitality. General Pasley, and several other eminent scientific individuals kept watch at the bell during the whole of the three hours, and were perfectly satisfied that no supply of vital air was conveyed to Dr. Payerne from above.

Now that this surprising feat, so long regarded as of the class of physical impossibilities, has been at last accomplished, every one (as usual) is discovering how easy it is. It is only to take down with you something that will absorb the carbonic acid gas as fast as you generate it, and something else (with a lucifer match or two to heat it) from which you may get free oxygen enough to keep you alive. Doubtless these are the main conditions of the experiment—and there are several well known substances which do possess these two requisites. Pure potassa, for example, will absorb nearly half its weight of carbonic acid gas; and chlorate of potassa gives out, when heated, 3915 parts per 100 of oxygen.

In these experiments, we perceive the dawning of a new era in the ventilation of crowded buildings, and, perhaps, in the sanatory laws of cities, and domestic precautions against epidemics.

SINGULAR EFFECT OF MADNESS.

I travelled in 1815 through the south of France. Something put it in my head to visit a prison. It contained besides the ordinary prisoners some who were deranged. One of them whose madness was extremely inoffensive, enjoyed a sort of liberty in the interior of the prison. He had been accustomed to this sort of existence, and never dreamed that it was possible to live any other way. On my entry into the court-yard, he came up to me and saluted me with much politeness. “Good day, sir,” he said, “how do you do?” “Very well,” he said, “how are you?” “You see my head?” “And what of that?” “Ah! you do not know my history. My head, like many others, was cut off; the execution was scarcely finished, when the officer was informed that I had been guillotined by mistake. Immediately he took up a head from a pannier, which unfortunately was not mine, and placed it on my neck. It was well attached, as you may see.” And the unfortunate man threw himself about to convince me that his head was solidly fastened to his shoulders. “It holds well, sir—it looks perfectly natural; but, nevertheless, there is something wrong. How unfortunate that they were mistaken in the head.” And went off weeping, again to tell his story to the first visitor he should meet. I inquired into his history. He had been condemned to death, and his pardon had arrived at the moment of cutting off his hair. He had felt the coldness of the scissors. That case of madness was explained; but who will account for this! The same prison contained another madman, who had been a sea-captain. He passed his life in culling, seasoning, and eating salad. He commenced as soon as he was awake, and only ended when sleep closed his eyes. He never eat any thing but salad, culled and seasoned by himself, spoke to no one, and never answered any question, being always too much hurried to finish a labour which was incessantly renewed. The family of this poor man had placed an old servant with him whose only occupation consisted in bringing him salad, and sweeping away the

refuse parts.—*Note Book of a French Officer.*

STATISTICS OF MUSCULAR POWER.

Man has the power of imitating every motion but that of flight. To effect this, he has, in maturity and health, sixty bones in his head; sixty in his thighs and legs; sixty-two in his arms and hands; sixty-seven in his trunk. He has also four hundred and thirty-four muscles. His heart makes sixty-four pulsations in a minute; and, therefore, three thousand eight hundred and forty in an hour—ninety-two thousand, one hundred and sixty in a day. There are also three complete circulations of his blood in the short space of an hour. In respect to the comparative speed of animated beings and of impelled bodies, it may be remarked, that size and construction seem to have little influence; nor has comparative strength, although one body giving any quantity of motion to another is said to lose so much of its own. The sloth is by no means a small animal, and yet it can travel only fifty paces in a day; a worm crawls only five inches in fifty seconds; but a lady-bird can fly twenty million times its own length in less than an hour. An elk can run a mile and a half in seven minutes; an antelope a mile in a minute; the wild mule of Tartary has a speed even greater than that; an eagle can fly eighteen leagues in an hour; and a Canary falcon can even reach two hundred and fifty leagues in the short space of sixteen hours.—*Bucke.*

EVIDENCES OF CHRISTIANITY.

I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them; and I know of no one fact in the history of mankind, which is proved by better and fuller evidence of every sort to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead. But where the evidence of other facts ends, that of our great sign of Christ crucified and Christ risen may be said only to begin. I might convince your understandings, as I own mine has been convinced long since, that the fact is proved according to the best rules of testimony; but if our belief rest here, we do not know the full richness, the abundant and overflowing light of our Christian faith. The evidence of Christ's apostles, preserved to us in their writings, is very strong, very full, very irresistible: hear it fairly, and we cannot believe that Christ is not risen. But the evidence of Christ's Spirit is much more strong, more full, more penetrating our whole nature. He who has this evidence, not only believes that Christ rose, and was seen of Peter, and of the other apostles; Christ has manifested himself to him also; he knows in whom he has believed. Life and death are no longer a great mystery, beyond which our faith dimly catches the light of resurrection; Christ is with us now, and life is clear, and death is peaceful, and resurrection is the natural end to which both

lead us. There are thousands and tens of thousands who have gone through this blessed evidence also; who doing Christ's will daily, have learned by experience the manifold riches of his grace, who have received his Spirit and life, in a continued consciousness of his presence and his love; to whom there is no need that they should pray for the sky to be opened, that they may see and hear God. God dwelleth in them already, and they in God. The heaven is opened, and the angels of God are every hour ascending and descending on that son of man, who, through a living faith in Christ, hath been adopted through him to be a son of God. So perfectly may the sign of the Prophet Jonah, the sign of Christ's death and resurrection, be rendered to each one of us all that we could desire in a sign from heaven.—*Arnold.*

THE LLAMA.

The llama is the only animal associated with man and undebased by the contact. The llama will bear neither beating nor ill-treatment. They go in troops, an Indian walking a long distance ahead as a guide. If tired, they stop, and the Indian stops also. If the delay is great, the Indian, becoming uneasy towards sunset, after all sorts of precautions, resolves on supplicating the beasts to resume their journey. He stands about fifty or sixty paces off in an attitude of humility, waves his hand coaxingly towards the llamas, looks at them with tenderness, and at the same time, in the softest tones, and with a patience I never failed to admire, reiterates ic-ic-ic-ic. If the llamas are disposed to continue their course, they follow the Indian in good order, at a regular pace, and very fast, for their legs are extremely long; but when they are in ill-humour, they do not even turn their heads towards the speaker—but remain motionless, huddled together, standing or lying down, and gazing on heaven with looks so tender, so melancholy, that we might imagine these singular animals had the consciousness of another life, of a happier existence. The straight neck, and its gentle majesty of bearing, the long down of their clean and glossy skin, their supple and timid motions—all give them an air at once noble and sensitive. It must be so in fact; for the llama is the only creature employed by man that he dares not strike. If it happens (which is very seldom) that an Indian wishes to obtain, either by force or threats, what the llama will not willingly perform, the instant this animal finds itself affronted by words or gesture, he raises his head with dignity, and without attempting to escape ill-treatment by flight, (the llama is never tied or fettered,) he lies down, turning his looks towards heaven. Large tears flow freely from his eyes, sighs issue from his breast, and in half or three quarters of an hour, at most, he expires. Happy creatures, who appear to have accepted life on condition of its being happy! The respect shown these animals by the Peruvian Indians amounts to reverence.

When the Indians load them, two approach and caress the animal, hiding his head that he

may not see the burden on his back. If he did he would fall down and die. It is the same in unloading. If they exceed a certain weight, the animal throws itself down and dies. The Indians of the Cordilleras alone possess enough patience and gentleness to manage the llama.—*Foreign Quarterly Review.*

DETECTION OF FRAUD.

It is now a great number of years since an attempt was made to defraud a very worthy individual out of a large property to which he had succeeded, by means of a forged deed, purporting to have been executed by the person from whom the property had been inherited, a short time previous to his death. This deed was contested in the Court of Chancery, and the suit on the part of the heir conducted by his son, who had embraced the profession of law. The deed purported to have been witnessed by four individuals; but at the time of the hearing but one of these alleged witnesses was alive; he, however, was produced, and testified most positively to the execution of the deed, by the person whose signature purported to be attached. He underwent a long and severe cross-examination by the counsel, without at all contradicting, or in any way weakening his testimony, until, at last, in answering a question, which he did with an air of exultation, as though it would effectually destroy all doubts of the authenticity of the deed, he gave what he represented to be the circumstances attending the signing of the deed, and the words of the party signing it. These were to the effect, that anticipating the authenticity of the deed would be disputed, and in order to put its genuineness beyond doubt, he put a six-pence under the seal, and called the witnesses' attention particularly to the purpose for which it was put there.

The paper on which the deed was drawn had previously been closely examined, but the water mark bore a date previous to that of the deed. The judge now ordered that the seal should be broken, and below it was found the six-pence as indicated by the witness. The six-pence and the deed was handed to the judge, and they went the round of the gentlemen of the bar, every one considering the truth of the witnesses testimony, who was a very old, gray headed man, to be conclusively and triumphantly sustained, and inwardly congratulating him on his having come out, unscathed, from the fiery ordeal to which he had been subjected. The young lawyer had, at last, the six-pence and deed handed to him, and after looking at the deed, he attentively regarded the six-pence, and then handing it to the judge, and looking fixedly at the witness, said:—

“Old man, you are on the verge of the grave, and must shortly appear in the presence of your Maker, with this awful consideration before you—do you now swear in the presence of that God who sees all hearts, that that six-pence was placed under the seal by the person whose signature appears as attached?”

The witness appeared to tremble a little at

this solemn method of putting the question, but answered,

“I do.”

The counsel then requested the judge to look at the date of the deed, which he did; and then he desired him to look at the date of the six-pence, which he found to have been coined several years later than the deed purported to have been executed. The witness, on this fact being announced, fainted away; and the counsel for the party claiming, and the claimant himself, quickly disappeared. The right of the father of the young lawyer to the property was thus indisputably confirmed, and he received the hearty congratulations of all present.—*N. York Sun Morn. News.*

The Huano.—The following description of this new article of traffic from South America is taken from a letter from—Wheelwright to the Secretary of the National Institute at Washington.

“The huano, of which you have specimen No. 2, has recently attracted great attention, no less than 40,000 tons having been shipped to England during the last fifteen months as a manure. Much discussion has arisen as to its nature; but the received opinion at present is that it is bird's dung. It is found on the islands adjacent to the coast of Peru in such enormous quantities as to induce scepticism as to its origin; in some places it lies from 80 to 100 feet in depth; feathers and egg shells are frequently found deeply buried in it; it was used as a manure by the Indians long before the conquest, and without it the valleys of Peru would be almost desolate; it is pungent in the extreme, and, if used in large quantities, burns and destroys vegetation, while in smaller quantities, it vivifies and gives extraordinary rapidity to growth. I have not its analysis before me, I am sorry to say, to forward you.”

For “The Friend.”

Abolition of Slavery in Tunis.

By accounts recently received from the Barbary States, we have the cheering intelligence, that “the Bey of Tunis has, by a decisive, comprehensive decree, struck off the fetters of every slave in his dominions; shut up every slave market, and declared the entire extinguishment of human slavery.”

Thus has a Mahomedan government, which Christian America has regarded as despotic, arbitrary, and inimical to the rights of man, outstripped us in the race of freedom, and gained a pre-eminence in justice and humanity. What a noble example, and what a severe reproach to all professedly Christian governments that continue to hold mankind in cruel bondage; and surely the cheek of every American citizen should burn with shame, that the District of Columbia—the capital of this country—boastingly dedicated to freedom, should remain a mart for the traffic in human “chattels;” and that within a few days a resolution offered in Congress to prohibit the buying and selling of slaves in the District was refused a consideration. J.

For "The Friend."

EDWARD BROWNE.

(Concluded from page 136.)

Disappointment and trouble followed him to Ireland, where he found himself left, by the sudden decease of his father, almost penniless among strangers; which, added to the conflicts and distress of his mind for his past misconduct, brought him very low, and he thus pours out his mournful exercises to his sister-in-law, in a letter dated Cork, 15th of Fourth month, 1730; which is fraught with instruction, and worthy of a serious perusal, viz. —

"Dear sister, Barbara Smith,—A kind letter from thee, amidst my calamities and misfortunes, would have been refreshing as the reviving beams of the sun to the drooping plants, after a cloudy and wet season. Though I have missed that favour, and have been left to bear my grievous afflictions alone, like a pelican in the wilderness, whilst my friends and kinsfolk stood afar off, yet having ever had a dear love for thee, which I still retain, thou hast been often in my mind, and the sweet and edifying conversation we have so often enjoyed together, and particularly that discourse which passed betwixt us, near our last parting at thy house; which, alas! a little then thought should have been for so long a time, occasioned by such great distresses falling on me. As one part of thy dream or vision then mentioned, that thou hadst concerning me, is fulfilled in my bitter sufferings, so I hope the Lord, in his own time, will also accomplish the other part, by delivering me out of all my troubles; and praised be his name, though I am unworthy, yet I find his Divine goodness near to comfort and sustain me through and over them all, or else I should have fainted ere this day, under the piercing anguish and heavy burden thereof. I have been as with Jonah, at the bottom of the raging deep, where the weeds, as it were, wrapped about my neck; but the merciful Lord forsook me not; the breath of life found me out, and through its inspiration, preserved me alive; his everlasting arm reached me, and brought me up again from the horrible abyss, and set my feet in the land of the living, on the Rock of salvation, to celebrate and magnify his ever worthy and glorious name!

"He quieted the tumults of my mind,
Cry'd, 'Peace, be still,' and calmed the stormy wind.

"I doubt not but thou heard of the additional affliction I met with here, at my arrival, by my father being taken off with an apoplectic fit, a few days before; and instead of meeting with a kind reception from an affectionate father, and a comfortable provision for my subsistence, which he had given me to expect, I found a house filled with mourning and tears for his death, which was so sudden, that it gave no time for altering his will, as he designed, so one he had made about five years ago, came in force; and, at that time, he, supposing me to be in a thriving way, left his substance, both real and personal, to his young son R—, a minor, now but little more than ten years of age. I shall not particularize the distress this further calamity brought me

into, knowing thy good sense and sympathizing nature will readily suggest to thee the deplorableness of being in a strange country in such melancholy and necessitous circumstances, not having so much money left as to pay for my passage. Ah! how have I been tossed about, what anguish has filled my breast, since thy dear sister, my lovely Margery, was snatched from me! Oh! she was the joy of my heart, and delight of my eye! Her precious dear idea is continually before me:—I shall ever have the truest and dearest affection for her memory, and shall regret with deep sighs, to my last breath, my un-speakable loss in that lovely, pleasant, virtuous consort, who, if she had been spared, might have been instrumental to preserve me from these dismal disasters; but whilst I grieve under these racking sorrows in this vale of tears, she is happy on the celestial shore, beyond the reach of all disquiet, which is a consolation to me; and the hope that the time will come that I shall rejoice with her in that endless felicity, is an exhilarating cordial to cheer my sinking spirits.

"I am much grieved that any should lose by me, I can honestly say, more than at my own great losses and suffering. I was in hopes my father would have put me in such a way, that in a little time I might have made up what was deficient to my creditors, but being disappointed of that, makes my loss the heavier to bear. Yet if ever I am able, or favoured by Providence to be of capacity, it is my firm resolution to make up what my effects fall short, to them and theirs; nothing in the world I desire more—therefore I hope if I never have the substance to do it, the will may be accepted for the deed, by Him who looks at the sincerity of the heart, as also by all tender persons who are sensible of my calamitous condition for his feelings.

"In particular, I am heartily sorry that thou shouldst suffer by thy extraordinary kindness and affection towards me, which when I was last with thee was far from my thoughts, having given M. S.* security which he declared he was satisfied with, and vowed and protested in the most solemn manner that he would not execute the power I had committed to him, and thinking myself safe from all others, and that I might in a little time clear them off, made me judge my circumstances very hopeful. And whatsoever calumnies or accusations may be vented against me, (of which the unfortunate, though ever so innocent have generally a share.) I can truly say, I designed no wrong to any, and have this comfort, that my conscience does not accuse me of having ever wilfully injured any person, though I have suffered much injustice and oppression. I look upon my failure to be rather the effect of Divine displeasure for my unfaithfulness in what the Lord for some years required of me, than the ill state of my affairs; for had not the Almighty, who has the hearts of all mankind in his hand, per-

mitted M. S. to deal so treacherously and cruelly by me, I might have succeeded very well, my business being in such a posture, as would in all human probability have brought in above 500*l.* a year, at a moderate computation. But since I would not give up to be one of Christ's fools, I am now justly one of the world's, and am made a poor spectacle both to angels and men. I wish that others, by taking warning by me, may happily escape the harms and evils I have endured, by not letting their minds out after the glory and riches of the world, when they should have their hearts in deep humility, retired to the heavenly gift in themselves, and through the ability thereof be doing the Lord's business. Oh, it is a very dangerous state and great infelicity, for men to be doing their own things, and neglecting the things of the Lord Jesus, who laid down his life and suffered his most precious blood to be spilt, that he might redeem poor mortals from these corruptible objects. Therefore it is very just in him, and I believe merciful too, to sweep all these things away from me, that so I might trust in nothing but the living God. There were divers testimonies delivered in a prophetic manner in our meeting at Sunderland, which seized my spirit with a sense of their belonging to me. Oh, how signal and remarkable have been the Lord's merciful dealings and visitations towards me a poor creature, not worthy of the least of his mercies and truth! Neither time nor paper could contain a relation thereof; but this I shall notice, that John Turner, from Ireland, signified in Samuel Maude's parlour, (I being there with some few Friends after meeting,) that the Lord would require of some there, to bear a public testimony to his name and truth; and that if obedience were not yielded thereto, severe judgments would be inflicted on them, and it would go hear to cost them the natural life. John Appleton, Joseph Fotheringham, and Mary Hutchinson also, did all at sundry times declare, in a very particular manner, that there was a person in that meeting whom the Lord called to come forth and promulgate his blessed Truth, and that if obedience were yielded, a blessing should follow upon all his concerns; otherwise, losses upon losses, disappointments upon disappointments, confusion and desolation should fall upon him, and all that he took in hand should be blasted; and out of the meeting they gave me to understand that their concern related to me, and that I was the man!

"A letter I received soon after from Mary Hutchinson which I have now by me, is clear as to her part; Joseph Fotheringham imparted his mind to me to that purpose, in my little parlour, Francis Flower being with us some part of the time. And the summer before that deplorable winter, wherein destruction came upon me like a whirlwind, because I had not answered when the Lord called, Mungo Bewley, another Friend from Ireland, was at our meeting, and was much concerned therein to declare that some great distress and calamity was impending, and near to fall on some there; and after meeting, when a few Friends, among whom were Samuel Maude and myself, were

* M^{rs} Meaburn Smith was a coal owner, to whom E. Browne was in arrears, it is understood about £3,000, when he was induced to give a bond for the amount, which, having obtained, he put it in almost immediate execution."

sitting together, after some time of silence he intimated that the concern he had in meeting was renewed upon his spirit, and that it belonged to one then in the company. He said that a great weight and an unusual burden loaded and oppressed him, in sympathy with the very grievous sufferings and afflictions that approached some then present; but that he was comforted in feeling the mercy of God covering his judgment seat, and its being confirmed to him, that the Lord would preserve alive through all, and bring them at last to rejoice in his salvation, and to triumph over all tribulations and temptations, through the arisings of his holy Seed and eternal power into dominion. This I was very feelingly touched with, and deeply was it imprinted, and often did it revolve over and over again, in my mind; but I still hoped it would not be my lot, but expected it might belong to some other, and perhaps to Samuel Maude, who was then under suffering on account of his brother. But now it is clear to me that I was the person, for it was spoken of some to come, and not of what was present; and feeling the Lord's mercy near, I am made patiently to wait and quietly to hope for that salvation promised, as I have borne the chastisement predicted. To the Lord God, merciful and just, be glory, honour and praise through all his dispensations, but to me shame, abaseness and self-abhorrence, who am but as vile dust and ashes, before his everlasting, glorious and resplendent Majesty!

"How often has his Word been as a flame of fire in my bosom, and through the awe and dread thereof, every joint has been made to tremble, and though his message was upon the tip of my tongue, yet it was stifled in the birth, through my too great modesty and delicacy, doubting I should not deliver it sufficiently methodical and elegant; but alas, this was my weakness and sin, for had I dwelt low and empty enough, he would have been as an overflowing fountain; and had I kept close to an inward, waiting, depending frame of mind upon the Lord, he that brought to the birth, would have animated with wisdom, strength and courage to bring forth.

"But an aspiring mind, the cares of the world, poring on dead letters and cobweb learning, instead of reading and exercising myself in the book of life, choked the good seed, that it brought not forth fruit to perfection. But I hope the good Husbandman is plowing up the fallow ground, and removing the briars, thorns, and weeds out of the way, that so the fallow ground of my heart being meliorated, his blessed seed may spring up and bring forth fruit to his praise. I beseech him to forgive my transgressions, and grant me patience and resignation under his refining hand, that so I may be thoroughly purged, and come forth more pure than gold!

"I pray God to sanctify this bitter cup he has given me to drink of, and teach me obedience by the things which I suffer; and if my poor immortal soul be but saved in the day of the Lord, no matter what is lost in this momentary life. O! eternity, eternity! that it may benefit me be all my care and concern to be provided for thee! Oh, how tremendous are

the thoughts of thy never ending existence, to those who are launching out of time, I know not but into miseries that will run parallel with thy boundless duration, and be endless as thyself! O gracious God! whatever I suffer here, spare me hereafter. Oh grant me reconciliation through the death of thy beloved Son, and save me by his life, and take me to thy infinite mercy!

"Dear Sister,—I salute thee in that endeared and indelible love, which no reverses or mutations of time can ever extinguish, nor distance of sea or land divide, and remain thy very affectionate brother,

"EDWARD BROWNE."

He survived the date of this letter only about four months, and must have died in the prime of life, probably about his forty-second year; the following record being made in one of the books belonging to Cork Monthly Meeting, viz. —

"Edward Browne, son of James Browne, of Corke, (who lived in the north of England,) died in Corke, at the house of Joseph Hoare, Eighth month 27th, 1730."

Here let the reader pause and solidly consider the lesson of instruction which the case of this young man conveys. Had he abode in the littleness and humility which Truth begets, and been contented with a moderate business, and simple, plain manner of living, walking in the Divine fear, and under the daily cross, what deep sufferings and grievous loss might he have been saved. He might have continued a useful and valued member of religious Society, honoured and respected by his neighbours for his consistent walking, and after a life spent in the service of his Creator, his sun would have set in unclouded brightness, and his memorial have been sweet and precious. Let his harms be our warning—and may none of us despise the narrow way of the cross, or think we can direct our own steps through the vicissitudes and trials of time, but daily seek for the guidance of his Spirit, who is both able and willing to show himself wonderful in counsel to all those who ask of him.

THOMAS STORY.

Selections from Thomas Story's Journal.

(Concluded from page 134.)

The first thing he said, was, in a calm manner, to admonish me to be very cautious how I espoused the errors of the Quakers; for he had heard, of late, and with concern, that I had been among them, or seemed to incline that way. I answered, that I had not been much among them; nor seen any of their books, but those I had sent him; and knew not of any errors they held. Yes, said he, they deny the ordinances of Christ, the two sacraments, baptism, and the Lord's Supper; and then opened his book, at one of his down-folded leaves, where he read thus:—

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. i. 2.

And, at another folded down part he read thus: "For I have received of the Lord, that which also I delivered unto you, that the Lord

Jesus, the same night in which he was betrayed, took bread: and, when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as you drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Upon these Scriptures he raised this argument, that though the Corinthians, at that time, were sanctified in Christ, and called to be saints, yet they still needed this ordinance, and were to continue in it, according to the apostle's doctrine, till the coming of Christ, at the end of the world: and he did not think the Quakers more holy or perfect Christians, than the Corinthians at that time; and consequently, that no state in this life can render that ordinance needless to them, or over-gro to it.

To this I replied, That though some of those Corinthians had obeyed the call of God, and were, at that time, sanctified by faith in Christ; yet others of them had not obeyed the call, but were remaining in gross sins and pollutions: but as they had been heathens, and convinced by the ministry of that apostle, as appears by the beginning of the second and fifteenth chapters of that Epistle, he had first of all preached to them Christ's coming in the flesh among the Jews; his life, miracles, doctrine, death for our sins, and resurrection from the dead, as saving truths; but does not so much as mention this supposed ordinance among them.

But, considering their weak and carnal state, and incapacity then to reach the knowledge of Divine mysteries, the apostle had, in their initiation into the Christian religion, related to them the sayings of Christ on that subject; and they had been in the practice, or rather abuse of it, till the time of the writing of that Epistle. Yet, if the words of that Epistle, in that place, be carefully and impartially observed, without prepossession or prejudice, and compared with other Scriptures, it will appear, that there is not any positive command for it at all, much less is it made a standing ordinance; but left to the option and discretion of his disciples; to whom it was first mentioned how often they should do it, and consequently, also how long they should continue it; as appears by the same text now adduced, viz.—"This do, as often as ye do it, in remembrance of me."

But, to set this matter in a clearer light, it is well known, that, at the time of the redemption of the Jews from their Egyptian slavery, the Passover, with the Paschal Lamb, was instituted as a standing ordinance, in commemoration of it, until Christ, the Lamb of God, and antitype of that figure, should come: but as Israel, offending the Lord, was afterwards sent into captivity, under the Babylonians, they could not, in that state, and under that government, celebrate it in form; and therefore, they invented another way, to keep that great deliverance in memory, which was this:—

The father, or chief of the family, at the proper time of the Paschal Supper, took bread, and blessed it, saying, "Blessed be thou, O Lord our God, who gives us the fruit of the earth;" then dividing it among the company, in like manner also took the cup, and, blessing it, said, "Blessed be thou, O Lord, who gives us the fruit of the vine." This they did in a solemn manner, remembering their Egyptian slavery and deliverance; lamenting their present state; acknowledging their sins, and the justice of God in their punishment; and hopes of his mercy, from his former kind dealings, and gracious promises.

The Jews, being thus initiated into this practice, upon so solemn an occasion as the Lord's being pleased to remember them with redemption a second time, the succeeding generations continued it, as incident to the Passover, until the Lord Christ, the antitype, (as well as the Paschal Lamb, as of the bread and wine,) did come; who, when he appeared, was declared by John the Baptist, to be the Lamb of God which taketh away the sin of the world; and he declared himself to be the bread of life, the living bread which came down from heaven: proclaiming also, and that very emphatically, that his flesh is meat indeed, and his blood is drink indeed; that except they ate his flesh, and drank his blood, they had no life in them. And all this was meant of the Spirit of Christ, and not of his flesh; it is the Spirit that quickeneth, the flesh profiteth nothing.

The time drawing near, when the Lamb of God was to be slain, and offered as a sacrifice, declaring the mercy of God the Father, who sent him in love to the whole world, he then said to his disciples, With desire I have desired to eat this Passover with you before I suffer. And, at the time of it, as Father and chief of his flock and family, he celebrated the Passover in form, with this difference only, that whereas the Jews, until that time, in the celebration of it, had looked back to the type, and outward deliverance from Egypt, the Lord now directs them to himself, as the antitype of all figures; and tells them, he would not any more eat thereof, (the Passover,) until it should be fulfilled in the kingdom of God; nor drink of the fruit of the vine, until that day when he should drink it new with them in his Father's kingdom.

Which eating and drinking, in the kingdom of God, cannot relate to material bread and wine; which can only be exhibited as symbols of the outward body of Christ, and the blood of that holy body; which, to be eat and drank in a natural sense, profiteth nothing; but to the all-quickening virtue and power of his Holy Spirit; which is all in all, and true feeding to the commonwealth of the whole Israel of God. And therefore this Passover, or any part, or relative to it, whether bread, wine, or any other matter in it, could be of no further use or obligation to the disciples of Christ, than till they should experience in themselves his Divine and spiritual appearance and coming in them; and to be the same to their souls, or minds, which natural food and drink is to the body; its support, strength, nourishment, and means of duration: which

Divine coming of Christ, as such, can mean no other than his being made manifest in a spiritual administration; for, as he is that eternal Spirit of essential Truth, and Word, wisdom, and power of God, it is not strictly proper to say of him, (in that sense,) that he shall come or go any where, but to be made manifest; for, as such, he ever was, is, and will be, Omnipresent, and never absent from any place or time.

His coming then must intend his powerful manifestation where he already is, and not a locomotive coming from where he is, to any other place where he was not before: For the heaven of heavens cannot contain him. 2 Chron. ii. 6.

Seeing then this was the only Passover, and the terms of the application of it to himself not institutive of any new command or ordinance, but a liberty to do, or not to do it, at discretion, this do ye, as oft as ye drink it, in remembrance of me, laid no obligation upon them to do it any more at all; it being ended by the manifestation of its antitype; and, in the nature of the thing, could be of no further obligation, or reasonable use, when Christ himself was witnessed in them, to be that eternal, everlasting, never failing Divine substance.

But the Apostle Paul, whose concern for the Jews, and zeal for the conversion of the Gentiles, to whom, in an especial manner, he was sent, engaged him to become all things to all men, that by all means he might gain some, recommended to the Corinthians the practice of the Passover, with the new application of it to Christ, at the time of their first believing in him by that apostle's ministry; that, being yet carnally minded, they might have an outward communion, till the true communion should be made known; which their state, at that time, could not bear: as, in point of prudence only, he practised some other legal rites, at some times; which, in his doctrine, he condemned at other times, where the state of the people were able to bear it.

And it is much more likely, considering the nature and end of the gospel, and its excellency above the law, and all legal and typical rites, as substances excel shadows, that the apostle, observing how much some of the Corinthians had abused the Passover in practice, and their very carnal state under it, was rather, by that Epistle, endeavouring to supercede it, and bring them off to the living Substance; where he saith to such among them as were already sanctified, and to whom he inscribed his Epistle, I speak as to wise men, judge ye what I say: The cup of blessing, which we bless, is it not the Communion of the Blood of Christ? The bread, which we break, is it not the Communion of the Body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread.

It is plain, therefore, that the communion of the sanctified and wise in Corinth, stood not in the bread which perisheth, nor in the wine of the grape, which some of the Corinthians were carnally abusing, but in the quickening spirit and power of Christ, the true, living, life-giving, and life-preserving Bread;

which daily comes from heaven, into all the sanctified and saved of the Lord.

This is that Spirit that quickens and preserves, to life eternal; the flesh profiteth nothing; and, since it is so, much less does any symbol of the flesh profit; but the Divine substance only.

The substance of this was what I observed to the Doctor, though I have in this place expatiated somewhat further upon the subject, and generally applied the Scriptures; to which he made little other reply, than by telling me, in a very calm and familiar manner, that as he had always believed it to be an ordinance of Christ, he had solemnly used it as such, and found comfort in it.

To which I returned, that I did not doubt but that he might have some satisfaction in it, since he believed it a remaining ordinance, and did it under that apprehension. Whosoever in his heart believes any thing to be a standing duty in the church of Christ, which ever had any countenance in it by practice, and performs it faithfully, according to his belief and understanding, may find a satisfaction in it.

But since God, in mercy, is pleased to afford the living Substance, without the use of those means which are supposed to lead to an end already attained, they can be no more a duty to such; and that is the real case among the true Quakers, who love and fear the Lord sincerely.

As to the other point, viz. Baptism, he said but little about it; for he knew very well, that, in strictness, they were not so much as in the form of Water Baptism. And I only asked him this question, Whether he did believe it necessary to salvation? He answered, *That he did not think it absolutely necessary.* Then, said I, we shall not need to say any more about it; and so the whole matter ended as to these points.

Then he said something concerning the books I had sent him, speaking slightly of them; but thought that about prayer, written (I think) by George Keith, the best; and said, that seeing the Quakers pretended, that they did not know, before they went to meetings, whether they should preach or pray, or what way in either, and yet travelled in strange places, how could they speak to the states of the people, or be joined with in prayer?

To this I answered, That such as went to a meeting empty of all things, and waited upon God, were filled with his Holy Spirit, who knows all states, at all times and places: and if the preacher attend to him, as he ought, and delivers those matters opened to him at the time, the Lord both gives the word, and makes the application to every state, in every particular person; which no preacher or instrument, of himself, is able to do.

And, as to joining in prayer, all right prayer is by the aid of the Spirit of Christ, the Mediator between God and man; which, in that respect, is called the spirit of prayer and of supplications; and, as such, is promised of the Father to the church, and received by her: and her unity in prayer stands not so much in the form of words, though sound and perti-

ment, as in the nature, virtue, and influence of the Holy Spirit of Christ, her Holy Head, Life, Law-giver, and Comforter.

The Doctor did not oppose this; but only said, I had given him better satisfaction; in that point, than he had found in the book; and, afterwards, he was much more free and familiar with me than before, or than I expected; and so we parted in friendship, and I returned in peace and gladness.

After this I had Divine peace and consolation in my mind for some time, and was mercifully favoured with the living Bread from above daily; and I went constantly to meetings of Friends, where in a state of silence, my heart was frequently tendered and broken, by the Divine influence of the powerful Truth, to my unspeakable satisfaction. A holy pleasure and enjoyment, which the world, or any thing therein, can never afford. And our meetings in the North, in those days, were frequently broken and melted in silence, as well as under a powerful living ministry, by the Word; which gave me occasion sometimes to remember another saying in my written piece before-mentioned, "He gave me joy which no tongue can express, and peace which passeth understanding."

I clearly perceived the practice of the law, and to be frequently in the suits and contests of the world, would be inconsistent with Divine peace in my own mind, expose me to many temptations, and confine me so that I could not follow the Lord in that way wherein I understood he was leading me, and purposed to bring me forward; that is, not only in sanctification and justification, for my own salvation, but also in a public ministry of that holy and powerful Word of Life, by which the Lord, of his own free will and grace, had called me; and to that end, I knew, was working in me qualifications suiting his own purpose thereby; and therefore my secret concern was, how to get rid of that great and dangerous obstruction.

Duty to the Almighty, and the will and tender views of my natural parent, becoming opposite, I remained not long in suspense what to do: for as, through grace, I had been enabled to take up the Cross of Christ, in confessing his Holy Name, in the dispensation of God to his people at that time; so, by the same grace, I was likewise enabled, to undergo the displeasure of my father, to close my eyes from all worldly views, and to stop my ears, forever, from hearkening to any preferences there; and, being furnished with a full resolution in my mind to decline the practice of the law, though the only thing designed as a means of life, accordingly the next persons who came to employ me in business of that kind, I refused in my father's presence; and told them, in his hearing, that I should not undertake business of that kind any more.

This occurred in the year 1691. During the next three or four years, Thomas Story was pretty much employed in travelling with ministering Friends into many parts of the kingdom. In the year 1693, he for the first time appeared in testimony, at a meeting in his own neighbourhood, with the following re-

markable expressions:—"It is a good day unto all those who obey the voice of the Lord."

In about four years after the conversation with his father, he fixed his residence for a time in London, and employed himself as a conveyancer, where, by "the blessing of God" and the kindness of Friends, he soon found more business to do than he could execute with his own hands. Nevertheless, to use his own expressions, he kept close to meetings and to business in their proper vicissitudes; the countenance of the Lord was with him, and his business increased daily to his satisfaction.

In the year 1698, he accompanied William Penn and John Everet, in a religious visit to Friends in Ireland, and in the same year he embarked for America, believing it his duty to pay a religious visit to his Friends in that nation. He remained in America for the space of fourteen years,* viz.—from the year 1699 to 1714, when he returned to England. During his residence in America he paid frequent religious visits to his friends in different parts of the continent, and to the West Indian Islands. In his passage from Jamaica to Philadelphia, the vessel he was in was taken by a French privateer and carried into Martinico, where he and the ship's company (except in losing their goods and clothes) were kindly and hospitably treated. After some stay there, they got a passage to Guadaloupe, and from thence in a flag of truce to Antigua. In 1714 he passed again to Barbadoes, and from thence returned to England, where he continued his gospel labours, in a successive course of travelling in the various quarters of the British Islands; and being a man of eminent qualifications, and those sanctified, his ministry was very convincing and edifying, so that he was acknowledged, not only by the Society, of which he was a member, but by other people, as a *truly evangelical minister*. His last journey was in 1740; and he departed this life at Carlisle, in the Fourth month, 1742, and was buried in Friends' burial-ground there, aged near 80; a minister about fifty years. His funeral was attended by a great number of Friends from several parts of the country, and also by divers people in the neighbourhood, who seemed deeply affected with the loss of a man so valuable and useful to his country in several stations of life.

FAITH.

Take heed unto the doctrine, not only that every part be according to the rule, but all parts, in their several relations, so held and exhibited as to be according to the proportion of faith.

* Being imported by William Penn, the Governor of Pennsylvania, to take up his residence in Philadelphia for a season, to afford his assistance in settling the affairs of the province, and reducing them into order; there, upon deliberate consideration, consented to stay there, so long as he might see it his place. Whereupon, he was appointed one of the governor's council, keeper of the seal, master of the rolls, and one of his commissioners of property for special purposes; besides, the office of recorder for the city, &c.

There is a proportion of faith, because there is a body of faith—a system of faith, with a beauty of symmetry in the whole, as well as the parts; a harmony of relation, without a discernment of which the full value of no one member can be understood. In one sense, it is right to say that all parts of the system of revealed truth are essential. Essential to the complete integrity of the system they certainly are. In another sense, it is right to say that all parts are not essential. Essential to the *ritality* of religion they certainly are not. There are truths, without the confession of which the soul can live unto God, though it may suffer loss; and there are others, without which it cannot; just as there are members of our bodies, without which we can survive; and others, without which life must be extinct; all essential to integrity, not all to vitality. The pattern of the tabernacle which was shown to Moses in the mount had its various parts, from the net-work of the outer court to the most fine gold of the inner sanctuary, and every cord of that net-work was as essential to the perfect integrity of the pattern as any crowning of gold about the mercy-seat. But who can say that the ark of the covenant and the mercy-seat within the veil were not more vitally important than the whole framework around them? So, in the doctrine of the gospel, there is a *proportion of importance*; some parts more prominent, more necessary, while none can say to any, "I have no need of thee;" all "compact together by that which every joint supplieth," all nourished by the same central fountain, animated by one pulse, depending on one head, even Jesus Christ, "from whom all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." To preach the truth, in this, its right shape and proportion, is a great duty. All we say may be scriptural; we may keep back no single feature of the whole body of revealed truth; and yet our representations may be so confused, disjointed, unshapen; the greater points so hid in the undue prominence of the less, means so confounded with ends, the stream of life with its channels, the symptoms of health with its properties, outward motion with inward life, the mode of professing with the mode of obtaining grace; no separate statement untrue, but each in its relative bearing so confused, as to leave an impression scarcely better than that of positive error.—*McIlwaine.*

The *Electrical Eecl.*, at the Royal Adelaide Gallery, says a late English journal, lately died. "It was brought to this country from one of the many tributary streams of the river of the Amazons, about forty years ago, and was the only one of its kind in Europe. Its food was small fish, which it could stun and stupify by an electric shock, at two feet distance. It always stunned and stupified these fish before it ate them. The most interesting and beautiful experiment performed by its electricity was in setting fire to a piece of silver paper in a glass cylinder. One end of a conductor was attached to the paper, and the other to the

eel, and by this means the paper was burnt. It was necessary that the eel should be irritated before it would send forth electricity. It was young when brought over here, and was blind for some time before its death."

Emancipation in Jamaica, W. I.—The Monthly Miscellany for January, gives an encouraging report of the results of emancipation, by a gentleman formerly of Boston, who has recently returned from a residence in this Island, and who is on the point of establishing himself there in one of the largest silk establishments probably in the world. After long experience,—after having had to wrestle with prejudices so common in New England against the coloured race,—he does not hesitate to pronounce the free blacks of Jamaica the best peasantry he has ever seen. Their docility, fidelity, orderly habits, and general propriety of conduct, are all that could be desired. The price of labour averages twenty-five cents a day, and they seem anxious to be employed. But a very pleasant feature among them is the eagerness after knowledge. The school reports of Kingston prove the black pupils to be more capable or more assiduous than the white. You can get a coloured boy to do any thing for you by offering him instruction. It has been difficult to get them to leave their books at night and go to their rest, when they found themselves where this unknown privilege could be enjoyed. They enter with zest into the use of religious opportunities. The population is 450,000.—*Mass. Spy.*

THE FRIEND.

FIRST MONTH, 28, 1843.

Since the short notice relative to North Carolina Yearly Meeting, a letter has been received by us from one of its members, from which we extract as follows:—

"Although several weeks have elapsed since the sitting of this meeting in the Eleventh month last, it may be that some of the brethren in other places, who consider that we are, or ought to be, one people, wherever scattered, would, even now, be glad to be informed that, through Divine favour, it was a good meeting; and its business transacted in a precious degree of harmony, and in oneness of sentiment. There was very little need for condensation, as the members were generally of the same mind. But as one, formerly said, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.'

"The several subjects, usually claiming the attention of the meeting, were disposed of in course. An Epistle of Advice was sent down to subordinate meetings, encouraging to faithfulness in the support of our Christian testimonies. The report of the committee having charge of New Garden Boarding School, showed the financial state of that institution in a more favourable situation than heretofore. But the number of pupils for the year was

smaller than any previous one, owing very much, it was believed, to the inability of parents to send their children, on account of the extreme pressure of the times in money matters.

"Friends of this Yearly Meeting have long suffered for the want of a school of this kind, to enable them to give their children a guarded education, as within their own inclosures. By the kindness and liberality of a number of Friends of other Yearly Meetings, added to what has been contributed here, it has been established, and in operation more than five years. And in this short time, its good and salutary effects are numerous, notwithstanding a very small number of the youth of the Yearly Meeting, of a suitable age to go to school, in proportion to the whole, have had the privilege of being instructed there; yet, out of that number, more than eighty have since been engaged in teaching school in different neighbourhoods.

"By request of Virginia Yearly Meeting, a committee of men and women was appointed to sit with them and other committees in council, at their next meeting, relative to the smallness of their number."

Conly's Spelling Book Enlarged.

Kimber & Sharpless, No. 50, north Fourth street, Philadelphia, have just published a new edition of Conly's Spelling Book: to which they have added a variety of useful exercises, so arranged as to familiarize the pupil with the correct spelling, pronunciation, and meaning, of about two thousand ambiguous or difficult words.

The extensive use, for a long term of years in our schools, of Conly's Spelling Book, as published by Kimber & Sharpless, is in itself strong proof of its high character as an elementary work. We have had before us for inspection a copy of this new and enlarged edition, and can fully subscribe to the opinion, that it will be found to contain a greater amount of useful and appropriate matter than any other work of the kind published in this country. The price, one dollar per dozen, surely cannot reasonably be complained of, even in these hard times.

FRIENDS' LIBRARY.

The publication of the first number of the seventh volume of Friends' Library has been delayed, so as to allow time for the return of the subscription papers which have been sent out. It is now nearly ready, and will be issued in a few days. It contains the commencement of the Journal of our late beloved friend Daniel Wheeler, which will be found to be very interesting, as well as instructive. The journal will probably extend through eight or ten numbers.

Persons holding subscription papers which contain the names of new subscribers, will please forward them early.

WEST-TOWN BOARDING SCHOOL.

A reading teacher is wanted at West-Town Boarding School. Application may be made to Samuel Bettle, or Thomas Evans, in Philadelphia; Enoch Lewis, New Garden, or Samuel Hilles, Wilmington.

UNDERTAKER.

For the information of Friends in this city, we inform that Jesse W. Taylor, No. 21, Calowhill street, above Sixth, has commenced the business of Undertaking for Friends; and is prepared to furnish coffins, and attend at funerals. His residence is at 206 Noble street, above Fifth.

DIED, at the residence of his son, in Albion, Maine, on the 25th of Second month, 1842, OLIVER WINSLOW, aged 90. He was of exemplary life, particularly in the attendance of religious meetings; and of humbly trust, through the purifying operation of redeeming love, was prepared to enter that rest which remains for the righteous.

—, in Albion, Maine, on the 3d of Sixth month, 1842, MARY, wife of John Warren, aged 77; and, we believe, through Divine mercy, has obtained a mansion of rest.

—, at his residence in Vassalborough, Maine, the 29th of Eighth month, 1842, in the 71st year of his age, MOSES STABEY, a minister of the Society of Friends, and member of Vassalborough Particular Meeting. In the death of this dear friend, his family and the church experience a great loss; but we doubt not to him it is gain.

—, at her residence in Nether Providence, Delaware county, Pa., on the 29th of Ninth month, 1842, in the 84th year of her age, SARAH SPURLESS, an highly esteemed member and elder of Chester Monthly Meeting.

—, First month 7th, ANNAEL SMITH, of Flushing, L. I., aged sixty years, after an illness of six weeks, widow of the late Nathaniel Smith. This, our dear friend, it would seem from her own account, has not been a stranger in very early life to the restraining power of Divine grace, operating in the secret of the heart, preserving from danger from the many snares that are laid for the unwary, and from the allurements from sin, both of piety and virtue, and became a professor of the religion of Jesus, and a firm believer in Him as the Saviour of men. She was for many years a member of the Baptist Society. When rather past the middle age of life, she became through conviction, a member of the religious Society of Friends; was a diligent attendant of our meetings, even after the infirmities of age pressed heavily upon her; and although strongly attached to her own religious profession, yet she cherished feelings of love towards other Christian denominations, and owned the good under whatever name. Her charity, benevolence, and hospitality will long be remembered by various classes of the community. Through her illness, her patience and resignation to the Divine will were manifested, and after a season of much suffering, she testified, that "The Lord is good." "He is good to them that serve Him"—"to the soul that seeketh Him." And again, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." In her peaceful close, we believe the language to be applicable, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

—, on the 2d instant, at his residence in Upper Darby, Delaware county, Pa., GARRETT LEVY, a member of Springfield Particular Meeting, in the 64th year of his age.

—, on the 13th instant, at her son's, in this city, in the 75th year of her age, HANNAH HOLLENHEAD, widow of Edward Hollenhead, formerly of Burlington county, New Jersey. During a long and painful confinement, though she sometimes seemed anxious to depart, yet she would frequently say, "When I remember all that my Redeemer suffered for me, I feel I have not one pain too many; and I desire patiently to wait all his appointed time, until my change come." And He who in mercy, had sanctified to her the various afflictions of the present life, was pleased at the last to grant her a quiet and happy close, and to rest an admission into his kingdom of rest and peace.

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PHILADELPHIA.

NOTES ON EGYPT.

By Alexander Duff, one of the Church of Scotland's Missionaries to India.

(Concluded from page 138.)

With such or similar objects constantly recurring, the enumeration of which might be greatly extended, objects of present and retrospective interest, time glided pleasantly away, till we found ourselves landed at Boulac, the river port of Cairo, distant about two miles. What fancy has not glowed with accounts, of the unrivalled magnificence of Cairo? Cairo, "the proud city of the Kaliphs, the delight of the imagination, greatest among the great, whose splendour and opulence made the prophet smile?" And certainly there is one view of it, which does look at once novel and superb; it is that from the rocky fortress, so greatly strengthened and adorned by Yusuf or Saladin, the antagonist hero of the Crusades. The relative position of the fortress may be thus represented. Between Cairo and the sea, northward, the whole country is flat, immediately contiguous to it on the south, commences the mountain chain of Makattan, an arid naked range of calcareous rock; which, at a varying, unequal distance, runs southward nearly parallel to the Nile, enclosing the eastern side of the valley, as with an enormous perpendicular wall. On the abruptly terminating angular point of this lofty ridge, as it frowns in barrenness on the verdant Delta of the Nile, is built the citadel of the Kaliphs, where are to be seen stupendous columns of red granite from ancient Memphis; the well of Saladin, about twelve feet square, and three hundred feet deep, excavated in the solid rock, down to the level of the Nile; the enclosure, where the last of the Manaluke Beys, with hundreds of their followers, after having been invited by Mahomed Ali to a friendly feast, were treacherously and barbarously massacred; and, alongside of that fatal spot, the new mosque of Egyptian alabaster, now rearing at the expense of the Pasha, as if in atonement for his many crimes of cruelty and blood. From a salient angle of this citadel, there is a panoramic view, embracing an uncommon assemblage of objects, of singularly varied and blended inter-

est. Immediately under and around its base are seen spreading out, on the one hand, the ruins and aqueduct of Old Cairo; and on the other, the splendid tombs and mausoleums of the Kaliphs—with the walls, the turretted battlements, and the three hundred minarets of New Cairo lying between. On the west, chiefly between the city and the Nile, lie the gardens and palaces of the Pashas, Beys, and other Turkish nobles: then the "exulting, the abounding river," itself—on the other side of which stretch out fields of emerald green, hemmed in, at the distance of ten or twelve miles, by the bleak line of sand and rock, which terminates the Lybian Desert; the platform of which is surmounted by the great Pyramids of Ghizah. Turning to the south, the fertile vale is seen ascending towards Thebes; with the forest of palm trees, at no great distance, which enshrouds the ruins of Memphis, the city of the Pharaohs, and overshadows the spot that has been consecrated by the delivrance of the infant Moses; and, overlooking the whole, the pyramids of Sakhara, reared on a cape-like projection of the elevated range of the desert. Confronting the north, the boundless plain of the Delta expands before the spectator, with the ruins of Heliopolis or On, the city of the sun; the city of the Patriarch, Joseph's father-in-law, and famed as a seat of learning, even in a land which was the cradle of philosophy and science: beyond these, the field and the solitary tree, under whose branches tradition represents Joseph and Mary as having reposed, when "they fled with the young child to Egypt," and which, as the recompense for such hospitable shelter, has been blessed with "miraculous longevity and eternal verdure;" and, strangely interblended with all these and similar objects, of antiquarian or sacred association, the present Pasha's polytechnic school, cotton manufactories, the founderies, and powder-mills! To the east, opens up the general desert of the Red Sea, where the children of Israel once wandered under the guidance of the cloudy pillar—the chosen symbol of Jehovah's presence. In the whole world beside it would perhaps be difficult to find, spread out, from one point of view, so singularly diversified a combination of the great and the small; the noble and the vile; the stable and the frail; the rare and the common; the beautiful and the unsightly; the ancient and the modern; the sacred and the profane; vast arched aqueducts and ditch-like canals; rich gardens and barren rubbish; verdant plains and desert wastes; living streams and naked rocks; minaretted mosques and tattered booths; palaces and tombs; pyramids and mud-huts; venerable relics of wisdom, and obtrusive memorials of folly; mar-

vellous remembrances of the forbearance and goodness of God, and striking monuments of the ambition and tyranny of man!

To the eye, viewing most of these objects externally, and at a distance, the grand and the interesting may seem most to predominate. A closer inspection will usually serve to banish much of the illusion. Begin with the city of Cairo, the centre of the panoramic scene. From the elevated point of observation, nought is discerned but the flat or balustraded roofs of the houses, the cupolas and minarets of the mosques. Descend towards it, enter the interior, and its principal streets are soon found so tortuous and narrow, as scarcely any where to admit a single wheeled vehicle passing, and often not more than a single donkey. The houses shooting up many stories in height, exhibit towards the streets little more than blank prison-like walls, save where, here and there, a grated aperture tends to confirm the suspicion, that one is traversing a city of jails and condemned criminals. Far on high, a wooden framework is often made to strike out, so as almost or altogether to meet some similar projection on the opposite side, and thus to intercept the view of the blue vault of heaven over-head. And then what incessant driving and beating of foot passengers with sticks, from right to left, to make way for the turbaned Turk, or the grotesquely-robed government officials, mounted on asses, mules, horses, or camels! What grinnings, noises, and vociferations on the part of jugglers, beggars, slaves, and fanatics! What brayings and what screamings when the confined, unpaved substitutes for streets, are fairly blocked up by towering camels, or donkeys, so largely laden with reeds, or sticks, or cotton bags, as to threaten all passers-by with a thorough crushing against the wall! What lounging, smoking, and vagrant idleness, in dingy dens, misnamed shops, and bazars, and marts of business! What swarms of noisome vermin every where as if generated from the very dust! In a word, what a total absence of taste, and elegance, and comfort. What din and confusion, filth and smells, misery and squalled wretchedness! No one who has traversed the streets and suburbs of Cairo, need wonder that it should be a "city of the plague." If the ancient Egyptians, in their personal, domestic, and civic habits, at all resembled the modern, what fresh significance does the spectacle of Grand Cairo shed on the multitudinous precepts and ordinances of the Levitical code, respecting cleanliness and ablution, altogether independent of their higher typical bearings, in the progressive evolution of the gospel dispensation? In the contrast of Cairo with any of the great Protestant cities of Christendom, we never felt

more vividly before, how much we were indebted to the religion of the cross, not merely for the hope of a heaven of glory hereafter, but for those refined and ennobling sentiments, which naturally issue in all that can adorn, beautify, or comfort the life that now is. But the mosques with their minarets and crescents, are not they superb? To the taste and eyes of many they are. The outer walls, painted with alternated stripes of red and white, rising from bottom to top in parallel horizontal lines, of a foot or two in breadth; the dust-embrowned cupolas, minarets, and crescents, which look like a profusion of fanciful stucco-work, or huge Chinese toys; such fantastic figures and variegated hues have doubtless their attractions; but whether for the child or the man, the vulgar likings of demi-barbarism, or the noble aspirations of highest civilization, we leave it to others to determine. Of this we are satisfied, that, in point of real symmetry, elegance and grandeur, there are a dozen cathedral churches in London alone, incomparably superior to the finest mosque in Cairo.

For "The Friend."

John Pemberton's Travels in Scotland.

(Concluded from page 131.)

"We were about to take leave of the Highlands, which is perhaps as rugged a country as is inhabited by man, but where we might acknowledge we were favoured, both outwardly and inwardly. The hospitality and kindness of the inhabitants more than counterbalanced the unpromising aspect of the country: their respectful attention, their open and susceptible minds, ready to receive religious communications, together with the gracious workings of His presence, whose cause we were endeavouring to promote, were sources of comfort to us, that cheered our passage through these comparatively solitary regions.

"Eleventh.—The day was very stormy. An affecting account came in the evening of six men being drowned in ferrying over a river, the passage of which we must have attempted, if we had gone forward.

"Twelfth.—Passed to Elgin, where we had a meeting; after which we proceeded to Cullen; and on the 13th, rode through Banff to Macduff, where John Pemberton had held a meeting before, but had left the place uneasy. We met with considerable openness, and appointed a meeting; a number of solid sober minded people attended, and the meeting was satisfactory. In coming along, John Pemberton had observed White-hills, a fishing village, which he was desirous to visit; so I returned a few miles to procure accommodation for a meeting, and to give notice. I was received at first agreeably by the people to whom I was recommended; but on mentioning my profession and errand, they showed considerable dislike; the mistress of the house observed, with some warmth, that they would have nothing to do with either Quakers, clergy, or bishops, or any such people. However, after some further conversation and explanation, way opened. The prejudices we had to

combat as we passed along, were among the difficulties of this journey; and it was sometimes even difficult to preserve becoming seriousness, on hearing the people relate the strange and unaccountable ideas they had formed of our Society. Whatever use might arise from the labours of my friends in promoting a reformation of life among the people, and in making them more acquainted with the means of salvation, I believe this journey might have use in removing a load of prejudice from their minds, and opening a door to future labour, if called for by the Master of the harvest. I returned to my companions at Macduff, where we had the most crowded meeting in the evening I remember to have seen in Scotland; the people were remarkably still, and John Pemberton was livingly open in testimony.

"Fourteenth.—At ten o'clock a meeting was held at White-hills, in a new unfinished house, which was entirely filled; some sat on beams above, and many were without. David Ducat appeared in an informing testimony, as did John Pemberton, who was remarkably favoured. Another was appointed in the afternoon. Five serious young people came from Banff on purpose to attend the meeting, and staid the second, which was crowded, but orderly. It was agreeable to find an alteration take place in some minds. Our lady, who was so odd in her remarks yesterday, now treated us with much kindness, and in taking leave of us, expressed her earnest desires for our welfare.

"Fifteenth.—Proceeded to Old Meldrum, where we were once more refreshed with the sight and society of our friends.

"Sixteenth.—Rode to Aberdeen. Ancient Robert Hervey, nearly eighty years of age, walked eighteen miles through the rain to the Half-Year's Meeting; he seemed to possess an innocent green old age.

"Eighteenth.—On this day was their Half-Year's Meeting. Much business came before them, and it was satisfactory to see the honest care of Friends. In the evening, at John Pemberton's request, several Friends of the Half-Year's Meeting had a solid conference. He informed them that without a full sense of his services being completed in the north, he had come above a hundred and twenty miles to that meeting. He still found a concern lie with weight on his mind to visit the northernmost part of Scotland; but to return at this advanced season of the year into such a country, seemed at the hazard of life. He wished Friends to feel with him, and communicate their sense freely, for it was a matter of great weight. Friends, from outward appearances, mostly discouraged the undertaking, for all the passages through the northern country were frequently blocked up with snow for many weeks together; yet they left him to Divine direction and the feelings of his own mind, expressing much sympathy with him, and being sincerely desirous of our preservation. Though it was to myself a serious thing to be confined for months together in the impassable valleys of Caithness, yet I felt resigned to go north or south."

The weather being very wet, they staid in

and about Aberdeen a few days to rest. On the twenty-third they left that city, attended the meeting next day at Killmuck, and on the twenty-fifth arrived at Old Meldrum again. On the twenty-sixth the weather became exceedingly cold, with a severe frost, and John Pemberton began to feel some symptoms of indisposition. Though he had felt resigned to proceed northward, yet he now found some relief from the undertaking for the present, and they set their faces again towards the south.

On the twenty-ninth, Thomas Wilkinson says, "We passed Urie to Stonehaven. Something of a sorrowful feeling accompanies the survey of places once the residence of wisdom, piety and virtue; especially when no traces are found of the former inhabitants. Such was the reflection in passing Urie; and we were not much comforted by what we found at Stonehaven, but our sorrow was more mingled with commiseration. We visited the poor scattered remains of our Society there, seven in number. We found them weighed down by the pressure of poverty; their children had left them and the Society together; and there remained scarcely a comfort of life to cheer their old age. John Pemberton entered feelingly into their situation, expressed his solicitude for their eternal welfare, and administered to their outward necessities. Ah! yet that dwell in remote and lonely situations, let me recommend to you the dwelling near that Power that will preserve and support you, and be the means of your present and everlasting comfort. Ye too, to whose lot is committed the care of raising families; endeavour to cultivate in the tender minds of your children the precious seed sown there by the hand of Divine goodness. You will not, perhaps, then be deserted in your old age; neither would the places where righteousness has flourished, so soon become barren and desolate."

John Pemberton says with respect to this remnant at Stonehaven: "We found them aged and very infirm, and not able to meet together; three of them were so deaf that we could not make them hear; one was blind, and all were poor, inwardly and outwardly." And he adds: "On Third-day we proceeded through rain and fog to Iverbervie, and feeling some draught for a meeting, concluded to stay there. The meeting was held in the town-house, which was filled. It was a favoured opportunity. The priest was present. Something was said respecting ministry, though I was then ignorant of any professing to be ministers being present, except my companion and myself."

On the 1st of the Eleventh month they entered Montrose, where they held two meetings, and then passing through Brechin, Johnshaven, a village on the sea-coast, St. Siris and Dundee, at all which places they had meetings, they reached St. Andrews on the 7th. They had a meeting with the inhabitants that evening, and another the next day, respecting which latter, Thomas Wilkinson says, "A great number of persons were at the meeting, and I trust it was attended with increased solemnity. My friends were enabled

to labour in the life, among an attentive and solid people. Though we were now among colleges, professors, and the learned, yet we found much openness as well as kindness. John Pemberton had found his mind particularly drawn to this place; we approached it with some degree of awe; yet our visits to few places were more agreeable and satisfactory.

St. Andrews is a place with its buildings in ruins: other places in Scotland have had their cathedrals of considerable splendour, particularly Elgin and Arbroath, which are now demolished and deserted. Splendid edifices for public worship seem to be more likely to excite admiration in the minds of the audience for the ingenuity of the artist, than to dispose the people to that humble frame of mind, which becomes them when assembled before the Lord. Christianity enjoins an inward and spiritual worship; and ought not its accommodations to partake of its own simplicity? Perhaps it is the vanity of man that pretends to assist the cause of heaven in building palaces for men to humble themselves in; perhaps too it is his pride that pulls them down with such fury as was used to the places I have mentioned. The ostentation that built, and the religious fury that demolished, might be equally remote from true and unaffected piety.

"Ninth.—Leaving St. Andrews my companion rode to Cupar. I went a few miles another way, to a place called Leuchars, to make preparation for a meeting on First-day; but I found it difficult to obtain a place. Among others I applied at a school; but the master with looks of bitterness that I cannot easily forget, shut the door in my face without giving any reply, while I was explaining my errand. I was not, however, discouraged from further applications, and went to the castle. The master was not at home, but his wife cheerfully granted me a large barn. I then spread information, and leaving the place, joined my companions at Cupar, where we had a meeting in the evening.

"Tenth.—Rested. Being the Fourth-day of resting since leaving England.

"Eleventh.—Set off for Leuchars. As we approached the place, we saw a large crowd assembled about the barn, to all appearance a mob. As we entered, they seemed a rude tumultuous set of people, amongst whom, however, we were mercifully supported. Their disorderly behaviour suddenly subsided, they became settled and still, and it proved a very solid and satisfactory meeting; for, as if in an instant, the minds of the people seemed prepared to receive the gospel truths that were largely spread amongst them.

"Twelfth.—We went to Pittenweem. The magistrates were very shy of granting us the Town-hall; I believe that I waited five or six times on them before it was obtained. We had two meetings there on the thirteenth, and way so opened, that we met with some remarkable instances of kindness."

John Pemberton observes, "The meetings were large, many of the principal inhabitants were present, and the Lord in mercy favoured.

"Fourteenth.—Moved on to Anstruther,

and obtained their Town-hall, where we had a large, but rather unsettled meeting, chiefly from a general thoughtlessness about religion. We had another in the evening; full as many attended, and their behaviour was perhaps rather improved; though they still appeared to have much to learn of religious seriousness.

"Fifteenth.—We went to Crail, where the people, we were informed, were dark and bigoted. We easily, however, found entrance among them, and had a meeting in the Town-hall at twelve o'clock, which was very full. The people seemed rude, and undisciplined; but after they got settled, behaved tolerably, and another meeting was appointed at six o'clock. The assembly in the evening, with some small exception, was one restless crowd, which it was difficult to impress with any ideas of seriousness or order. John Pemberton informed them, he had held meetings with the blacks from Africa, and the Indian natives of America, men accounted heathens and savages, but had never seen any thing like such behaviour in them. The people were at one time so unsettled, that when he rose to deliver what came before him, he was obliged to sit down again. However, at more quiet intervals, he was enabled to discharge his duty among them.

"Sixteenth.—We were now drawing near Edinburgh, and John Pemberton finding himself almost worn out with exercise of body and mind, proposed our going thither to rest for a few days. We passed through several towns and villages which he had mostly visited before; and arriving at Edinburgh in the evening, were kindly received by our friend George Miller, at whose house we rested about ten days. But though we ceased from travelling, the service of John Pemberton was not suspended. His love to Friends, and care for the good order of the Society, were manifested during our stay. We attended the Monthly Meeting of Edinburgh, in which his labours were serviceable."

In reviewing the late journey, John Pemberton remarks in a letter to his brother, "It is fifteen weeks since we entered Scotland, in which time we have attended one hundred and thirteen public meetings. The weather for six weeks has been very wet; I believe that during five weeks my great coat was not for six days fully dry; yet I have been preserved from taking much cold, which is a great mercy. But I wanted to be a few days at a Friend's house, for I have little satisfaction at taverns, and until we came here we had but four days cessation from meetings or riding, in the fifteen weeks, which is trying to nature; yet the Lord in mercy bath upheld, and made way for us in every place. Since we left Aberdeen, we have been mostly among fishermen and those who reside on the sea-coast. The meetings have been large, but many of the people more raw and undisciplined than among the Highlands. I have now been nearly round Scotland; yet there it is work enough for a year or two more; but if it be the Lord's will to release me, I shall consider it a mercy."

THE SHELTER.

The Seventh Annual Report of the Association for the care of Coloured Orphans. Adopted Twelfth month 2d, 1842.

In furnishing our friends at this season with an account of our stewardship for the past year, we desire to acknowledge the protecting care of the Giver of all good, who has watched over the inmates of the Shelter, dispensing peace and plenty to their abode.

The managers take pleasure in stating (as appears from the monthly accounts of the visiting committees) that good order and harmony continue to prevail throughout the establishment, under the superintendance of a worthy and capable matron, who has long presided over the domestic concerns of the Institution.

We regret the smallness of the number who partake of this charity, owing, in great measure, to the prejudice of our coloured population, some of whom, associating the idea of apprenticeship with that of bondage, prefer bringing up the helpless orphans they may have adopted, in idleness and ignorance, to placing them in situations where they would have the opportunity of becoming qualified to discharge their various duties with reputation. Could the advantages of this Institution be more fully extended toward this neglected portion of our fellow-creatures, we believe it would be the means of rescuing many of them from misery, penury and crime. Considerable exertions have been made by the committee of admission to discover these little sufferers, and remove them to the Shelter at an early period of life; for it is obvious, that the sooner they are brought under moral and religious discipline, the greater is the probability of their becoming useful members of the community. If suffered to remain unrestrained, amid the demoralizing associations to which they are unhappily so generally subjected, while the mind is pliant, and capable of receiving impressions, there is but little reason to expect that after-labour will produce satisfactory results. In this view our Association may be instrumental, under the Divine blessing, of giving a right direction to the expanding mind of its infant charge; and although, in some instances, our humble endeavours may not be crowned with success, yet, in others, we trust, the good seed sown in early life, will, in after time, spring up, yielding fruit in due season.

The gratitude and affection manifested by some of the children who have participated in this charity, is encouraging to the managers, strengthening them to persevere in their labours, confiding in Him, who alone can give the increase.

The following extract from a communication recently received from one just arrived at the years of maturity, who in infancy was placed in the Institution, under peculiarly affecting circumstances, bespeaks the native feeling of a grateful heart, and may not prove altogether uninteresting to the friends of the Association.

"Having arrived at the age of twenty-one, I thought I would like to thank you for your kindness to me, before I was able to help

myself. I thought it would be well to look back and remember you all, as well as the teacher, whom I shall never forget; and I wish you to know, that I am thankful for the care taken of me in the *Shelter*, remembering all as long as memory will admit. I hope that my after life will prove that your kindness has not been thrown away."

The children are making satisfactory progress in their school learning, under the direction of a teacher and her assistant, the former of whom has for many years zealously watched over them. In addition to their studies, they have, during the past year, made many articles of clothing for themselves and the family; while those of suitable age, take part in the daily business of the house: many of them attend religious meetings on First-day morning, and the afternoon of that day is devoted to reading the Holy Scriptures and other suitable books.

Since our last report, the hooping cough has prevailed to a considerable extent in the family; and the undeniable messenger has again been permitted to enter our Asylum, removing two of the objects of our care; and we have also to note the decease of a valued and useful member of the Association.

We gratefully acknowledge the kindness of such of our friends as have, in any way, assisted in the support of an institution, which we believe has many claims on the benevolent, and solicit a continued share of their liberality; and though we would gladly be excused at this time from pressing our wants upon those to whom we have never looked in vain for help, yet to remain wholly silent on this head, would, on our part, be inexcusable. To meet the current expenses of the year, we have been obliged to borrow the sum of five hundred dollars, and have to look towards parting with a part of our small capital to meet future demands. It will be obvious to all, that an inroad upon our principal at this season, would be peculiarly inauspicious; yet, if assistance comes not from other sources, this is our only resort.

Our treasurer will gladly receive donations in money, at her residence, No. 30 South Twelfth street; and provisions or dry goods will be acceptable at the *Shelter*, corner of Thirteenth and James street.

When the former report was adopted, there were in the house,	
Children,	42
Since admitted,	9
Apprenticed,	6
Deceased,	2
Now in the house,	43
	51
	51

Besides a number of children who have been temporarily admitted as boarders in the family, 167 have partaken of the benefits of the Institution, since its establishment in the year 1822; of whom 72 have been placed in families, six in the Institute for Coloured Youth, nine have been returned to their friends, three to the Alms House, and thirty-eight have been removed by death.

For "The Friend."

COMFORT IN GRIEF.

Suggested by a passage in *Thomas A. Kempis*.

Christian, welcome loss and sadness,
These the Saviour deigns to bless,
O'er far than cloudless gladness,
Or the sunshine of success!

Though the weight of woe oppresses,
Exercise increaseth might;
Rapture springeth from distress;
Keen affliction brings delight!

Crosses win the crown before thee,
Conflicts heavenly conquests gain;
E'en thy Master to glory,
Through the paths of grief and pain.

N.

For "The Friend."

PHILADELPHIA DISPENSARY.

I wish to offer for the consideration of the readers of "The Friend," a few facts in relation to one of the most ancient and useful charitable institutions of this city. From the last annual report of the managers, it appears that the Philadelphia Dispensary was instituted more than half a century ago; and has continued from that time to the present an honour and a blessing to the community, as attested by more than one hundred and fifty thousand of our fellow-citizens, who at different times have been partakers of its bounty.

In its origin, and for a long period afterwards, this Dispensary was sustained by the benevolence and liberality of nearly all our old and respectable citizens; and the original list of its subscribers will show, that a large proportion of these were members of the Society of Friends.

Among the most active and efficient founders of this charity was our late esteemed friend Dr. Samuel Powell Griffiths. He was appointed the first Secretary of the Board of Managers, and for forty years continued to be annually elected to that office.

The late venerable Bishop White was also an active supporter of this Institution from its commencement until his decease; and for a period of more than fifty years presided over its concerns as President of the Board, with the most philanthropic zeal and fidelity.

This excellent Institution has been so long established amongst us, and has been so unobtrusive in the administration of its efficient and extensive charities, that the present generation of our citizens seem hardly to regard it as an object claiming their assistance, or needing from them a continuation of that fostering care it was wont to receive from their forefathers.

This Dispensary, however, like most of our public Institutions, has keenly felt the pressure of the times, and the diminution of its once numerous list of contributors, together with the depreciation of its invested funds, have combined to render it unable to meet the demands of the past year; and hence the report of the Managers shows, a balance against the Institution of more than three hundred dollars. Under these circumstances, and notwithstanding the most careful economy, we are sorry to observe, that the Managers

have been obliged to suspend entirely the western branch of the Dispensary, which was established in 1828, to the great comfort and relief of the sick poor, in the western part of our city.

During the past year, pecuniary difficulties have driven many respectable families for succour to the Dispensary, who have heretofore relied on their own exertions. And the report shows, that the Institution has, during that period, extended its benefits to the large number of nearly six thousand of our fellow-citizens, afflicted with almost every variety of human ailment.

The above simple statement is now made in the hope of inducing such readers of this Journal, as may have the ability, to extend a helping hand to this truly deserving charity in its present time of need.

W.

First month 29th, 1843.

An American Slaver on the Coast of Africa.—The Governor of the Colony of Liberia, in a despatch addressed to the Executive Committee of the American Colonization Society on the 9th of June last, states, that on his arrival at Bassa Cove, which place he visited in February, 1842, he found anchored there a fast sailing schooner belonging to New York. The captain refused to pay any port charges, in defiance of the authorities, who had no means of enforcing a compliance with their regulations. The supercargo of the vessel was a Spaniard. The governor told him he knew him to be a slaver, and ordered him to leave the settlement. The vessel soon got under way and stood up the coast; but in ten or fifteen days returned, and in twelve hours took in a cargo of two hundred and fifty slaves and put to tea.—*Presbyterian*.

Ice.—The ice business is at present carried on with great alacrity at Boston. About a dozen ships, brigs, barques, schooners, &c., are at present taking in cargoes of ice, destined for foreign ports, in warm climates. About two thousand tons have already been taken from the Fresh Pond, and the work still continues with unabated energy. A large number of hands are employed in cutting it, whilst others are busily engaged in loading the cars of the Fresh Pond rail-road, and forwarding it to that city. Some of the article is shipped as far as the Isle of France, and the West India Islands, several of the ships having ice apartments constructed for the purpose, on board.

Hemp.—The Louisville Journal announces as an important fact to hemp growers, that a process has been discovered by which hemp can, at little expense, be made as white as snow, so that it may be used in manufacturing the finest and whitest paper; and expressing a belief that hemp waste, which can be furnished at two cents per pound, will, ere long, be sought after by paper-makers, to supply the place of linen rags.

MEMOIR OF JOHN WIGHAM.

(Continued from page 133.)

Fifth month 6th, 1813.—Returned from a visit to Friends in Ireland, Cumberland, and some parts of Westmoreland and Lancashire, peaceful and thankful. I set out under much fear, and a sense of weakness every way;—such bodily infirmities, that I had little expectation of accomplishing what seemed in prospect; but I was willing to go as far, and do as much, as I might be enabled; and now I cannot but acknowledge, that through adorable mercy I have been strengthened far, very far, beyond my expectation. May my soul forever adore and praise my gracious Helper, and acknowledge Him as the giver of every good and perfect gift! Amen!

Aberdeen, Twelfth month 11th, 1813.

To his Son, A. W.—The revival of trade, and the fall in the price of grain, will indeed be a relief to many; but alas! there appears but little of humble thankfulness among the people here; their rejoicing is like madness, and exceedingly childish, ringing of bells, burning of tar-barrels, and dancing about the fire, like mad people,—drinking and carousing among the upper ranks, as well as the rabble. The consideration of these things, as well as the dreadful carnage [through war] which has occasioned these revellings, makes the heart sad. Among the trading part of the community, much speculation is going on; and I think much risk incurred. Things are very uncertain, and the prudent of that class will see great need of caution; for even when what they call fortune spreads a propitious gale, it is wise to take some canvass in.

"Ye are not of the world, as I am not of the world," said Christ to his disciples; and they that are his disciples now, must know the separation, and keep in the separation from the world, or they will lose their title. Let your moderation appear unto all men.

Aberdeen, Fifth month, 25th, 1817.

To ———— Shall I once more address my dearly beloved friend? It is long since I received a scrap from thy pen, and I greatly desire to hear from thee. I am aware that the care of thy large family, and many other important engagements, are sufficient reasons for thy silence; but I can plead none of these things, but barrenness and inability to write any thing worthy thy perusal. However, this I can say, thou art as near and dear to me as ever, in that fellowship and bond of union, which, I trust, was formed in the unchangeable Truth; and which never will decay, except we turn away from the foundation on which it is built. Pray for me, dear Elizabeth, that I stagger not, nor stumble, now when I am old and gray-headed. I am sensible that I can no more preserve myself now, than when I first set out a pilgrim. I am still a warrior. But I have had some intimations to keep in resignation's harbour, until I be sent for to pass the river; and on the other side, I have had a prospect of a fine country;—through adorable mercy, I think I

may set up my Ebenezer and say, "Hitherto hath the Lord helped me." It is in my heart to say to thee, my dear friend,—fear not the assaults of the enemy: He is strong, in whom thou hast believed; and as thou simply relyest on Him, He will cover thy head in the day of battle, and teach thy hands to war, and thy fingers to fight. Conflicts of various kinds we must expect indeed, I believe the Lord knoweth that these are best for us: they have been the lot of the Lord's servants in every age. We have an unwearied adversary, who not only roars about us, but cunningly and softly whispers in order to draw us aside; but a constant invariable application to our Captain, defeats him in all his attempts.

Let us then, dear Elizabeth, hold fast our confidence, trust in the Lord's mercy and goodness, and follow Him faithfully in the way of His requirements.

Aberdeen, Seventh month 21st, 1817.

To his Son, A. W.—I received thine, containing an affectionate account of thy poor Mary's indisposition; we had heard of the accident, but nothing of what succeeded. I am glad to hear she is mending, and hope she will be well before now. It would, however, doubtless be an alarming and anxious time: what a favour that your minds were supported under it in quiet resignation.

Affliction ariseth not out of the dust; and He who sees meet to permit such trials, intends that we should profit by them; and, as John Woolman says, that our ears should be opened to discipline, and be favoured to see our precarious standing, how soon and unexpectedly a termination to all things here, with respect to us, may take place: how needful it is to be always ready. "Pass the time of your sojourning here in fear," says an apostle.

Aberdeen, Fourth month 15th, 1818.

To his Son, A. W.—I yesterday received the mournful intelligence of the removal of our dear John Robertson,—a loss that will be much felt, and particularly so by thee; thy mother and I do deeply sympathize with you, and feel our share of the general loss which the church sustains: we can, indeed, mingle our tears with yours, and pray according to ability, that the Lord may make up the loss;—He can do it.

I could say much of my sense of the worth of our departed friend, but that would only tend to augment the feeling of regret, and resignation is our duty. It is the Lord who has done it, and He never errs. I am forbid to mourn,—the dear man is released from a tribulated pilgrimage, to enter a land of rest, in the Lord's time, will, and wisdom. The great Head of the church, whose power is infinite, can prepare and appoint officers in His house, and qualify them for the offices to which he appoints them. The cause is His; let us trust in Him to support it. He can save by many or by few,—can make a little one equal to a strong nation;—He can guide, and often does condescend to guide, his little ones, (who have no might of their own,) as with His eye; pointing out their way for them, and

strengthening them to walk therein. May we, dear ———, ever carefully mind His motions, and follow faithfully, though in the way of the cross. Thou wilt need Divine direction, even in thy outward concerns, that thou may not be overburthened with the cares of things appertaining to this life; for truly, if we can get the needful accommodation for the body, with that it is best to be content.

Sixth month 29th, 1818.—I am lame and weak, but still able to get to meetings, which I esteem a favour. Indeed I have much to be thankful for, and no cause to complain. The infirmities of age may reasonably be expected; but the Lord has been very good and gracious to me, far beyond my deservings. I am often humbled and thankful in commemorating His unmerited mercy; and if He will be pleased to preserve me, the few remaining days I have to stay, from dishonouring Him or his cause, I shall forever praise Him.

Aberdeen, Fourth month 21st, 1819.

To his Son, A. W.—I send along with this, William Penn's Key, for ———'s perusal; it is an old book, but contains what we believe in doctrinals, in little compass; in reading which he may see, that a belief in Christ, by a measure of His Spirit manifested in our hearts, as a reprover, instructor, leader, and comforter, was from the beginning and still is our principle. This is what our predecessors [in religious profession] found and were convinced of, were settled and centred in,—and they found it to be light and life: and so far was it from leading them to disesteem the great propitiatory sacrifice, that it gave them clearer and more satisfactory views of its efficacy, than they ever could attain by all their researches, till they embraced this precious principle of light and life. By it the Scriptures were opened to their understandings, and the mystery of redemption unfolded to their view; and this principle is our principle still, notwithstanding the many weaknesses that appear among us for want of attention to it. If J. M. does not believe herein, he is not of us: and perhaps he had better join himself to that society, with whose views he can more unite. But I love him, and feel for him; and I much wish that he would turn his mind more inward, and have less dependence on his own understanding, also in simplicity receive the engrafted Word, and walk in the light of it; and then he would come to have fellowship with Christ and with his servants,—then would he indeed know the blood of Christ to cleanse him from all sin.

Aberdeen, Sixth month 24th, 1819.

To his Son, A. W.—Thy account of the Yearly Meeting was pleasant and reviving; and so many Friends remembering us poor old worn out bodies, was and is grateful; and raises a hope, that unworthy as we are, the Lord has not cast us out of remembrance: even thy description of thy own stripped and poor state of mind, is to me not discouraging. I have often experienced dispensations of this kind, and even now my state is very similar—a mind tossed and perplexed, because I cannot get it staid and centred where I would

willingly have it to be, on the one great object; but former experience of the gracious goodness and long suffering of my dear Lord, makes me hope, and try to adopt the language of the psalmist,—“Why art thou cast down, O! my soul, and why art thou disquieted within me; hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God.” The ways of God are incomprehensible; indeed I sometimes think, that man (the workmanship of His holy hands) is an incomprehensible creature; and the mystery of godliness—the mystery of redemption is great and deep;—and the dispensations that the all-wise God sees meet to make use of for its accomplishment are wonderful, and often at the time they are operating upon us we cannot comprehend their usefulness: yet as they are patiently abode under, in a humble trust in Him, who alone can carry on the work, they do not fail to accomplish that for which they are intended. To humble us and keep us humble, requires Almighty power;—such is our fallen nature, and self in its workings so subtle, that it needs a great deal to subdue it thoroughly. I have felt it so with respect to myself; and I fully believe many humiliating conflicts are absolutely needful for us,—but perhaps not to all alike; I may need more of these than some others: the desire of my heart is, that the Lord may not spare, till He make me just what He would have me to be.

“Trust in the Lord with all thy heart, and lean not to thy own understanding;” and there is no doubt with me, but all will be well.

Aberdeen, Twelfth month 23d, 1820.

To his Son, A. W.—It is certainly safest to be in a little way [of business] these times: may the Lord be thy counsellor, and give thee contentment with food and raiment, and enable to live so loose from the world, that thou mayst be ready to answer his requirements in all things, during thy stay in this thy pilgrimage. I feel much satisfaction in having given the Lord's work the preference, and laboured in my small measure while I had strength; for verily we have but a day: now when I am useless, (and indeed I was always a poor creature,) He has given me a hope in his mercy, which is an anchor—a comfortable anchor to my poor mind, for which I hope I am thankful; and if He preserve me to the end from dishonouring His cause, I shall praise Him forever.

(To be continued.)

For “The Friend.”

MARY BERRY.

The following extracts from the unpublished journal of Mary Berry, a minister of our Society, who resided on the Eastern shore of Maryland, have been selected for the columns of “The Friend.” It may be profitable to consider the mode in which her concern was shown for those who held their fellow-creatures in bondage. She joined in no associations with others, nor spent her strength in idle declamation; but in the love of the gospel

she visited the objects of her solicitude; and a blessing seems to have attended her labours in a very remarkable manner.

Extracts from the Journal of Mary Berry; particularly relative to her labours with those who held slaves.

Second month, 1780.—After our Yearly Meeting, a concern revived which had attended my mind for several years, to visit the families of Friends within our own Quarter, and some meetings and families on the Western shore. I laid the subject before our Monthly Meeting, and having their concurrence, obtained a minute to proceed as Truth might open the way. My mind was led to the other side of the Bay; and John Bartlett giving up to bear me company, we left home the 5th of Eleventh month, 1779, my husband going with us to attend the Meeting for Sufferings. We lodged that night at brother Joseph Berry's, and the next at Robert George's, near Chester river. The following morning we went to Rockhall, took boat and crossed the Bay to Baltimore, in eight or nine hours, being, if I remember, about thirty-five miles. We reached that place about eleven o'clock at night, and lodged at our kind friend's George Matthews. Being under exercise, and much dejected in mind, on account of the service before me, and my not having a woman friend for a companion, I dreamed that as I went on my journey, a woman friend of that meeting gave up to bear me company, whom I believed I had never seen before. Her person and dress were so described to me in my sleep, that I knew her when I saw her in meeting,—although I said nothing to any body about the dream. The next day was the Quarterly Meeting of ministers and elders held at Gunpowder, which my husband and I attended. It being about sixteen miles, it was a pretty hard morning's ride, after our fatigue in crossing the Bay. We had a quiet comfortable time with a few Friends there, until towards the latter part of the meeting, a prospect presented of the difference there was between a pillar properly fixed by the master builder, which would bear a great weight, and those not properly hewed, squared and fitted by him; and what danger the building is to be exposed to from such.

Not finding I could get rid of my exercise without opening it, I ventured to express a little of my feelings. Our friend, Ann Moore, being there, who was a member of that Particular Meeting, she rose almost as soon as I sat down, and expressed herself in the same import, but more clearly and pertinently. My husband and I went home with her after the meeting, and made it our lodging whilst attending the Quarterly Meeting. The Quarterly Meeting was a low and suffering season, as was the General Meeting on First-day; where a mixed multitude was gathered. It was found hard work to come to the still waters of Shiloh, that run softly to the refreshing the weary travellers. In the Quarterly Meeting for business I hadded in my minute; and the woman Friend I had seen in my dream, seemed under some exercise after it was read. This I observed, and remem-

bering the description I had of her in my sleep, waited in quietness to see how it would end. I had seen her in the meeting of ministers and elders, and observed her there; but now my dream came fresh into my mind. After some time, she signified her willingness to bear me company on the visit, if Friends were free. There appeared no objection, she being of an orderly life, and in good unity with Friends. She was a cheerful spirit, and helpful to me on many occasions, and I have felt her in the deeps with me. We went back after the meeting on First-day with George Matthews. The Meeting for Sufferings was held the next day at his house. That meeting over, Friends generally departed, except my husband, who stayed a day or two till he saw us on our way in the family visit. My companion coming, we visited the families of Friends generally at Baltimore, and divers others. We found great openness; visited about twenty families that week, beginning the 13th day of Eleventh month. Went on Seventh-day evening about four miles out of town to John Cornthwaite's, and had a sitting in his family. The next morning he accompanied us to Elkridge, about ten miles. We attended meeting, where I was dipped into such deep poverty, and a weight of sleep attended my mind, I thought I was not worthy to sit in the assembly of the people. I lifted up my head to see how others looked, and whether I could perceive any traces of the heavenly dew that refreshes the faint. A young man sat just before me in a profound sleep. I expected he would have fallen on the floor, he nodded to such a degree. I sat still some time, till my very bones trembled, and then stood up and spoke to him. I found it had a tendency to rouse him; and he, I believe got not much more sleep at that time. I then found my mind engaged towards those who had the cause of Truth measurably at heart; I hoped that they might do their duty in faithfully warning such professors of their danger, without fear of offending those who cause the way of Truth to be evilly spoken of. We visited the families of Friends belonging to that meeting,—a friend going with us. Several of the members held slaves; which I was not sensible of before I sat in their families. I had no freedom to ask anything how they were circumstanced, and was so great a stranger, I did not remember to have seen any of them before, except the Friend who went with us as a guide. I was greatly exercised at times when I sat down in some families, seeing divers negroes about them, least I might be mistaken in my judgment between the free and the slaves. But as I attended to that invincible Guide that never fails, I found it made clear to my understanding, so that I was enabled to speak to their conditions, and was not suffered to be deceived. An instance or two I may mention. As I went to one house, I felt a great exercise come over me. As I rode through the plantation, and seeing the place look well, as if it might belong to a wealthy farmer, I found something within me, that wanted to ask the Friend that went with us, if there were any slaves there. But I felt something prohibit my asking any

question. When we reached the door, the woman of the house came out, whose countenance took with me; she appeared glad to see us. She invited us in, and proposed to have our horses put up. This I felt no inclination for, and desired that something might be given to them as they stood; which was granted. The man came in, invited us to pull off our riding cloaks, and stay to dinner. Not feeling easy for this we sat down. We had not sat many minutes before I felt great exercise come over me, and had no freedom to ask for his family. He, his wife and child, sat down. My exercise was great, even to trembling, which he observed, and set his eyes upon me as sharp as a hawk, as the saying is. It passed through my mind several times, there are slaves here. I spoke to him as things opened in great plainness. He appeared to stout it out, keeping his eye fixed upon me; but at length his countenance fell, and he looked down and seemed affected. After the sitting, he spoke with a degree of affection, and pressed us to stay longer. I let him know time would not admit it; but requested him to look into his situation, for I believed things were much out of order. If I was not mistaken, he not only strove against conviction, but burdened his wife's mind, who, I believed, was convinced of the iniquity of holding slaves. He confessed that it was so, and that I had spoken to his condition in several respects; and he believed I had not had information from any. He thought, if we would stay awhile, we would be better satisfied, as well as himself. I weighed it a little,—and was afraid it would end in controversy, and therefore left him; which afterwards gave me some uneasiness. I was informed afterwards that he was under the care of a committee of that meeting, who expected that he must be disowned.

We went next to an ancient Friend's house, who appeared to be head of the meeting. I thought there could be no slaves there; but had not sat long before it opened on my view, he has discharged them in part, and holds back a part. I sat under my exercise some time, being afraid to speak, lest I should be mistaken; but finding some strength, I spoke as things opened. When I got up to be gone, the woman told me it was the case with her husband—he had set some of them free, but kept some of the younger in bondage. It was cause of humility and thankfulness that I was preserved from erring in judgment. At other places where they had set them free, the spirit of freedom seemed to breathe in their families.

Tenth month, 1780.—I lately returned from our Quarterly Meeting at Cecil, which was measurably favoured with best help. The gospel spring opened towards those of other societies, a large number of whom were there, which I hope tended in some degree to humble, though too much loftiness prevails, and inattention to the principle of equity and justice.

Next day was a meeting appointed for the blacks, a great number of whom were present, free and bound; and much labour was bestowed for their good. Tenderness appeared,

especially among the slaves, who, I suppose, felt most the burden of hard task-masters, who neither see nor feel their groans. Surely for oppression and violence the loud mourns. O that the inhabitants would obey the call, to let the oppressed go free, and deal their bread to the hungry. Many poor blacks, if they can have some meat once or twice a week, are pretty well off, whilst their oppressors live on dainties, and yet can hardly give them a pleasant word, whilst they are toiling in the field to support them in luxury and pride. Alas for those who oppress the poor, and live deliciously on their unjust gains. It may be as a worm that never dies, to the feeling of some, when they awake out of their lethargy; and who knows how soon that time may overtake some!

Second month, 1781.—This winter visited the families of Friends belonging to Cecil Monthly Meeting, with some others; about thirty-five families. A man and woman Friend went with me from our meeting. It was a laborious season to my spirit, yet measurably supported with best help, beyond what I could reasonably expect. Great openness appeared in many. Divers had still slaves in possession; though held in trust. In some few families of members, the masters still continued them in bondage. It was a strengthening time to me in some of those families, and great tenderness appeared. They expressed a willingness to do what Friends should advise, except a few, who continued obstinate. I understood that one, not a member, set all his free in a few days afterwards. Some time since my return, my husband received account, by letter, from a friend, of near seventy negroes being set free (thirty-four of whom belonged to one person) by individuals not members of our Society, but who I was drawn to visit. I thought I never saw more clearly the need of faithful labourers, in order to help the weak and wavering, and to strengthen the hands of those that hang down. I returned home, taking the families at Queen Ann's on my way, experiencing that peace of mind that results from doing our duty, and which the world can neither give nor take away.

1782.—I left home on the 29th of Third month, 1782, with a man and woman Friend. I got to Solomon Charles's, in Dorset county, that night, and next day to Thomas Cochane's, at the iron works, in Worcester county, about twenty miles. Called at a great man's house, in the Church of England profession, and dined, having some little acquaintance with him. Had a sitting with him and his wife, and two or three others, somewhat relieving to me, tending to break down the partition wall and lofty structure of man's invention. I felt something in him that strove against the witness for some time; but towards the conclusion, he was brought into tenderness, and acknowledged to the truth. He signified he was under great embarrassments with the entangling things of the world; that it was against his inclination to keep in bondage, and that he was drawn from that he much desired to experience. I told him I believed his slaves were his greatest hurt; and whilst

he kept them in bondage, against the express command of the King of kings, he would not experience rest.

1784.—(About Sixth month).—I found my mind engaged for the good of my Friends universally, and visited divers families in our neighbourhood and some miles distant. I met generally with a kind reception, unless from one or two, who did not seem to understand the nature of my visit—imagining that I was going to lay about me in regard to their slaves. But I did not find that my business; but rather to draw their minds after an acquaintance with that principle, which would, if yielded to, set all things right, make them examples in their day, and shine in their generation. In one family, the master seemed to be of pretty high notions—he was willing to hear me, he said, if I would not say any thing about his slaves. He could not part with them by any means, as he was under so many engagements. I could not come into terms with him; but after some time we dropped into quiet, his wife and children sitting down. I then felt my way open in much tenderness, to express my feelings for those who were under these embarrassments in keeping slaves; and what a pity it was mankind were so mistaken in the ordering hand of Providence, who could give a plentiful supply if they submitted to do justice. He was settled and sober, and the meeting ended to my satisfaction. He, after some time, set the slaves all at liberty.

Remedy for Hard Times.—A brother from one of the Western States who had been absent from his family for several months, on an agency, writes as follows:—"My wife has a remedy for hard times; for she and my daughters made, during my absence, 140 yards of family cloth, and I am to have a full suit of 'Jeans,' and my daughters will do the tailoring."

Here the axe is laid at the root of the tree. Let the people live within their income—and all may do it in a country like this, and they may be in an easy and thriving condition; and enjoy that which is above all price, a contented mind—a sweet consciousness that they owe no man any thing. Pride and ambition enslave us. This ceaseless scrambling up makes us giddy.—N. E. Puritan.

Circulation of the Bible.—In a late English periodical it is stated, that the number of associations established in Great Britain, at present, for the circulation of the Scriptures, is 2225; in Ireland, 550; Continental Europe, 1500; Asia, 83; Africa, 16; America, 2800; Australia, 17; and the West Indies, 226, sixty-nine of the latter being conducted by freed negroes.

Extraordinary Memory.—The memory of Dr. Leyden was most tenacious, and he sometimes loaded it with lumber. When he was at Mysore, an argument occurred upon a point of English history; it was agreed to refer it

to Leyden, and, to the astonishment of all parties, he repeated *verbatim* the whole of an act of Parliament in the reign of James, relative to Ireland, which decided the point in dispute. On being asked how he came to change his memory with such extraordinary matter, he said, that several years before, when he was writing on the changes that had taken place in the English language, this act was one of the documents to which he had referred as a specimen of the style of that age, and that he had retained every word in his memory.—*Letter from Sir John Malcolm.*

From the New Haven Herald.

ATMOSPHERIC PHENOMENA.

*** To persons not accustomed to see any unusual phenomenon in the heavens, such a fiery appearance of the clouds must be very terrific. Ignorance, in such cases, is a calamity. I have seen more wonderful appearances in the clouds or heavens, and was not in the least disturbed.

In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours; the legislature was in session at Hartford, and such was the darkness that business could not be transacted without candles. During this time the clouds were tinged with a yellow or faint red for hours, for which no cause has been assigned. I stood and viewed this phenomenon with astonishment, but I had not any fear that the world was coming to an end.

In the evening of March 29th, 1782, an extraordinary light spread over the whole hemisphere, from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the light was visible, and some persons heard, or imagined they heard, a slight rustling sound. I then resided in Goshen, Orange county, New York, and stood half an hour on a bridge over the Wall Kill, to witness this extraordinary phenomenon, but I saw no person that was frightened at the sight.

In the year 1783, a great part of Europe was for weeks overspread with a haziness of atmosphere, which caused great consternation. The churches were crowded with supplicants. The astronomer Lalande attempted to allay the fright by endeavouring to account for the appearance, which he ascribed to an uncommon exhalation of watery particles, from the great rain of the preceding year. But at last the cause was ascertained to be smoke from the great eruption of the volcano Hecla, in Iceland, which covered more than three thousand square miles with burning lava, in some places to the depth of forty feet. I had this account from Dr. Franklin, who was in Europe at the time.

In a late paper, published by the Millerites, I saw an article, stating that the northern lights foretell something terrible. The writer seems not to know that in the high northern latitudes, in the sixteenth degree and northward, northern lights are of daily occurrence, and so have been from time immemorial. So illuminated are the heavens, that persons may often see to read by the light.

These lights occasionally come so far South as to illuminate the sky in our latitude. Sometimes they do not appear for many years. At the close of the seventeenth, and beginning of the eighteenth century, those lights were not seen for a long period, and when they re-appeared, about the year 1717, our ancestors, who had not seen or heard of them, were all alarmed, and actually supposed the day of judgment had come.

During my life I have been so much accustomed to see northern lights, falling stars, so called, and fire balls, that they have long since ceased to excite my curiosity.

Nearly thirty years ago I read an article in a Vermont paper, stating that the Northern light, on a certain evening, was so low as to be visible between the spectator and a distant mountain.

N. WEBSTER.

New-Haven, Dec. 30th, 1842.

A Touching Incident.—The following interesting incident is related in the Brooklyn (Long Island) Daily News:—A story we have somewhere read, of a blind man carrying a lame one, was a few days since forcibly brought to our recollection in the following manner:—As we were walking in the upper part of our city we observed two men dressed as mechanics or labourers; our way lying some distance together, we addressed to one of them some unimportant remark. The manner in which it was received, induced us to look more closely at them, when we observed that each was labouring under a terrible deprivation, distressing to each, but differing in its nature—one of them was blind, the other deaf and dumb. The sense in which either was deficient was enjoyed by the other. He who was blind could hear and speak for both, while he went on his darkened way, under the guidance of his silent companion. It struck us that their communication with each other must of necessity be restricted and uncertain; yet they seemed, and doubtless were, happy in each other's companionship. We looked from one to the other, and thought there was presented to us an instructive lesson. It taught us to look with less of a repining spirit upon those ills of life which occasionally beset our path, and to feel in a higher degree, that holy feeling of charity toward our fellow-men, which more than any other, seems to lift our fallen state, up to a communion with him who taught us, "love thy neighbour as thyself." Go then on your way, silent and dark instructors, and may the sorrows of this world press lightly upon you, until in the fulness of time, your senses shall all be made perfect, "where the wicked cease from troubling, and the weary are at rest."

Temperance among the Indians.—The little Rock Gazette says: A party of United States dragoons arrived here from Fort Gibson, having in their custody two individuals from Missouri, who had been apprehended by the Indians and delivered to the commanding officer at that post, for introducing spirituous

liquors into the Indian country, contrary to the act of Congress on that subject. This is a good move; and we hope the Indians will persevere until they rid their country of the whole gang of whiskey dealers.

THE FRIEND.

SECOND MONTH, 4, 1843.

On page 147, will be found the Annual Report of some of our women Friends, showing the situation of "The Shelter" under their care. In common with other institutions, the pressure of the times has come home to them, and they are straitened for means to carry on advantageously their interesting charity. It would be a cause of regret, should such an institution be compelled to circumscribe its usefulness, for want of that aid which is locked up, in some cases, in the coffers of the rich, to await imaginary or prospective want.

We observe also, with regret, (see a communication on page 148,) that the Western Branch of the Philadelphia Dispensary has been closed for want of funds to keep it open—and other charities, it is said, are in a languishing state.

This appears to be emphatically a time when those who are blessed with a competence, should deal out their benevolence to the very extent of their means. It is no time to hoard up, when even those who have heretofore given liberally to the wants of their afflicted fellow-beings, are themselves of that number; and who have hence an irresistible right to claim their portion of what they have heretofore contributed to the common stock of benevolence. He who, in this state of things, can deliberately fold his hands, and coldly argue that our eleemosynary institutions are the cause of our pauperism, and screen himself behind the language, "he that provideth not for his family is worse than an infidel," may be a very good casuist, perhaps, but may, peradventure, miss being ranked in the number of those, to whom it will be said, "inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

A FARM, of about twenty acres, in the immediate neighbourhood of the city, capable of keeping fifteen cows, and possessing unusual facilities and advantages for carrying on the milk business, will be let on terms very advantageous to a person suitably qualified. Or it would be let on shares, and the stock found, to an active and industrious Friend, with a small family. Inquire at the office of "The Friend."

DIED, at Springfield, Delaware county, Penn., on the 26th of Twelfth month, after a short illness, HANNAH LOWNS, widow of the late George Bolton Lowms, aged near 70; much beloved by a large circle of acquaintance. She several times expressed her desire, "to depart and be with Christ." She was a member of Springfield Monthly Meeting.

— on the 22d ultimo, in New Garden, Chester county, CHARLES LEWIS, son of Enoch Lewis, aged twenty.

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THE FRIEND.

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From a late Foreign Journal.

Analogies and Harmony of Animal and Vegetable Organization.—By J. D. WILLIAMS.

Throughout the general system of nature, whether animal or vegetable, though its multitudinous tribes have their distinct and respective organizations, and their several and particular functions essential to their existence, a wondrous analogy or resemblance is found to prevail among all her endless orders and varieties; demonstrating not only a natural affinity and a gradual link or connection between all the parts and constituents of organized matter, but also an insensible transition from one type of living matter to that of another, throughout the whole economy of nature—from the highest production of vegetable existence to the meanest weed—from man, the image of his Maker, to the lowest and most insignificant being in the scale of the animal creation.

Thus the animal creation has its nutritive and digestive system—its circulating system—its respiratory system—its nervous or sentient system—and its reproductive system. In like manner the vegetable creation consists of a series of subordinate systems (but much more simple in their construction) all concurring to one great end—life. For this purpose it has its circulating, aerating, digestive, sentient and generative organizations; and though its functions are not perfectly analogous, as some visionary physiologists suppose, who talk of "the veins," "the nerves," "the medulla or spinal marrow," and other parts of plants, as analogous to those of animals, a considerable analogical resemblance subsists between them. Thus though plants have no centre of circulation, or central propelling organ like the heart in animals, their fluids circulate upwards and downwards, often with a rapidity and force greatly exceeding that of the animal machine. Though they have no organs analogous to the lungs of animals or the gills of fish, the aerating or respiratory functions of plants are performed through the medium of the stomas, or pores situated on their leaves, by means of which they part with their superfluous water in the same man-

ner as the animal emits insensible respiration; and though they have no particular part or organ like the stomach of animals, they are endowed with the singular capacity of being all mouth and stomach, as they draw their nourishment not only by means of their spongioles or spongelets, each consisting of an expanded tissue of small roundish cells, but also by their leaves and green bark; all of which are endowed with an absorbent power. The perspirable vessels in many plants emit a quantity of aqueous matter, greatly exceeding in their comparative proportion of magnitude and capacity that of the animal machine. Kiel, by a very accurate set of experiments, ascertained that in his own person he perspired thirty-one ounces in twenty-four hours. Hales, by experiments equally correct, found that a sun-flower, of the weight of three pounds, throws off twenty-two ounces of perspiration, or nearly half its own weight, in the same period of time.

That plants and vegetables have nervous or sentient organs, analogous to those of animals, and that their sensibility is affected exactly in the same manner as the nerves of animals are, seems evident from the experiments and discoveries of Macret and Dutrochet. The first mentioned of those eminent botanists has shown (and his experiments have been verified by Macaire and others) that the system of vegetable nature is affected in the same manner, by the application of the metallic and vegetable poisons, as the nervous system of the animal creation. Different plants have been watered with infusions of nuxvomica, laurel-water, belladonna, hemlock, prussic acid, arsenic, corrosive sublimate, sulphuric acid, &c., or their roots have been steeped in such infusions, and the invariable result has been the production of spasmodic action on the leaves; which, when so treated, either shrunk or curled themselves up; and after exhibiting various symptoms of irritability, in a short time became weak, and in the course of a few hours expired.

Many other facts prove the existence of a nervous or sentient system in vegetable nature.

The motion and irritability of the mimosa pudica, or common sensitive plant, which closes and drops its leaves when they are touched, or are deprived of light by the shadow of a human being, or even that of a passing cloud; the *dionaea muscipula*, popularly called Venus's fly-trap; the dressera or sundew; the *nepenthes distillatoria*, or pitcher plant; that variety of dog's bane termed opoyann and rose-mifolium, and a plant of a similar nature, discovered in the Swan River Colony, which have the singular property of entrapping and destroying such flies and

insects as attempt to rob them of their saccharine or aqueous principles; and the *hedysarum* or desmodium gyrans, a native of Bengal, which is in perpetual motion during the whole course of its vegetation,—all afford evidence of the existence of a nervous energy or sensibility in vegetable nature.

The tropical flowers that open or shut earlier or later as the length of the day increases or decreases, the equinoctial flowers that perform the same office at certain determinate times of the day—the meteoric flowers that daily expand and unfold sooner or later, according to the cloudiness, moisture, and pressure of the atmosphere; those that fold up their leaves on the approach of rain,* or in cloudy weather, and unfold them again when cheered by the reanimating influence of the sun—and the night-blowing flowers, as the evening primrose; the night-flowering ceruus, and the marvel of Peru, which expand their flowers during the stillness of the night—prove also that plants, though not endowed with the intensity of excitability of the higher grade of animated matter, are capable of sensation, and are endowed with the property of instinctive and spontaneous locomotion. Indeed this property is inherent in the whole vegetable creation; for, on the approach of night, all plants, except the night-blowing flowers, (the primrose, &c.,) fold up or droop their leaves, and continue in that state till the rising of the sun, when they assume their original position. Even during an eclipse, this transformation of form is sensibly displayed by all flowers. And this disposition to the alternations of repose and activity is so inherent in vegetable nature, that even when plants are subjected to absolute darkness, they still observe their natural periodical interchanges of rest and activity. When subjected in closed rooms to the action of artificial light by night, and excluded from all light by day, they, in time, adapt themselves to the new conditions thus imposed on them, and at length close their leaves during the day, and unfold them at night. The duration of their periodic states of repose and activity may also be extended or shortened, according to the force or amount of the conditions imposed on them. Thus the period of the activity of plants may be diminished, by the room in which they are placed being illuminated by the introduction of a candle, or by being kept closed; or they may

* The genus *ocillatoria* of the confirm not only move their limbs, but shift their station with considerable rapidity. Thus, if a patch of them is placed in water on a plate, and a black bell-glass is inverted over them, so that its edges do not quite touch the plate, the *ocillatorias* will remove themselves from the plate, gliding out on that side of the bell-glass which is exposed to the light.

be kept in a state of repose by preventing the admission of the dawn of day.

This periodic interchange from activity to repose, and from repose to activity, (alternations essential to the healthy and permanent condition of the whole system of animated nature, whether animal or vegetable,) is termed, in analogy to the similar affection of animal nature, "the sleep of plants;" or as the lovers of hard and crabbed names phrase it, "the chronometry of vegetation;" and consists in the petioles or leaf-stalks either bending upwards or downwards, so that the flattened surface of the leaf is elevated or depressed. The modifications of position are various and beautifully diversified; sometimes they environ the branches, at other times they encompass both branches and flowers in the form of a tunnel, while at times they form, in a drooping position, a kind of protecting arch or cover above the flowers; and sometimes they raise their leaflets so that their upper surfaces are brought into contact, and others depress themselves, that their under surfaces meet together.

These are the general forms of simple leaves in the performance of the phenomenon denominated "the sleep of plants." The general modifications of the component leaflets, for the performance of the same great law of nature, are that they fold or converge together, while the petiole is recurved or declined to one side, a position assumed for the purpose of defending the tender organization of the flower from the cold dews, and the chilling and nipping air of the night. Some, as the clover, vetches, and the mimosa grandiflora, or large flowering sensitive plants, close their corresponding leaflets together in pairs. Other varieties assume other forms; indeed, there is no limit to the change of position of either the leaves or the petals of the flowers in the performance of this office in the economy of vegetable nature. And in this analogous participation of similar disposition in animal and vegetable nature for the restoration of their exhausted powers, as the infant of the animal creation requires a fuller measure of sleep than is needed by the man, so the young plant is more thoroughly closed during the night than the older one.

The reproductive functions of plants are too indispensable to the great end and purpose of nature, the reproduction of the respective species of vegetable nature, to need much demonstration, it being obvious that without this property of organization, the most rudimental existence of any animated being could never have been called into life and action. Union is the universal law of nature, in the renewal or production of all her works; and this law takes place as uniformly and as visibly in the vegetable as in the animal creation; every arrangement necessary for the growth and nourishment of a vegetable, and the perpetuation of its species, is to be found in the most insignificant production of the vegetable world, and arranged with as much mechanical beauty and contrivance as in the most elevated being in the scale of nature. The simple blade of grass that springs beneath the stones of the pavement, not less than the knarled and knotted

oak, or even that most complex and wonderful machine, the human frame, indicates workmanship of unbounded wisdom, and bears the mighty impress of His hands who created the heavens and the earth, and preserves and upholds them by His power.

And a resemblance of analogy not only exists in the organization and functions of animal and vegetable nature, but in conformity with a universal principle in nature, a close approximation takes place in many other instances in the animal and vegetable kingdoms. Thus many animals have been discovered, which seem to be incapable of removing themselves from the spot on which they first made their appearance; and some are found to be so apathetic as scarcely to manifest any feeling of injury when severely wounded. Many of the conchifera are attached to one spot during all but the earliest periods of their lives. The molluscs of the sea, and the zoophites of the earth, are destitute of locomotion. All the tribes (except the echinodermata) of the radiata live, grow, and multiply very much in the same manner as plants, it not being possible to ascertain with certainty whether the feeble motions which they exhibit are to be regarded as spontaneous or not. Some imbibe aliment like plants, only by absorption through their exterior. The class acelephæ of the sub-kingdom radiata, imbibe their food-like plants by root-like filaments. In the structure of many animals, no characteristic of animated nature can be found. In the economy of nature, animal and vegetable life also perform the same office. Thus the numberless orders of insects, and the innumerable species of funguses, are engaged in the office of clearing the surface of nature of foul and noxious materials.

From the Christian Advocate and Journal.

Singular Fact in Natural History.

The following account of an extraordinary den or burrow of rattle-snakes, found in the vicinity of this village, about thirty-eight years ago, was related to me by Samuel Compton, and may be relied upon as "matter of fact."

For several years immediately preceding the period above alluded to, from ten to twelve of these venomous reptiles had been destroyed annually in the neighbourhood.

In the early part of summer, Ichabod Compton, father of S. Compton, was attracted by the noise of some crows to a small island, in a swamp lying contiguous to his farm. While in pursuit of the crows, he was startled by the sight of a large rattle-snake. He killed this, and another of the same kind that afternoon; and returning the next day, he killed seven more, the last of which he found coming out of a hole in the ground. This circumstance led to the suspicion that this might be the place where the whole battalion had their usual winter quarters. In the winter, young Compton, accompanied by two of his brothers, repaired to the spot with implements for digging; and after removing about eight inches of the turf, or upper surface of the ground, they found immersed in

three inches of clean water, and lying side by side, twenty-eight rattle-snakes, one large spotted snake, and four black snakes; and to complete this "interesting group," there was, at least, a peck of sprung frogs associated with them. All of these reptiles were in a torpid state.

My informant also stated, that several dens of a similar description had been discovered in the neighbourhood of Bucksbottom, a village a few miles distant; in all, or most of which several kinds of snakes and also frogs were found grouped together.

I incline to the opinion that the above sketch will prove interesting to many of your readers; particularly those who reside in large towns and cities, and are therefore not so well acquainted with the "manners and customs" of the frog and snake tribes. Should you be the same opinion, you will please give it an insertion in your excellent "Advocate," and oblige yours, most respectfully,

J. PURDUE.

Mauricetown, Cumberland co., N. J., Jan. 1843.

Superficial Infidels.—Sir Isaac Newton set out in life a clamorous infidel; but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac Newton addressed him in these, or like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have; and am certain that you know nothing about the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a deist, for no man could be so after a fair examination of the proofs of Christianity." The name of Hume being mentioned to him, "No, sir," said he, "Hume owed to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

Madison's View of War as Fatal to Liberty.—Of all the enemies of public liberty, war is perhaps the most to be dreaded, because it comprises and develops the genius of every other. War is the parent of armies; from them proceed debts and taxes; armies, and debts, and taxes, are the known instruments for bringing the many under the dominion of the few. In war, too, the discretionary power of the executive is extended, and all the means of seducing the public mind are added to those of subduing the force of the people. The same malignant aspect in republicanism may be traced in the inequalities of fortunes, and opportunities of fraud, growing out of a state of war, and in the degeneracy of manners and morals engendered by both. No nation could

preserve its freedom in the midst of continued war.

Sixth Annual Report of the Association [New York] for the Benefit of Coloured Orphans.

The Managers of the Coloured Orphan Asylum, while they call to recollection the events which have filled up the past year, and gather up the general result of their entire history, cannot but feel that their position is no longer characterized by the uncertainty and timidity in which they began their undertaking. Although they have no reason to believe themselves, as yet, the advocates of a cause of general popularity and acknowledged importance, it would be uncandid and unthankful to deny, that they have never been destitute of sincere and single-minded friends and co-adjutors. When they remember how recently their efforts were commenced, how wisely and kindly all the circumstances of their progress have been ordered, and how often those circumstances have been evidently beyond the reach of human calculation and control, they can adopt no language but that of subordinate and dependent agents. They feel that they are indeed dependent, not only on those who have authorized them to be the distributors of their kindness, but in a far higher and more emphatic sense, on Him, who moves the springs of human actions, and thus silently, but surely, carries on his own infinite purposes of wisdom and beneficence.

To Him, in the highest degree, belongs the praise of deliverance from a threatened and fearful calamity. On the morning of the 7th of Seventh month (July) last, the Asylum was discovered to be on fire in a part of the building, occupied as sleeping apartments; and had the event occurred at night, it is probable, from the combustible materials of the house, that all of the inmates would not have escaped. Happily, they were brought out in safety, and without injury to their health, although there were at the time, several children confined to their beds with measles in a room, the ceiling of which gave way. The fire was extinguished more promptly than might have been expected, and the house, although rendered for a time untenable, was not extensively injured. The sympathy and assistance which were kindly proffered, were peculiarly grateful, at this period of great, though temporary distress. The children were, by an unforeseen combination of circumstances, readily provided with a suitable habitation, to which they were all safely and comfortably removed, on the afternoon of the same day; and no emotions now mingle with the recollection of the event, but those of grateful pleasure, in this additional instance of Divine favour and protection. Indeed, this circumstance, like many others, characterized by our ignorance as evils, was productive of positive good, for the situation at Fiftieth street, to which the children were removed for a few weeks, afforded opportunities for exercise, recreation, and the enjoyment of pure air, which the Managers could not otherwise have hoped to procure.*

* For the advantages of their summer arrangements,

The statistics of the Institution are as follows:—

Admitted since the opening of the Asylum (118.)	53
Number of children at date of last report, 55	
Admitted during the present year,	13
	Total, 68
Present number, (boys 27—girls 23,)	50
Indentured,	6
Returned to surviving parents,	3
Deaths,	9
	Total, 68

Among the most auspicious evidences of the progress of their cause, the Board have to acknowledge the appropriation by the Corporation of the city, of twenty lots of ground, lying on the Fifth Avenue, Forty-third and Forty-fourth streets. They feel that they are mainly indebted to the unwearied efforts of two of their advisers, for the finally successful issue of their application. On this eligible site, they proceeded to erect a plain and substantial brick building, which is expected to be ready for occupancy in the ensuing spring, and which will be sufficient for the accommodation of 150 children. Great pains have been taken by the building committee, in conjunction with their intelligent and experienced advisers, to select a plan, which should be, in its proportions simple and harmonious, and in its details unornamented and appropriate. The dormitories, school-rooms, and dining-hall are spacious and well ventilated apartments, and the other rooms convenient and well adapted to their respective purposes. The building is 140 feet front, varying from forty-two to fifty feet in depth. It has a good cellar, and will, it is believed, be free from any liability to dampness.

The prospect of leaving their present limited and inconvenient premises, is the more welcome and cheering, from the discouraging results of a part of the year, in regard to the health of the children. Although, in accounting for the melancholy fact, of nine deaths, it should be mentioned that measles and scarlet fever prevailed during the earlier, and autumnal fevers during the latter part of the period, there can be no doubt that every form of disease has been aggravated, by the crowded apartments of the present building. It should be added, that the duties of their physician have been onerous and multiplied, and it is due to their present esteemed medical attendant, *Dr. Isaac Taylor*, to say that they have been cheerfully performed.

The influence of religious instruction, on the minds of the children thus early called away, was marked in several instances, as the Managers have reason to believe, by an evident blessing. They were permitted to witness its effects, in the interesting circumstances which characterized the death-bed of

the Board are under obligations to the Association for aged Coloured Persons, in which they recognize a sister Institution, extending its sheltering care to the other extreme of life, and whose friendly aid was gladly accepted in an hour of need.

a little girl of great intelligence and the happiest natural disposition. The truths of the gospel which she had been taught, had fallen upon good ground, for they sprang up and bore fruit, in sweet evidences of a renewed heart. Submissive and patient under her sufferings, she asked only to depart and be with Christ; and He, whose love assigned to her here a brief and obscure existence, heard that prayer, and took her in mercy to Himself.

The school, which continues under the charge of the Green Street School Association, has been well sustained during the whole year; the esteemed friends who have conducted it, having voluntarily assumed the additional labour and self-denial, of continuing their services during the residence of the children at Fiftieth street. The Managers feel that their labours are of great value, in increasing the efficacy and interest of the religious instruction of the children, and in adding to the prominence which it so justly claims. An Orphan Asylum is in its origin, confessedly a Christian Institution, and should be such in its operations and its results. The Managers earnestly desire that this may be seen to harmonise with the pure and elevated principles of the gospel, from the spirit which pervades its direction and government.

Favoured as the Institution is now acknowledged to be, in the prospect of removal into a building, which seems to give a pledge for its permanence and more extended usefulness, the Managers would not convey to their friends the idea that there remains no room but for mutual congratulations. A considerable sum is still necessary, to complete and furnish the house, and to regulate the grounds; the last being particularly important, to secure the inmates from the fevers which prevail in many parts of the island, during the latter part of summer, and in the autumnal months; nor should it be forgotten, that the annual expenditure must of necessity be greatly increased. To those who have sustained the Institution, during the most critical period of its existence, it may be unnecessary to insist, year after year, on the intrinsic merits of the cause; but they ask that portion of the candid, the intelligent, and the conscientious members of the community, who have so far looked coldly upon their proceedings, whether a more extended and practical application of the precepts of the gospel, would not impel them to the conclusion, that they owe to these children, equally with every other destitute fellow-creature, obligations which they ought never to forget. They would ask attention to the subject, with the earnestness which belongs to truth and justice, and they believe, that if god men of every name, would calculate the consequences of neglecting the moral and physical welfare of any class of the community, the result must be a mode of thinking and acting, more humane and liberal, than has generally prevailed in regard to our coloured population.

With all the anxious perplexity which the Managers experience, as to their pecuniary affairs, they cannot but feel, in view of the general embarrassment of the whole community, that they have been singularly favoured.

They have not incurred a greater amount of toil and discouragement, than are amply recompensed, when they reflect upon the bodily suffering and the moral evil, which have been removed or prevented; and while they acknowledge their solemn sense, of an inadequate performance of many of their duties, they feel that in their prosecution, they have experienced benefits, whose value can only be known to their own hearts. There is one centre, to which all gratitude and all acknowledgment must converge, and the Managers would not lightly or presumptuously declare, that in their whole history, they recognize the workings of a controlling Providence, too intricate to be always interpreted by human reason, but which will never ultimately counteract any scheme, that seeks, in sincerity and uprightness, to promote the best interests of men.

New York 11th (Nov.) mo. 25th, 1842.

A short Account of the life and death of Adeline Hicks.—By her Teacher.

Adeline Hicks, a coloured orphan, died the 13th of September, 1842, in the eleventh year of her age. It is hoped this little memoir will not be uninteresting to those who love to trace their Master's impress even on a "sable brow," as it proves the truth of that Scripture, "God is no respecter of persons."

Adeline Hicks, and her sister Georgianna, were admitted members of the New York Coloured orphan Asylum in November, 1839. Adeline possessed a mild and amiable disposition, was very attentive to her studies, and gave general satisfaction to her teachers. She was exceedingly kind and tender-hearted, and capable of a strong degree of attachment, which she evinced on several occasions, particularly when her sister was bound out. It was painful to witness the parting scene, and it was long ere Adeline recovered her wonted cheerfulness. She also appeared much affected when a death occurred in the establishment, and could not join the other children in singing the funeral hymn, as she wept all the time. In short, she appeared to feel for, and love every body.

Although apparently of a delicate constitution, her health was good till the spring of 1842, when she began gradually to decline, but never complained of either sickness or pain. Her usual, indeed invariably, reply to those who asked how she felt was, "Better." She spent the summer in the country, for the benefit of her health, and returned only three weeks previous to her death. It was during these three weeks that the secret workings of her mind were made known; and enough has been collected to prove that now, as of old, "out of the mouths of babes and sucklings God has perfected praise."

Notwithstanding her mild and gentle disposition, it is supposed she was not a subject of renewing grace, until her last illness. She stated, a few days before her death, that she knew, from the beginning of her sickness that she could not recover—that it was consumption (of which her mother died) that was making its certain inroads on her constitution—and with that knowledge she had a fear of death. "But now," she added, "I have no

fear of death. I know it is only *my body*, that will be laid in the cold grave, my soul will go to Jesus, who died for me."

In subsequent conversations, her language was nearly to the same effect. She said it afforded her much comfort to hear the children sing the hymn commencing,

"I would not live away; no, welcome the tomb!
Since Jesus hath lain there, I dread not his gloom!"

and asked a young woman who lived in the house to sing it for her, saying, "It is a very pretty hymn." There was but slight apparent change in her during a week or two previous to her death; but on the morning of the day on which she died, she appeared much livelier, and inclined to talk, which was very unusual. She appeared to have no care for herself, (except that she might be washed *very clean*), but seemed anxious about others who were ill. She stated clearly and satisfactorily the state of her mind—that she felt that love to God which produceth love to man. Her last words were, "I have a good feeling toward her" (meaning a little girl in the country who had been unkind to her), "I have a good feeling toward all the children here, and I love them all; and I have a good feeling toward every body." She spoke in a very earnest and animated manner;—when suddenly "the silver cord was loosed." She lost her sight and speech, and lay, apparently, without pain, breathing softly, for some time, when her happy spirit was gently released, without a sigh or groan.

Thus died Adeline Hicks; and it is hoped that all the little children who read this account, whatever the colour of their bodies may be, will seek to have their souls washed and made white in the blood of the Lamb, that when they come to die they may be able to say, with Adeline,

"Welcome the tomb!
Since Jesus hath lain there, I dread not his gloom."

The receipts of the various religious and benevolent institutions of England, last year, amounted to nearly three and a half millions of dollars.—*Late paper.*

THE FRIEND.

SECOND MONTH, 11, 1843.

In giving insertion to the subjoined circular, we are desirous to press upon those to whom it is addressed the importance of a strict attention to its contents. We have been sensible at former annual meetings of our Bible Association, that much disadvantage has been sustained through want of punctuality in sending up regular reports.

CIRCULAR.

The Committee of Correspondence of the Bible Association of Friends in America, would again remind the officers of Auxiliaries of the importance of sending up their annual reports, with particular answers to the seven queries subjoined, in time for the meeting of the Managers, next preceding the annual meeting of the Parent Association. To insure their being received in time, they should be

plainly directed to George W. Taylor, No. 50 North Fourth Street, and mailed so as to reach the Depository before the first of Fourth month.

The committee regret that several Auxiliaries have neglected to send any account of their proceedings for several years past; and are sorry to perceive, that some of these have, for as long a time, allowed balances of considerable amount to stand against them on our books. In cases where Friends are unable to keep their Association together for the continued promotion of the worthy object of the distribution of the Holy Scriptures, they will of course see the propriety of discharging their accounts previous to dissolution.

It is gratifying, to the committee to find that some Friends continue to labour in the good cause, and to struggle with the various difficulties that arise in the course of their efforts. May such be encouraged to persevere, and render what assistance they can. Where pecuniary help cannot be given, the Association may be efficiently aided by ascertaining and reporting the situation of Friends within the limits of the respective Auxiliaries, with regard to a sufficient supply of Bibles and Testaments.

JOHN PAUL, } Correspond-
THOMAS KIMBER, } ing commit-
THOMAS EVANS, } tee.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association, since its establishment; and how many during the past year?
2. What number of Bibles and Testaments have been sold by the Association, since its commencement; and how many within the past year?
3. How many members, male and female, are there belonging to the Association; and what number of families of Friends reside within its limits?
4. Are there any families of Friends within your limits not duly supplied with the Holy Scriptures; and if so, how many?
5. How many members of our Society, capable of reading the Bible, do not own a copy?
6. How many Bibles or Testaments may probably be disposed of by sale or otherwise to Friends within your limits?
7. Is the income of the auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

The annual meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the evening of Second-day, the 13th instant, at half past seven o'clock, in the Committee Room, Arch street. The members of both branches are invited to attend.

NATHAN KITE, Sec'y.
Philad., Second month 7th, 1840.

DIED, on the 24th of last month, in the 20th year of his age, WILLIAM EVANS, son of Joel Evans, of Springfield, Delaware county, Pennsylvania.

MEMOIR OF JOHN WIGHAM.

(Continued from page 150.)

Aberdeen, Eleventh month 24th, 1831.

To his Son, A. W.——I would have acknowledged thy letter sooner, but I have had such a rheumatic attack in my head, as to unfit me for writing, and even now I am unfit.

I dwell in a weary land, but I have the shadow of a mighty Rock; and though the Lord sees meet to keep me poor, He grants me a hope in His mercy, which is an anchor to my poor mind; and when I get one trying day over, I console myself with thinking, I am another day nearer the close.

I do not wonder at thy feeling frequently low and depressed; it is the path that all the faithful followers of a crucified Saviour have to walk in. He is described in Scripture as a man of sorrows and acquainted with grief; and surely it is enough for the disciple to be as his Lord. Let us in these low seasons still trust in Him;—He knows what is best for us, and He feeds his children with the food convenient for them; He puts forth his sheep, and gets before them:—mind, dear —— His putting forth, and follow Him in the way of his leadings. When thou wast a child, I was a man; and now I am the child, and thou art the man. A word to the wise is sufficient.

To his Niece, Margaret Wigham, late Johnston. It is without date, but supposed to have been written about the time of her leaving Aberdeen.

——I shall miss thee much; but hoping thou art going to thy right place, I am resigned. Mayst thou and thy dear Thomas grow in grace, become established as pillars in the church, and be made instrumental in building up that little meeting, where thou art gone to reside. Cross occurrences, trials and conflicts, thou must expect, or else thy lot will not be like that of other pilgrims; but whatever the trials of thy day may be, be sure to keep this point in view—the honour of God; prefer Him and His cause to every other thing; never mind self, let that be of no reputation: still strive to learn of the Divine Master to be meek and lowly in heart; then thou wilt undoubtedly experience all things to work together for good.

I need not say much;—thou hast the unction from the Holy One, that will teach thee all things needful for thee to know, as thou carefully attendest to it. I love thee as a daughter, and shall always be pleased to hear from thee.

First month 16th, 1821.—You are a little company in Corwood Meeting, which I frequently think of, with desires that you may be built up together in the Truth, and stand as ensigns to the people about you,—that your lights may shine, which, if you are circumspect and watchful, will be the case. The Lord will do you good.

First month 18th, 1823.

To his Nephew, Thomas Wigham.—Written soon after the decease of his wife.

I nearly sympathise with thee in thy re-

cent great loss, also with thy dear mother; she will feel much, also with thy greatly increase her concern for the poor children; but resignation must be sought for. Young, when writing on the subject, says:—

What cannot Resignation do?

It wonders man perform;

That powerful charms, "Thy will be done,"

Can lay the loudest storm.

We too have had a heavy loss in the removal of our dearly beloved Elizabeth Glenny;—[a grand-daughter who resided with him.] But I have remembered what Christ said to his disciples,—“If ye loved me, ye would rejoice, because I said, I go to the Father.”

When we have a well-grounded hope, that our near and dear friends are centred where there is no more pain nor sorrow, and consider the many snares that await us in this pilgrimage; we may rejoice in the belief, that they are forever safe.

My love to A. H., and tell her, if she do her duty, she will take good care of the motherless children.

Aberdeen, First month, 29th, 1823.

To his Son, A. W.——Young and old are liable to many ailments, and are removed at all stages of their-existence; and as thou hast well observed, the consideration thereof calls upon us to endeavour to be ready. I never felt more need of watchfulness and circumspection, nor a greater sense of weakness and inability to preserve myself,—more need of Divine aid, than now, when I am grown old; so that if the Lord help me not, I shall yet become a castaway, notwithstanding all my former preaching to others; but thanks be to the Lord for the hope I have in his mercy.

We do feel a great loss in our dear E. G.; but how can I mourn? I loved her dearly, and being satisfied that she is happy—removed from all the snares that await us in this pilgrimage, how can I mourn?—When I hope she, whom I so dearly loved, is rejoicing, and singing hallelujah to the Lord God and the Lamb.

Aberdeen, Second month 5th, 1824.

To his Son, A. W.——As to my spiritual attainments, I am as weak as a child; only through mercy I still retain a confidence in the wisdom, power, and goodness of my dear merciful Lord; and endeavour to rest contented in His will. The removal of Margaret Wigham, now in the middle stage of life, has a warning voice in it. It is cause of rejoicing to hear that the Lord is preparing and anointing some of the youth to advocate His cause. I hope, dear ——, if he step cautiously and in fear, and yet faithfully and honestly, that he will grow in the root, and bring forth fruit answerable to that growth. With respect to the depression and discouragement which it is thy lot at times to feel, it is nothing new, and only what all the Lord's servants at times experience; and especially such as are His messengers to the people. The great and eminent Apostle Paul had his share; pressed above measure,—despairing even of life,—had the sentence of death in

himself; but what was this for? that he might not trust in himself, but in Him who could raise the dead. He also speaks of filling up our measure of what remains of the sufferings of Christ for the body's sake, which is his church: now I understand this to mean, that those who are united to Christ, feel the oppressed state of the Seed in the hearts of the people, through the prevalence of wrong things; and this depression may often be felt, when no way opens for relief,—may, even when we do not see the cause of it. Patience is then necessary, to wait the Lord's time for a change of the dispensation.

Aberdeen, Eleventh month 12th, 1827.

To his Son, A. W.——I often think of you at ——, with fervent desires that you may be preserved, and grow in every good experience—grow downwards—grow in humility and love,—be more and more reduced to nothingness of self. We are never in that perfect state, unto which we are called, till all self-esteem is battered down; there is such a propensity in human nature to wish to be esteemed somebody. O! what a hammering this propensity takes to reduce it to dust; and until this is effected, we cannot so fully esteem others better than ourselves, and bear one another's burdens. —— May you be made, just what the Lord would have you to be,—true standard bearers and examples to the flock. I often feel a near sympathy with thee in particular, believing thou hast many heavy burdens to bear; but the Lord is thy shepherd, thou shalt not want strength to support in every exercise. Trust in Him with all thy heart, and lean not to thy own understanding.

Aberdeen, Third month 5th, 1828.

To his Son, A. W.——I have frequently thought of writing thee, since I received thy last acceptable letter; but it is a task now to set about writing. I am not sorry that thou seest and feelest the stubborn stuff of which thy heart is made (as thou express it); nor that thou shouldst experience low and doubting times. These mark the path, I apprehend, of most, if not all, who travel from Babel to Bethel; at least with respect to myself, [I can say,] it is a state I have often been in,—even at the very brink of the pit of despair; but yet the Lord in His mercy has plucked me back from plunging therein, and given me renewed hope; and if I am saved at last, (which I now hope I shall be,) I must acknowledge that it is altogether of the Lord's mercies, and to Him belongs all the praise.

I have seen the profitableness of these proving dispensations; they tend to reduce unto a state of self-nothingness and humility, which is the grand point,—the best and safest state we can be in. Infinite wisdom knows how to bring us to this state; He knows our nature, and the plunges we need to reduce us, and bring us into it; thou needest not be too much cast down in the process,—but trust in the Lord, and be watchful, and He will bring it to pass. There are indeed many temptations and snares, so that we have great need of watchfulness; yea, frequently begging of

the Lord to help us to watch,—for we are poor watchers without his help.

[The following is stated to be the last letter he wrote, and may come in here, though of later date than the next and concluding paragraph of his journal.]

Aberdeen, Second month 20th, 1829.

To his Son, A. W.—— The expression of thy sympathy, and the hope thou hast for me, is truly grateful; and I may say through unmerited mercy, I am favoured with a hope for myself, that when this weary pilgrimage is over, I shall be admitted into one of the many mansions in our heavenly Father's house, where the inhabitants of even the lowest are completely happy. I am a poor thing, not worthy of the least of the many mercies bestowed upon me; but I think I can say in truth, I love the Lord, and his people, and often feel solicitous for the preservation of the few Friends at —— I cannot write much, the little I have now written, has obliged me to stop and rest my eye, before I could see where to make a stroke; I must therefore conclude with the expression of a saying of our blessed Lord,—“Blessed are the peacemakers, for they shall be called the children of God.”

Ninth month 17th, 1828.—I am now in my eightieth year,—a long and weary pilgrimage: many conflicts, many trying exercises, have attended me; yet through all, the Lord has sustained me. It seems as if I had well nigh finished my course; I say not I have kept the faith; but the Lord has kept me in the faith: and I feel near and dear to me His precious cause, which I believe He engaged me to advocate; and though day after day passes over in much weariness of the flesh, yet by His sustaining love, the bitter is sometimes made sweet, and what would otherwise seem hard, is made easy. I feel constrained to say, that the Lord is good,—inexpressibly good: and I have an unshaken hope, (which is the precious gift of God,) that when the conflicts of time are over, I shall enter a region of everlasting rest, peace and joy. I leave this as my testimony to the goodness of God, (probably the last memorandum I shall make in writing,) that my children may see and believe, and be encouraged to follow Him in the way of His leadings; that in the end they may have to rejoice in the Lord, and joy in the God of their salvation, as doth my soul this day. I sensibly feel I have no merit;—I am unworthy of the least of the mercies bestowed upon me; the love, grace, and mercy of God through Christ Jesus, has done all for me. I do most firmly believe in the divinity of Christ;—that God was in Christ, reconciling the world unto himself;—that the Scriptures were written by inspiration of God, and they give abundant evidence of the miraculous conception, birth, life, and death of Christ, and their testimony is corroborated by the internal evidence vouchsafed to believers, displaying the glorious mystery, which angels desire to look into. Finite wisdom cannot indeed comprehend the deep things of God; but the wisdom from above opens, to those who seek it, what

is necessary for man to know; and man ought to be content with what the Lord is pleased to reveal, and not strive to comprehend by the earthly wisdom, things incomprehensible. True believers, whose minds are mercifully opened, feel the efficacy of Christ's death in salvation from their sins. Thus much I think right to remark, respecting my belief in the divinity of Christ and the truth of the Holy Scriptures. Through this faith my dear wife obtained the victory, and was enabled to triumph over death, hell, and the grave; as evinced by almost her last expressions, praising the Lord with her latest breath. I feel the loss of her company; but do not regret that she is gone before me (as I trust) “to be with Christ, which is far better.” She has left me to struggle a while longer with bodily infirmities and weaknesses, which she indeed felt largely in her own experience. A true sympathizer was she. I have kind and affectionate children and grand-children, who do all they can to make me comfortable; but younger people cannot enter into the feelings and infirmities of age. O Lord! keep and preserve me to the end. Amen, and Amen!

(To be concluded.)

For “The Friend.”

TENDER COUNSEL.

The following lively and instructive exhortation is taken from an Epistle of Stephen Crisp, printed in 1690. It was published as a tract by the Manchester and Stockport Tract Association, under the title of “Tender Counsel, to all who have believed the Truth to exhort them to faithfulness. 1st. In taking heed not to settle down in a *formality* without the power. 2d. To take heed the spirit of this world does not drink up their spirits. 3d. Not to trust too much to education.”

Our late beloved friend George Jones, it is understood, a short time before his death, desired a copy of this tract to be presented to each member of his Monthly Meeting. To those who knew this dear Friend, while in this country, an additional interest will be given to it, as, by the request, he in some degree made it his own exhortation.

Dearly beloved Friends,—I am drawn forth to visit you all with an Epistle of tender advice and counsel; and especially you, my dear friends, among whom I have travelled in this and other nations. Oh! the remembrance of the glory and power of God, that hath appeared amongst us in days past, doth much affect my soul at this time, knowing the Lord is the same to them that do hold fast the things they have heard and learned from the beginning. And my spirit is exercised among you, caring and praying for your stability and continuance in the Truth, that ye may be preserved blameless unto the day of His coming, armed with power, and furnished with wisdom, and prepared with every good gift of the Spirit, to stand against the wiles and subtle workings of the devil your adversary, who is upon his watch, which way he may destroy you, and spoil you of the lot of your inheritance, prepared for you in Christ Jesus our

Lord: and for this purpose doth he set all his subtlety at work, and doth instigate many whom he hath already caught in his snares, and sets them as snares to catch more of you, that by their example, ye that do yet stand, might also fall from your stedfastness, and be a prey unto him.

Therefore, my dear friends, gird up the loins of your minds, and put on the whole armour of light, then you will see round about you, and which way soever the enemy comes to assault you, you will be prepared to resist him. For your sufficiency is in the light, and in the truth, which the devil is out of; and if your eye be kept single to Truth in your inward parts, it is not all the deceit of the devil, and all his instruments, can beguile you, but a certain sense will be given you of his mysterious workings.

And, my dear friends, I would not have you forget that there are many ways to weaken and to darken you, which must all be watched against; therefore walk circumspectly, keeping your eye in your head, waiting to feel your strength renewed daily. For be assured, your trials and temptations will be renewed, and if you be destitute of the heavenly daily bread, there will be a daily weakening, which will appear by your being overcome by such things as once you had power to stand against, which is a great grief to behold in many.

And now I have to warn you of a few things that have for some time lain upon me to send among you, which I do in faithfulness recommend to the pure Witness of God in all consciences; not as if I judged any; but this I must tell you, there is One that judgeth, and will give an answer in every one that listens to him, by which he may know how far any of these things have prevailed upon him. And he that judgeth, will also by judgment deliver them that are caught in satan's snares, if they do hearken and submit to his leadings.

First.—Take heed, my dear friends, of holding the Truth in a bare formality, satisfying yourselves that you have for a long time owned the way of Truth, and under this consideration sit down at ease, as to the inward man, unacquainted with the inward travails, either for yourselves or others; unconcerned whether the noble plant grows, either in yourselves or in others. Oh! my friends, this is a dangerous state; more dangerous than my tongue or pen can declare: therefore consider how thy poor soul is beguiled in this condition; for, in the first place, thou art deprived of that daily enjoyment which others do enjoy in waiting upon the Lord; they feel his refreshing presence, which either fills them with joy and comfort, or else opens their understandings in the light of a certain knowledge of, and testimony against, such things as yet stand in the way, and hinder the joy of his salvation from them. But thou that sittest in a dry formality, without an inward travail upon thy spirit, thou knowest neither of these things, but goest on in the dark, not knowing whither thou goest; and so in the length of time, thou being such a stranger to the work of Truth in thyself, it grows to a question with thee, whether others do witness any such powerful

workings, yea or nay; for every thing that is not experimental, is liable to question. As he that never saw, knows not what seeing is; and he that never smelt any thing, knows not what smelling is; so he that through long continuance in this formal manner of going to meetings, continues still unacquainted with the power, will at last be easily made to question whether there be such a power or not: and in this state the dark power will work insensibly, and prevail upon thy spirit, and fit thee for his own purpose, and will minister a secret liberty into thy mind, even as to the form itself by degrees, and so will make thee unfit to stand in some sharp trial that will come to try thee, either in having something, or parting with something, which may be had or parted with if thou wilt turn thy back on Truth. And when this time of trial comes upon thee, then the strength and advantage that the enemy hath gotten upon thee in the time of thy lukewarm, loose profession, is made manifest; then thou art in great straits for a season. If the temptation and trial comes in parting with any thing, which thou lovest, for thy profession sake, as thy wife and children, thy liberty, thy money, thy cattle, thy house and land, or what else may be dear to thee, Oh! how dost self work to save itself, and loth it is to part with the name and reputation of a friend of Truth, and as loth to part with any of these things for the Truth's sake, not feeling the hundred fold in this time, which Christ spoke of, nor the life everlasting neither.

And now the form will not support in the hour of this great trial, but the consultings of flesh and blood are grown strong for want of living in the daily cross; and that nature cries aloud in the ears of thy soul, which thou hast indulged and suff'ered to live; and if thou considerest the truth, and weighest the testimony of that against thy own will and desire, then thou easily seest which is of most weight with thee: for a false weight, and false balance, and false judgment, is got up in the time of thy careless profession: and then the old deceiver comes in, and tells thee, thou seest no evil in it, or at least, not so much as on the contrary side; so that of two evils, it is wisdom to choose the least: and such like reasonings fill thy mind, till at last thy will being strong, and thy understanding darkened, thou takest up a resolution to hazard thy soul, and to part with thy dry withered testimony, which thou hast for a long time borne without life, and embrace the price that is bidden for it, as Esau and Judas did, and so seltest the Truth which thou once followdest, and deliverest it (as much as in thee lieth) into the hand of its enemy, to be reproached and trampled upon. And this is the fruit and effect of a long carelessness and remissness, which thou thoughtest once would never come to this; and when the servants of the Lord have declared what sad effects such negligence would produce in time, thou hast been apt to bless thyself, and to reckon thou wouldst never run so far out, as publicly to bring reproach upon the way thou professedst. But alas! thou little knewest that thy soul's enemy was all that while but preparing thee against the day of thy greatest trial, and as it

were disarming thee against the day of battle, that he might the more easily overcome thee: but now thou seest thou art fallen, when others, being tried with the same temptations, stand and abide in their testimony; and so mightest thou also, if thou hadst waited upon God in diligence for the renewing of thy strength. Alas! miserable man or woman what wilt thou do? thy cloak is now pulled off, thy fig-leaf profession is rent, and thou hast but two ways, to wit, to turn thy mind from the object of thy delight, to the Truth, which thou hast sold for it, and by repentance, and through judgment, to wait to see if God will be merciful to thee, and to give up now at last to that work thou so much before slightedst; or else to take the other way, and that is, to go on in thy rebellion against the light of Christ Jesus, and add sin to sin, until the custom of sin may take away the sense of judgment, and so thou mayest grow to a fleshly ease, and give over caring for thy future well-being, and like the beast that perisheth, set thy heart upon the things of this life for a little season, and then cometh the end; and thou who wast once called of God to an inheritance in his light, must now have thy portion in the utter darkness: and thou that wast once called to have been a vessel of honour, art now become a vessel of wrath fitted for destruction. Oh! my soul lament the condition of such, and I should rejoice if any of these careless professors of Truth might be awakened before it is too late. But, however, I am thus far clear of thy blood, and if they perish, the fault will be their own.

(To be concluded.)

For "The Friend."

SAMUEL BOWNAS.

The following is from the journal of that valiant for the Truth, Samuel Bownas, who through watchfulness and faithfulness, had attained to a measure of stature above many in his day, in that excellent gift which it had pleased his divine Master to confer upon him; and is the substance of the exercise of his mind at different times and different places, suited to the various states of the people where his lot was cast.—"The meeting was very quiet, and we sat a long time in silence, which put me on examining my conduct, and looking back to see how it was with me; but finding no uneasiness for anything I had done before, to cause me to be thus shut up, I came to this conclusion and resignation, that I was but a servant and could of myself do nothing; secretly praying that the Lord would give me patience, not to be uneasy, if he had nothing for me to do, and if he had, then I was ready and willing to do it. Thus I settled down, diligently waiting for Divine direction. In a little time a word came with life, and I stood up with it to the effect following; 'The Lord's time is the best time, and let us not grow uneasy to wait for it; for when he opens none can shut, and when he shuts none can open,' enlarging on this subject a little more. We had a very glorious meeting, in which I was largely opened, in sundry branches of the doctrine of Christ; and I had not very often

seen greater tenderness than was at this time amongst the people; for the war with the Indians, had humbled them to such a degree, that Truth had a very great reach upon them indeed, and the meeting ended well. Immediately I found an uncommon and weighty concern to request the ministers to come together, which they very readily complied with, and they were a considerable number, but not all thoroughly baptized into the work. My companion was very prettily opened and we had a very suitable service amongst them, and saw clearly the reason why we were so shut up in silence. Some of them were got into an extreme of preaching and praying, and would continue meetings to an unreasonable length, likewise preaching and praying at table; which gave great uneasiness to some sensible Friends amongst them, but they could not redress it until this opportunity. They themselves saw they were wrong in doing as they had done; and got out of this extreme, which was a degree of rantism, being attended with a spirit of opposition against the order of Friends in Monthly and Quarterly Meetings."

Upon another occasion he states: "At this meeting I was Divinely opened with fresh matter, setting forth the service of a spiritual ministry, which was free from all contrivance and forecast of the creature, in preparing itself with former openings, or beautiful collection of texts or sayings from books or writings, all which gatherings would bring death; and could be no other, in the best and most favourable construction, though well looked on by some, than the ministry of the letter, under pretence of the ministry of the Spirit, which is a deception of the highest nature."

At another time he says: "I had a concern to caution the ministers in their travels, not to meddle with differences, so as rashly to say this is right or that is wrong, but to mind their own service, guarding against receiving any complaints of Friends' unfaithfulness before meeting, which I had found very hurtful to me; for such information without a careful watch may influence the mind to follow it, rather than the true gift. I had also to caution the ministers in their travels, not to be hard to please with their entertainment, but to show themselves easy and contented, with such as poor Friends could let them have; and to guard against carrying stories and tales from one place to another; and that as soon as their service was done to retire home again; for some by staying too long after their service was ended, had hurt themselves, and been an uneasiness to the Church. I had likewise to caution against appearing too often or too long in our own meetings; but that the ministers should wait in their gifts, for the Spirit to put them forth; and carefully to mind their openings, and not go beyond bounds, for if we do, we shall lose our interest in the minds of Friends, and our service will be lost: always guarding against seeking after praise, or saying anything in commendation of our own doings; neither to be uneasy when we have nothing to say. Likewise to take care at large meetings not to be froward, or too long, because a mistake committed in such

a meeting, did more hurt than it might in smaller meetings. I also touched upon the great duty of prayer; requesting all to guard against running into many words without understanding, but carefully to mind the Spirit, that they might pray with it, and with understanding also."

For "The Friend."

Thomas Story and Robert Barclay, Jr.

Some extracts from the life of Thomas Story, concerning his visits at Urie, and travels in company with R. Barclay, son of the Apologist; exhibiting further evidence of the piety and devotion of that family, in those bright days of the Society.

1696.—On the 7th of the Sixth month he began his journey into Scotland, and on the fourteenth, he says, "lodged at the widow Barclay's at Urie; and were next day, at a Seventh-day's meeting, at Aberdeen, which went from family to family by turns." He proceeded to Woodland, Inverury, Kilmuck, and back to Aberdeen, and had several meetings, and parted with Friends there on the 24th. The journal proceeds—"that afternoon went to Urie. Here we staid till the 26th, and then had a meeting, which was heavy for some time, but ended in a more lively state, for which we were thankful; and the next morning had a meeting in the family, where we were comforted together, in the springings in of the love of our Heavenly Father, and greatly were we satisfied to find his Divine presence so near them, not only then, but also on the Sixth and Seventh-day's following; for they have a meeting every morning among themselves."

Thomas Story, after this visit, went over to America, and travelled there on religious service to a considerable extent. He married and resided for several years in Philadelphia, performing many services both in civil and religious Society; being employed by William Penn in several offices of importance. He was the first recorder of the city. After the decease of his wife, he returned to reside in his native land; and in the year 1717, engaged in another visit to Scotland, the account of which he commences as follows, viz.:—

"The fall of the year now drawing on, and intending for Scotland, I therefore began to travel more directly along the road, and accordingly went the day following to Northallerton, and lodged at an inn." He mentions being at New Castle, Emelton, Kelso, and Edinburgh, and says, "On the 11th of Seventh month I crossed the Firth of Forth, and went that night to Kenway, and the next to the ferry at Montrose; but the winds being high, could not pass over that night, and in the morning following I went to Tayck, to the widow Napier's, where I staid that night, and next day went to Urie, to my friend Robert Barclay's, where I stayed but that night, though weary and feverish by the fatigue of my journey. For the course of the meetings fell out so that Aberdeen was most convenient the day following, and being the First-day of the week, Robert Barclay and I went thither,

and though too late for the forenoon meeting, were with them in the afternoon."

T. S. went to Kingswells, Acquorthies, Kilmuck, Inverury, and Lethinty; at the last place, he says, "We were courteously entertained, and the next day returned to Aberdeen, and the day following back to Urie, with Robert Barclay, who had given me his very acceptable company all this time."

"Here I staid till the 25th, and had a meeting with Friends there, and of Stonehaven, and so spent the week in the family, (his mother being still living,) where I had all necessary refreshments and help, being then under the exercise of a great cold, which affected both my head and lungs: but, above all, the help of the Lord was near, and made all things easy and well."

"On the 29th, being the First-day following, I was again at a six week's meeting at Urie in the forenoon, which was large and open; the Lord was with us to our comfort and help; and in the afternoon, the same day, I was at the meeting at Stonehaven, which was also a pretty large open meeting, and in the evening returned to Urie."

"On the 31st, having some remaining inclinations to see the Friends and people once more at Aberdeen, I returned with Alexander Jaffrey to Kingswells, (John Hall in company,) and there I staid till the Fifth-day morning following, being at two meetings there in the mean time; and my friend Christian, wife of the said Alexander, and daughter of Robert Barclay, deceased, being delivered of the ninth son whilst I was there, in respect to me, and the service I came about, they named him Thomas."

"On the 3d of the Eighth month, I went from thence to Aberdeen, to their Monthly Meeting, where we had a comfortable time in the Lord's goodness; and on the Seventh-day following, was at a meeting at the old town of Aberdeen, and that afternoon returned to the widow Hall's, at New Town, with Andrew Jaffrey."

"On the 6th, I was again at the meeting at Aberdeen, forenoon and afternoon. It was a large and open meeting, and many things were opened of great moment concerning the law of the Spirit, and its strivings with the old world, and also with Israel, as likewise with the gentiles, and now with the nominal Christians; and all guilty, by neglect and opposition to this Spirit, and all means and additions proposed; but such justified as believe and obey, to whom the same becomes a law of life, and makes free from the law of sin and death. This is that book and law written in the hearts, sealed with seven seals, which none in heaven, or in earth, or under the earth; neither angel, nor spirit of unman made perfect there, nor emperor, king, prince, or potentate, pope, prelate, priest, or presbyter, satan, or any in the state of the dead, can open or explain; but the Lion of the tribe of Judah, the Lord Jesus Christ, the mediator of the new covenant, and writer and giver of this law, whose law is light, and his commandment as a lamp that burneth, and whose glowing warmth comforts all who read therein, and are instructed of him who opens the seals,

"On the seventh, I went again to Kingswells, and staid that night, Robert Barclay, his wife and sister, being also there; and next day we went all to Urie, where I staid with them till the twelfth, and was at their week-day meeting in the mean time, which was very small, by reason of stormy weather."

"The same day, accompanied by Robert Barclay, his son Robert, Alexander Jaffrey, and John Hall, I went to Tayck; and next day was at the meeting of Montrose, forenoon and afternoon. There came in some people, and they behaved pretty soberly, being most of the episcopal sect; and that night I returned to Tayck."

"On the fourteenth, I set forward towards England, Robert Barclay, and his son and servant being with me, and that night we lodged at Dundee. The next day we passed through the Carse of Gourry, (a very rich and pleasant country,) and lodged at the bridge of Avin, where we went to taste some bitter physical waters, good against the rheumatism, scurvy, and some other distempers; and next day, in our road, called to see Sir Thomas Bruce Hope, at his house at Kinross, near Loch-Leven. He was religiously inclined, and entertained us very courteously. His house there is of well wrought white freestone, large, and well contrived, and near it, in a little island in the Loch, is yet standing the old square tower, wherein Mary, Queen of Scots, (afterwards beheaded by Elizabeth, Queen of England,) was some time prisoner. And that evening, after sun-set, we passed over the Firth of Forth, at the Queen's Ferry, where we lodged that night."

"On the seventeenth, we went altogether to the house of Archibald Shaw, a Friend, near Hopeton-House, belonging to the Earl of Hopeton, where we staid together that day; and our friend being gardener there, we had the opportunity to see the gardens, and house also, which was very neat and convenient."

"On the eighteenth, we parted there with considerable reluctance; but as men are variously staid in this world by Providence, which separateth the nearest friends, our different concerns obliging to it, we were made easier to part, by the same who first made us acquainted in the time of our youth."

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 60 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 82 Chestnut street; Samuel Bettle, Jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

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Resident Physician.—Dr. Joshua H. Worthington.

THE FRIEND.

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From Silliman's Journal.

Geological and Miscellaneous Notices of the Province of Tarapaca.—By JOHN H. BLAKE.

Tarapaca, the southernmost province of Peru, situated between latitude 19° and $21^{\circ} 30'$ south; the Andes on the east, which separate it from Bolivia, and the Pacific Ocean on the west.

This province possesses many points of interest to the naturalist, and affords perhaps as interesting a field for research as any other portion of the continent of South America of the same extent. It forms a part of the great desert of Adacama; but though entirely destitute of vegetation, excepting in a few spots which are irrigated by water derived from the melting snow of the Cordilleras, it is much less desolate and lifeless, in its general aspect, than that portion to the South, which forms the western part of Bolivia, and the northern part of Chili, where the oases are more widely separated, and throughout a large tract of country no living thing is to be found.

Two ranges of mountains and a plain, nearly level, extend north and south throughout the province; and between the Andes and the eastern chain of mountains lies an extensive plain inclined to the west. The surface of this latter plain is broken by numerous streams from the Cordilleras; it is formed of debris from the Andes, and is covered by huge angular masses of feldspar and trachyte, and numerous fragments of pumice and grains of sulphur. Among the neighbouring mountains are seven or eight volcanoes, some of which occasionally emit a small volume of sulphurous vapour. Parts of this plain afford support to coarse grass and bushes; one kind of cactus grows rankly, attaining the height of eighteen or twenty feet, and a foot or more in diameter. It is collected by the inhabitants, and being split, serves for doors and rafters for their houses.

The range of mountains bounding this inclined plain on the west, and separating it from the great Pampa, or plain of Tamarugal, is composed of sand-stone, with beds of gypsum, and is intersected by deep and abrupt ravines, some of which extend to the sea,

while others terminate on the eastern border of the plain. The range of mountains on the western side of the Pampa of Tamarugal is composed of feldspar-porphry, resting on granite. The base at the west, in many places, is washed by the Pacific Ocean; but in parts of the coast, as at Iquique, a plain of several square leagues intervenes, composed of shells adhering together, and of the same species, as now exist in great numbers on the shore. The greater portion of these shells are partially decomposed, and may be easily crumbled to powder, while many of them are perfect, and bear no marks of abrasion. Inland, toward the mountains, they form a compact uniform bed, scarcely a trace of the original shells being discernable, and as we approach the shore, the forms become gradually more distinct till we meet with the living shells on the coast. Near the mountains the plain is covered with fine siliceous sand, the position of which is constantly shifting by the wind, forming hills of considerable elevation, and presenting a great variety of beautiful plains and curves.

The Pampa of Tamarugal, lying between the two ranges of mountains, before mentioned, is from three thousand to three thousand five hundred feet above the level of the sea. At the north it is bounded by a similar plain of greater elevation, and at the south by a deep and broad *quebrada*, through which runs an inconsiderable river, called the Loa. The surface presents clay, sand, gypsum, and common salt, mixed with nitrate and sulphate of soda. The three former substances, separately, cover large tracts of country, as do also the latter, united in various proportions, and nearly free from earthy matter. In some parts of the Pampa, particularly at the south and east, the beds of clay are many miles in extent, and present a surface uniformly smooth and level, and so hard that when riding over it the hoofs of the mules make no impression. On the eastern side, further north, the surface is sandy, and scattered over with numerous fragments of pumice, basalt, chalcodony, carnelian, and agate. Between Matilla and the mountain of Chalacollo, the soil is covered in several places with calcareous tufa for the space of an acre or more. Shrubs are here standing in the same position in which they grew, the smallest twigs remaining, presenting the singular spectacle of a once rank and luxurious thicket converted into stone. Gypsum, more or less mixed with fragments of shells and marl, constitutes a large part of the surface of the Pampa at the north. In the extreme northern part it presents a very remarkable appearance, being in flat rounded masses, slightly concave on the upper surface, from five to fifteen inches in diameter,

and from one to two inches in thickness. They are compact and hard, and contain a few minute fragments of basalt. The same form also occurs in the beds of salt, which likewise constitute a large part of the northern section of the Pampa, but in much larger and less regular masses; presenting on a general scale the same appearance which is observed when evaporating saline solutions, where pellicles form and fall to the bottom of the vessel. These cakes of salt, many of them five or six feet in diameter, and a foot thick, contain little of insoluble matter; they lie piled one upon another to the depth of several feet, presenting a rough, white, and glistening surface, over which the traveller may ride all day without the horse's hoofs once touching the soil. Although more abundant at the north, these unmixt beds of salt are found in other parts of the province.

In the western part of the Pampa, in latitude $19^{\circ} 50'$, at an elevation of about three thousand five hundred feet above the sea, and about two hundred feet above the adjoining plain, limestone, containing shells, rises from a bed consisting of pebbles and shells, which are cemented together by salt, principally nitrate of soda. Part of the shells are decomposed, while others are perfect in form, and like those still found living on the rocks in the inlets of the sea. The same variety of limestone occurs on the opposite side of the mountains, near Molle, and is traversed, as is also the feldspar-porphry of the neighbouring mountains, by veins of the same salt which unite the shells and pebbles of the plain. Among the sandstone hills, on the opposite side of the Pampas, particularly in the vicinity of Pica, similar veins of an hydrous sulphur of soda occur. Many of them are a foot wide, and can be traced for several hundred yards; they are compact, hard, and dry, and at a little distance resemble veins of quartz. Barely a trace of insoluble matter was found in specimens taken from different parts of several veins. Some of the cavities afford small rhombic crystals.

In the northern and eastern parts of the province are numerous *quebradas*, or abrupt ravines, commencing at the base of the Cordilleras, and extending in a westerly direction; some of them intersect the Pampa, and both ranges of mountains, others terminate at its eastern border, dividing the eastern range only. Numerous similar ravines intersect the country, situated between the Andes and the sea, both north and south of the province we are describing. A remarkable feature disclosed by them is a difference of level on the sides, which has evidently been occasioned by the upheaving of the one, or the subsidence of the other.

These quebradas vary in depth from a few hundred feet to three thousand feet below the level of the plain, and in width from a hundred yards to five or six times that distance. The bottoms are covered with sand and pebbles, boulders of porphyry, feldspar, and granite, and huge angular fragments of trachyte, sandstone, and gypsum. In various parts of these ravines, where the rock is exposed, both on the bottoms and on the sides, are deep scratches or grooves, running in the direction of the ravine. The sides present bold precipices. On those of the quebradas, which terminate at the border of the Pampa, near the mountain of Chalocolo, water lines are plainly discernible; and the crevices in the rock, at an elevation of several hundred feet above the plain, are filled with the same kind of clay which covers for miles this part of the Pampa.

The quebradas are generally barren; but in some parts of that of Pisagua, *alfalfa* is raised in considerable quantity. In the eastern parts of those of Camarones, Chisa, Pisagua, and Tiliviche, are small streams which take their rise in the Andes; they are absorbed or evaporated before they reach the sea.

Beneath the surface of a part of the Pampa, lies an extensive forest of large trees, all of which are more or less inclined to the southwest. They are for the most part of the Algarobo species. The wood is dark brown, inclining to red, and very brittle; it burns freely, and with little smoke, although it contains a large portion of resin. Parts of some of the trees have the appearance of having been charred. From latitude 20°, I have traced this forest for nearly sixty miles in a south-east direction. About thirty miles further north, trees have also been discovered, and it appears not improbable that the whole of this now barren plain was once a fertile and thickly wooded valley. In some places the branches of the trees are near the surface; and often, receding from these points, in all directions, they are found more deeply buried, indicating an uneven surface of the valley in which they grew.

By sinking wells through the saline soil of the Pampa, water has been found in some places at the depth of ten or twelve feet, while in other parts excavations have been made eight or ten times this depth without meeting with it. In general, after passing a few yards through marl, the wells terminate in a layer of coarse sand. On the western border of the Pampa are several wells which have been sunk through trachyte, and brackish water obtained at a depth of from twenty to thirty-five feet. In the neighbourhood of Almonte, during my visit to that place, workmen were engaged in sinking a well, and had then attained the depth of one hundred and fifty feet without meeting with water. This well passed fifty feet through marl and clay; two feet through coarse sand; eighty feet through clay; ten feet through fine gravel, and terminated in a bed of coarse gravel and pebbles, mixed with large water-worn stones.

In the vicinity of Pica are two hot-springs, one of which is 92°, and the other 95° Fahr. The water contains a small portion of carbonate of soda.

Among the hills which skirt the coast, and at their base on the western side of the Pampa, are beds of *nitrate of soda*, which cover a tract of country not less than one hundred and fifty miles in extent. They are slightly elevated above the level of the plain, and covered by light, dry, sandy marl, mixed with minute fragments of shells. This covering yields with a crackling noise to the pressure of the feet while walking over it, and thus affords an indication of the presence of nitrate of soda beneath, and is a common guide for those who are in search of it. Below this, and but a few inches from the surface, there is usually a layer of common salt, about a foot thick, possessing a coarse fibrous structure. Under this lies the nitrate of soda, resting on marl impregnated with saline matter, and mixed with fragments of shells.

This salt, technically termed *caliche*, varies in the quantity of nitrate of soda which it affords, from twenty to seventy-five per cent. With it there is generally more or less insoluble matter, consisting of red marl, and fragments of shells, in some beds amounting to nine per cent., but averaging not more than three per cent. It possesses a granular structure, arising from irregular rhombic crystals, which vary considerably in size in different localities. Some of the beds are exceedingly compact, and when wrought, require to be blasted with gun-powder; while others are easily broken with the aid of a pick and a shovel. Cavities are occasionally found partly filled with crystals, regular in form, and nearly pure. The colour varies in different beds, and in different parts of the same bed. Some specimens possess the whiteness of refined loaf-sugar; others are reddish, brown, lemon yellow, and gray. Every variety is found in the same bed, but the compact white and yellow, is most abundant between the quebrada of Tiliviche, and the point called Molina. The composition of average specimens from the beds which are worked, as determined by A. A. Hayes, is as follows:—

Nitrate of soda,	64.98
Sulphate of soda,	3.00
Chloride of sodium,	28.69
Iodic salts,	0.63
Shells and marl,	2.60
	99.90

We are indebted to the same gentleman for our knowledge of the presence of *iodate of soda*, and chloro-iodate of magnesia, in combination with this salt.*

(To be continued.)

Benefits of Retirement.—He must know little of the world, and still less of his own heart, who is not aware how difficult it is, amid the corrupting examples with which it abounds, to maintain the spirit of devotion unimpaired, or to preserve in their due force and delicacy, those vivid moral impressions, that quick per-

* The 'mother' water, at some of the refineries on the Pampa, are very rich in iodic salts; their presence was first observed by noticing the deep blue colour produced by some crumbs of bread which had accidentally fallen into the vats.

ception of good, and instinctive abhorrence of evil, which form the chief characteristic of a pure and elevated mind. These, like the morning dew, are easily brushed off in the collisions of worldly interest, or exhaled by the meridian sun. Hence the necessity of frequent intervals of retirement, when the mind may recover its scattered powers, and renew its strength by a devout application to the Fountain of all grace.—*Hall*.

For "The Friend."

FORTITUDE UNDER SUFFERING.

The following pithy exhortations are selected from an epistle written by one of the ancient martyrs, while he was detained in prison waiting for his execution at the stake. Although such executions are not at the present time perpetrated in Christendom, those who are willing to suffer in the defence of the gospel, are not without tribulation, and sometimes even bear trials, from those who ought to be their comfort and joy in the Lord. "When days are dark, and friends are few," it is well to recur to the cruel persecution and death which those faithful martyrs of Jesus endured, the constancy and patience which they manifested in maintaining inviolate their conscientious testimony to the Truth, as far as it was opened to them, and the excellent Christian counsel which, from living experience, they gave to their fellow believers. "They loved not their lives unto the death," nor could the allurements of wealth and domestic ease, draw them aside from their ranks in the Lamb's army. Neither the love of popularity, the fear of losing the countenance and support of the rich or the great, nor the reproach which the proud worldling attempts to cast upon the simple humble follower of Christ could sway them from their allegiance and devotion to the King of kings, and an open, undisguised acknowledgment of their religious principles. How lamentably is Christendom sinking into an outside ceremonial form of religion! How are the professed preachers of the gospel of the Son of God sewing pillows under arm-holes, and crying peace to those who conform to their beggarly rites, pleading for the impossibility of living without sin, and trying to maintain themselves and their systems, by persuading the people that regeneration and initiation into the church of Christ, are effected by a compliance with sprinkling with water, and taking a little bread and wine; and how many worldly, fashionable Quakers, are hankering after this easy way, in which they hope to be heirs of two kingdoms.

"I perceive the time is come, wherein the Lord's ground will be known. I mean it will now shortly appear who hath received God's gospel into their hearts indeed, to the taking of good root therein; for such will not wither for a little heat or sun burning; but will stilly stand and grow on, in spite of the malice of all burning showers and tempests: and forasmuch as I am persuaded of you, my beloved in the Lord, that ye be indeed the children of God, of his good ground, which growth and will grow on, by his grace, bringing forth fruit

to his glory according to your vocations; therefore I cannot but signify to you, and heartily pray every one of you to go forwards after your Master Christ Jesus: not sticking at the foul way and stormy weather which you are to come into; being most certain of this, that the end of your journey shall be joyful in such a perpetual rest and blissfulness, as cannot but swallow up the storms that ye now feel and are immersed in, if ye often set it before your eyes, after Paul's counsel in the latter end of the fourth, and beginning of the fifth chapter of the Second Epistle to the Corinthians. Read it I pray you, and remember it often as a restoration to refresh you lest you faint in the way.

"And besides this, set before you also, that though the weather be foul, and storms grow apace, yet ye go not alone; but others, your brethren and sisters tread the same path as St. Peter telleth us: and therefore company should cause you to be the more courageous and cheerful. But if ye had no company at all at present with you, I pray you tell me, if ever from the beginning, the best of God's friends have found any fairer weather and way to the place whither ye are going (I mean Heaven) than ye now find, and are likely to find? except ye will like the worldlings tarry by the way till the storms are overpast; and then, either night will so approach that ye cannot travel, or the "doors will be shut" before ye come, and so you must lodge without in evil lodgings. Read Revelations, 22d chap. Begin at Abel, and come from him to Noah, Abraham, Isaac, Jacob, Joseph, Moses, David, Daniel, and all the saints of the Old Testament, and tell me whether any of them ever found any fairer weather than ye now find.

"If the Old Testament will not serve, come to the New, and begin with Joseph and Mary, Zachary and Elizabeth, John the Baptist, and every one of the apostles and evangelists, and see whether they found any other way into the City we travel towards, than by many tribulations.

"Ye have also your Master and Captain Jesus Christ, the only begotten and beloved son of God in whom was all the Father's delight; ye have him "to go before you into Jerusalem" our city. I need not rehearse what manner of way he found. Begin at his birth, and till ye come to his burial, ye will find that every foot of his journey was no better, but much worse than yours is now.

"Hitherto we have had a fair way and fair weather also; and because we have loitered by the way, and not made the speed we should have done, our loving Lord and Father hath overcast the weather, and stirred up storms and tempests, that we might with more haste run our race, "before the night comes, and the doors be shut." The Devil standeth now at every in-door in his city and country of this world, tempting us to tarry and lodge in this place and that place till the storm be overpast; that so the time may overpass us to our utter destruction. Beware of his enticements. Cast not your eyes on things that are present; how this man doth or that man doth; but keep them on the mark ye aim at

or ye will lose the reward. Ye know that he which runneth at the mark, doth not look on others that stand by, and go this way and that way, but looketh altogether at the mark, and on those who run with him, that those which be behind overtake him not, and that he may overtake them that be before; even so should we do; leave off looking at those which will not run the race to heaven's bliss by the path of persecution with us, and cast our eyes on the end of the race, that those who are coming after may be encouraged the faster to follow. Dearly beloved, be not ashamed of the gospel of Christ, it is the power of God unto salvation to all them that believe.

"As the fire burneth not gold, but maketh it finer, so shall ye be more pure by suffering with Christ. The flail and wind hurteth not the wheat, but cleanseth it from chaff and cheat. And ye, my beloved, are God's wheat; fear not therefore the flail; fear not the winnowing wind; fear not the mill-stone; fear not even the oven, for all these make you more meet for the Lord's own use. Because ye are Christ's sheep, prepare for the slaughter, always knowing, that in the sight of the Lord our deaths shall be precious. The "souls under the altar" look for us to fill up their number. Dearly beloved, keep your eyes wholly upon the Lord, with whom all the "hairs of your head are numbered;" so that not one of them shall perish. God hath appointed bounds, over which the devil, and all the world cannot pass. If all things seem to be against us, let us say with Job, "If He slay me, I will trust in Him." Read the ninety-first Psalm. And pray for me, your poor brother, and fellow-sufferer, for the gospel's sake. Here is not our home. The God of mercy, and Father of all comfort, plentifully pour out upon you, and in you, His mercy, and with His consolations comfort and strengthen you to the end, for Jesus Christ's sake."

Written from Prison, November 19th, 1553.

For "The Friend."

CHIMNEY SWEEPERS.

Scarcely any one can see the boys who traverse our streets in the character of chimney sweepers, without feeling their sympathies aroused by the miserable, neglected, and even suffering, condition in which they appear. When we remember that they are intelligent and immortal beings, like ourselves, and bring their cases home, by putting ourselves or our children in their stead, as having to undergo the hardships, privations and suffering which they endure, who is there that would not feel his heart glow with compassion and pity for their hard lot? It is a question in my mind whether the situation of this class of our fellow beings, is sufficiently regarded or inspected, to make us fully acquainted with all they have to endure; or to prepare the way for affording them that relief which their case calls for. The parliament of Great Britain, actuated by feelings of humanity towards this abused class, has recently prohibited the sweeping of chimneys by their means, under a considerable penalty; so that the miseries and evils growing out of the trade, are likely to be

abolished. Could not something be done for them here?

For "The Friend."

Extract from a Letter of James Backhouse.

The following extract from a letter recently received from James Backhouse, will be interesting to those who have read Daniel Wheeler's Journal of a visit to Van Diemen's Land, New South Wales, &c. It will be recollected that J. B. preceded D. W., and that they were in company during a part of the visit. A narrative of James Backhouse's visit to the Australian colonies, is about being published in England, to be followed by a future volume on the Mauritius and South Africa. G. W. Walker, who accompanied James Backhouse, returned from South Africa to Hobart Town, where he resides. S. R.

"I have recently had a pleasant letter from my friend George W. Walker, giving a cheering account of the little company professing with Friends in Hobart Town, and also of those in Sydney, where Francis Cotton of Van Diemen's Land is on a religious visit. I have also interesting accounts from the South of Africa; where much that is good is making progress, though not coming up to that standard, which our eyes have been anointed to see as the fulness of the truth as it is in Jesus. But every approximation towards this, from the darkness of heathenism, and of nominal Christianity, may we rejoice to behold."

Boston and Cincinnati.—The Cincinnati Philanthropist says: "When the Sandusky railroad is finished, Cincinnati will be within three days of Boston. From Cincinnati to the Lake the distance may be accomplished easily in sixteen hours; a magnificent steam packet will then receive the passengers, and transport them to Buffalo in twenty hours; and from Buffalo to Boston they will go by rail-road, say in thirty-four hours; the whole distance from Cincinnati to Boston requiring only seventy hours. Does this prediction startle any one? In a few years it will pass into history, and be regarded as a very common-place fact."

Eruption of Mount Etna.—After many years repose, says a London paper, there was an eruption of Mount Etna on the 28th of November, and letters from Catania, of the 30th, describe the volcano to be in full eruption, emitting enormous masses of lava, and showing every prospect of a flow of liquid lava, to the destruction of all around.

Isthmus of Panama.—A London paper says that the works preparatory to the commencement of cutting through the Isthmus of Panama, are rapidly advancing. The entire length of this canal will be forty-nine miles; its breadth at the surface one hundred and thirty-five feet, and its depth twenty feet. The engineer, Morel, estimates its cost at 560,000l. sterling.

For "The Friend."

LINES

On the death of STEPHEN H. GODDARD, a member of
Vassarboro Monthly Meeting of Friends, who was
taken sick while attending school.—By a School-
mate.

I saw thee, Stephen, when thy brow
Went not a shade of care.

Fo' every day and tillsome years,
And disappointment's bitter tears,
Had left no impress there.

Then joys, like flowers, were clustering round,
And golden hours were thine,
Of years unmarked by joyless hours,
Of wreaths of bright and fadeless flowers,
Which fame for thee would twine.

I saw, and asked that life for thee
Might even be thine as bright;
That joys to thee might ever flow,
That ne'er the simon blast woe,
Thy budding hopes might blight.

I saw again, but oh! how changed,
Thy lamp of life burned low;
Thy trembling voice, and burning cheek,
Spoke far more plain than words could speak,
Of sufferings none might know.

But as the dove her wound conceals,
And seeks a place to die;
E'en so, though sickness rent thy frame,
Still from thy lip no murmur came,
Nor one complaining sigh.

I saw thy mother o'er thy couch,
Her constant vigils keep,
And oft thou gav'st her such a smile,
As might almost her grief beguile,
And bid her cease to weep.

I saw that mother hide her tears,
And round thee noiseless move;
I saw, and thought, that from on high
Some angel must that fount supply,
A mother's boy love!

I saw thee as the hour drew near,
When life's last cord was riven,
And heard thee say, than all of earth
Thou hadst a hope of better birth,
A hope of rest in heaven!

Then, as an infant gently sinks
To slumber sweet and blest,
Or, as a star at break-of-day,
Will slowly, sweetly, fade away—
Thou sank away to rest.

Methought I saw some angel band,
Through death's appointed gloom,
With songs descending from on high,
Receive thy last departing sigh,
And wait thy spirit home.

Stephen, farewell!—long to thy hearts
Thy memory shall be dear;
But thy sweet smile, and happy voice,
Which bade us all in grief rejoice,
No more our hearts shall cheer!

Farewell! until again we meet,
When all our souls are o'er,
In those bright worlds of bliss above,
Where flowers of friendship, joy and love,
Shall bloom to fade no more!

Powerful Microscope.—A London paper gives the following description of a new microscope recently exhibited at the Polytechnic Institution, which is said to be the most powerful ever made. "It consists of six powers. The second magnifies the wings of the locust to twenty-seven feet in length. The fourth, the sting of the bee to twenty-seven feet. By the sixth, each lens in the eye of the fly is so magnified, that it appears to be fourteen inches in diameter; and a human hair, eight-

teen inches in diameter, or four feet in circumference."

THE FRIEND.

SECOND MONTH, 18, 1843.

We refer to our first page for an article taken from the last number of Stillman's American Journal of Science and Arts, which condenses much curious and interesting information respecting a portion of South America, very peculiar in its geological features.

In our number of the 28th ult, an error escaped correction. In the obituary of Abigail Smith, her age, instead of sixty, should have been eighty-one.

Since the setting in of the severe cold, this month, we learn that at the North'n Soup House, situate in Coates street, between 4th and 5th, the rush for soup has so greatly increased, as to require additional aid to the funds. Contributions may be handed to either of the following persons:

Jacob M. Thomas, No. 10 North Front st. Joel Cadbury, 32 South Front, or 9 Franklin st. Thomas Scattergood, 171 North Third, or 68 Franklin st. Horatio C. Wood, F27 Market, or 210 Race st.

MARRIED, at Friends' Meeting-house, Goshen, Co. county, Ohio, Fourth month 27th, 1842, JAMES SCHEOLEY, son of Israel Scheoley, to REBECCA MALM-BERRY, daughter of Benjamin Malmberry.

at Friends' Meeting-house, on New-
Wayne county, N. C. on the 9th of Sixth mo. past
PARIS S. BENSON, of Fayetteville, to MARY, only daughter of Thomas and Elizabeth Kenedy.

—, at the same place, on the 17th of Eleventh mo. past, WILLIAM H. HARRIS, of Somerset, Va., to ANNE M., eldest daughter of John and Sarah Kennedy.

—, at the same place, on the 4th inst. SAMUEL HILL, of Randolph county, to MARIA, only daughter of Martin Miller, of Jones county, N. C.

—, at Rich Square, in Northampton county, on the 30th of Eleventh mo. past, JOHN B. KENNEDY, of Wayne county; to DEBORAH, daughter of Ezum and Miriam Outlaw.

DIED, on the twenty-sixth ultimo, of disease of the heart, CHARLES ALLEN, an elder and member of the Southern District Monthly Meeting, in this city, aged nearly sixty-seven years. He was convinced of the truth of the religious principles held by Friends, and received a member in the Society, about the thirty-third year of his age. His upright and consistent life gained for him the confidence and esteem of his fellow-members, and growing in religious experience, he was successively placed in the stations of an overseer and an elder; the duties of which he endeavored to discharge in the fear of the Lord, and for the help of others. Diffident of his own judgment, he was careful of urging his sentiments, and yet steadfast to what he believed to be the mind of Truth; and in the trials which have been endured from the spirit of innovation, he maintained the principles which he espoused at his union with the Society;—he was a Friend from conviction, and remained so to the close of his life. Desirous of being found in the way of his duty, and from a sincere love to the brethren and the cause of his blessed Redeemer, he frequently accepted ministers on religious visits; to whom he was a sympathizing and encouraging companion, evincing by his solidity and devotedness of spirit, that he participated in their exercises, and he rejoiced when the Truth was in dominion.

In the last three years of his life his health was im-

paired, so that he suffered much from difficulty of breathing, producing great nervousness, and the loss of sleep, which at times prevented him from attending our meetings; yet he made considerable effort to be with his friends in their religious assemblies, in the performance of which duty he was a good example. During these seasons of bodily infirmity and suffering, he was often engaged in retrospecting his past life; and in fervent desire that he might be ready for the solemn period. "Oh, that I may be prepared (was his language) for the awful change; or for the awful, a total change." "I have been striving from my youth up for a preparation for death; but I have nothing to trust to but the mercies and merits of my Saviour." He deplored the condition of those who lived without thought of serious things; and expressed his desire to be favored with an assurance that he should be accepted, saying, "If the Lord would be with me in passing through the valley of the shadow of death, then I need fear no evil." At another time, he said, "I want to be centered on the Rock;" and in a few minutes after, "Oh, how has the Lord blessed me from my early childhood, and preserved me from the great evil with which I was surrounded. O, what a great mercy!" The last two weeks of his life, he was unable to sleep much at night; and during the times of wakefulness, his spirit was often tendered, and he was frequently engaged in application; at one time, as follows:—"Oh Lord, be pleased in mercy to cut short the work in righteousness; but enable me to say, not my will, but thine be done." Many times he commemorated the mercy of his Heavenly Father, and frequently said, "I have nothing to trust to but my mercy, unmerited mercy; no works of righteousness that I have done. I am a poor creature."

His prayer that the work might be cut short in righteousness was mercifully granted, and from the exercises he had passed through, and the sweetness and calmness of his spirit on the evening before his death, we may safely conclude, that he was centered on the Rock, "the Rock of ages," as he expressed himself on one occasion, "Christ Jesus, my Saviour—He is the Rock." The afternoon and evening, previous to his close, he spent mostly in the parlour with his family, appearing more comfortable than usual, and was increased in cheerful conversation. He expired suddenly on the morning of the twenty-sixth; and we doubt not he was found amongst those, who, with their loins girded and lights burning, are maintaining the watch, that when their Lord cometh they may receive the blessing, and be owned by Him.

—, on the 1st of First month, 1843, at her residence, Western, Marion county, Ohio, SARAH KEESE, wife of John Keese, in the 49th year of her age. She was a member and elder of Gilead Monthly Meeting. In the decease of this dear Friend, her family and the meeting of which she was a member, as also the society more at large, have sustained a loss that will be deeply felt. She was a woman of bright talents, which being brought under the sanctifying influence of Divine Grace, rendered her very useful in her neighborhood; also in the weighty concerns of the Society, the welfare of which was dear to her best life. Her last illness was attended with great bodily sufferings, which she bore with Christian patience and resignation, appearing composed and settled in her mind upon the alone sure Foundation. The day before her death, being asked if she was in extreme suffering, she answered, "yes; but in all situations, it is our duty to give thanks;" and after a short pause, said, "Great God, thy name be praised, thy goodness be adored." Her close was peaceful and serene, affording a comfortable assurance to her surviving friends, that all was well with her.

—, at Salem, Massachusetts, on the 17th of First month, BETSEY CHASE, wife of Henry Chase, aged 64.

And on the following morning, HANNAH N. FORB, daughter of the late James Pope, aged 44.

—, on First-day evening, the 22d of First month, GEORGE COOPER, of Sadsbury, Lancaster county, Pa., in the 70th year of his age; a member of Sadsbury Monthly Meeting.

—, in Cincinnati, Ohio, of consumption, on the morning of the 30th of First mo., 1843, ELIZABETH L. STEER, aged 23 years, daughter of the late Samuel Steer, of that city.

MEMOIR OF JOHN WIGHAM.

(Concluded from page 158.)

The preceding effusion of pious feeling written by my honoured father, as he states, in his eightieth year, proved as he had anticipated, with the exception of a letter to one of his sons, the last production of his pen: but as he lived for upwards of ten years afterwards, it may perhaps be allowable, and not inappropriate for one, who, during several of the latter years of his life, was privileged with being much in his company, to record some particulars respecting him during that period. This is not done with any view of exalting the creature, or eulogising the dead; but by exhibiting the character, and final close of a dedicated and humble disciple of our holy Redeemer, to magnify the efficacy of that Divine grace, which had sustained him all his life long, and by which, he was ever ready to acknowledge, he was what he was; and also to prove an incitement to such of us as are still pilgrims on this earth, to be using all diligence to make our calling and election sure, following on in the same precious faith by which he obtained the victory; that being "washed, sanctified, and justified, in the name of the Lord Jesus Christ, and by the Spirit of our God," we may, when the day of our probation is over, know an entrance ministered to us abundantly into His everlasting kingdom.

At the time when my dear father wrote what concludes his own account, (1828,) his eye-sight had become very defective, and soon afterwards it totally failed, so that writing became impracticable. His lameness also was such, that with difficulty, he could move about, requiring even a painful exertion, to get occasionally into his garden; but during the long period of his confinement to the house, he was, under all his privations, and the pressure of many painful ailments, full of a contented resignation, often saying he had much cause for gratitude and thankfulness, for the many blessings and favours he still enjoyed. He was usually very open and cheerful, which rendered his company attractive to his friends, and he seemed to enjoy their visits; and whilst at times he felt at liberty to converse pleasantly with them, on passing events, yet it was evident to a serious observer, that his mind was centred on eternal things, that "his heart was fixed trusting in the Lord."

His love to his friends, he used to say was not lessened by increasing years. His attachment to the precious cause of Truth remained as strong as ever; and to such as visited him, whether those of his own meeting or from a distance, he was sometimes engaged to drop a word in season, mostly short, but weighty and instructive,—like the well-instructed scribe, "bringing forth out of his treasure things new and old;" and on these occasions, even when no communication of a religious character took place, many, it is believed, can acknowledge, that there was a sweetness and solemnity to be felt, under which they have been edified and comforted; so that they could have adopted the language, "it is good for us to be here."

For a number of years he seemed to live in

a state of constant waiting for the call of his Divine Master to put off his earthly tabernacle, that he might be "clothed upon with his house from heaven;" feeling himself, in his own estimation, so deprived of usefulness, that he said he was sometimes ready to wonder, why his stay here was so much prolonged; but would add something to this import,— "the Lord, who knoweth all things, knows what is best for me; when He sees meet in His unerring wisdom, and when his own purposes are effected, He will release me from rather a trying and painful getting on. I desire to be wholly resigned to do or to suffer His will."

He sometimes said, he was tried with low times, and that the enemy was even permitted to buffet him; yet through all he was favoured with a hope, which never forsook him, that when the end came, all would be well,—that one of the many mansions in his heavenly Father's house would be allotted him: adding, that he thought there might be a difference in these mansions, even as one star differs from another star in glory; but no doubt there was happiness without alloy in all of them.

For several years the meetings of ministers and elders were held at his house, which he said, he considered a privilege, being the only meetings he had the opportunity of attending; on one of these occasions, in allusion to the trials that had arisen in our religious Society, he expressed himself to this effect:—"although I often feel like a worn out instrument, laid aside as useless,—nevertheless earnest desires are frequently raised in my mind for the prosperity of Zion; and notwithstanding the many causes of discouragement that prevail amongst us, I am permitted to believe that the Lord will not suffer His blessed Truth to be trampled under foot:—He is still with his people, and as they keep humble and low, He will continue to be with them. The shout of a King is yet in our camp; therefore let us not be dismayed, but thank God and take our courage."

At another of these meetings, being the last but one at which he was present, he made a communication of the following import:—"As this is probably the last time I shall sit with you in this capacity, I feel free to tell you, that *all is well*. I have not been following cunningly devised fables; neither have I been endeavouring to serve the Lord for nought: notwithstanding my unworthiness, my many weaknesses, and short comings, He has richly rewarded me. And I may tell you, that if you continue to persevere in faith and patience, in stability of conduct, He will crown your latter end with loving-kindness and tender mercies, as He is abundantly doing for me."

In the early part of 1857, he took cold, and had a cough that distressed him much, especially during the night; at this period, on one of his sons taking leave of him, and a daughter-in-law, expressing a hope that he might have a better night; he replied, he had no hope of that kind:—"My hope is in my God, that he will forgive my sins,—or rather [my

belief is] that He has forgiven them; and I feel thankful to Him for that."

About a week afterwards, he expressed himself thus:—"My cough is rather better; and were it not that I feel often so sickly, and my relish for food so much declining, I might perhaps get better of this cold, as I have of many other colds; but these feelings preclude that expectation, not that I know any thing about it, for, [respecting the issue of the present illness.] I know nothing; but this I know, that it is my duty to wait patiently the Lord's time, which we are sure is the best time. It looks pleasanter to be dissolved, and freed from suffering; but then I desire to be content and resigned to His will."

He recruited soon after this time, and continued, though under an increase of bodily ailments, in his usual state of cheerfulness and mental energy, till the beginning of 1839; when from his declining state, it became evident to his relations and friends, as well as to himself, that his continuing much longer in mutability was not to be expected.

In concluding this little tribute to the memory of my revered parent, I think I cannot do better than introduce the substance of some part of his own expressions, that were noted down or remembered, during what proved his last illness.

On Third-day morning, the 26th of Third month, speaking of his having passed a more comfortable night than any he had done for a long time before, in much tenderness of spirit, he expressed, how thankful he felt for the favour, to his Lord and Saviour, adding,— "If I had taken the medicine they were urging me so much to take, it would have been said that it had done it; but as the relief has come without any outward means, I esteem it a direct interference of the Lord's hand: He has seen meet to give me a season of ease from great pain."

Seventh-day, 30th.—On being inquired of how he was, he replied, "I am just about as weak and poorly as I can well be;" but added, "I have a hope—I am favoured with a lively hope,—that when I have done with this, I shall have peace forever;" and on its being remarked that it was a great mercy to have such a feeling to sustain him; he said, "O yes! and none can tell how precious it is, but those who feel it."

Fourth month 4th.—This morning, suffering intense pain in his foot and leg, he said, "I find it no easy thing to arrive at entire resignation to the Lord's will under this pain, though I do sincerely desire it. I cannot always suppress desires arising for relief in my own way; but if patience only holds out to the end, I will try to struggle on."

In the evening of the same day, he was seized with a fit of severe pain and sickness; and thinking his end near, he sent for some of his family who were then not with him: on one of them asking him how he felt; he replied, "I seem to be wading through the Black river, over which Bunyan says there is no bridge, and so deep, that poor Christian could scarcely keep his head above water;" adding, "I have no desire to get better, but just to be wholly resigned to his will." The

agonizing pain he was suffering seemed so overpower him, that he appeared unable to proceed; at length, after a pause, addressing himself to his children, he said, "you too must follow on;—never let go your hold;—keep to the Rock that never failed any one."

Fourth month 7th.—Since the preceding date, there was little or no abatement of his sufferings, and he obtained scarcely any sleep, but he was enabled to bear them with great patience. On one of his family, who was taking leave of him for the night, asking him if he had any thing to communicate; he answered, "pray for me, if thou canst,—that I may be released, if it be the Lord's will."

The same evening on a message from a son, residing at a distance, being communicated to him, in which allusion was made to the crown immortal being in prospect, and the assurance of its being bestowed on him ere long,—with that diffidence and humility, which peculiarly marked his character; he replied, "there is a hope to be sure,—that sustains." He then mentioned, that a Friend who had visited him some years before, had told him of a certain high professor, who had stated that he never met with a Quaker who had true faith,—they had no assurance; hope, or trust, was all any of them could say. "But," added my father, "that Friend and I thought we could be content with a humble hope." In confirmation of this view, allusion was made, in conversation with one of his family, to an expression of Samuel Enlen at a time when he was sick in London;—"Thanks be to the Lord, for the hope I have in His mercy," on which Joseph Gurney Bevan makes the following striking remarks:—"It then seemed," (says he) "a less strong expression, than probably through inexperience I then should have expected, from a man whose whole life seemed devoted to God. I have since lived to see, that it contained every thing, which the self-abased Christian can desire; and such a Christian was he." (See *Pity Promoted*, Tenth part, second edition.) At another time, he remarked, that some had triumphant deaths; but this was the experience of comparatively but a few, and was, he believed, not necessary. One of the lowest of the many mansions was all he desired; and there seemed no cloud to intervene.

About a week before his final close, being visited by a son from a distance, after speaking of his great weakness and continued suffering, he expressed himself to this effect,— "It is a great support—an inexpressible satisfaction, the prospect of peace and rest when the struggle is over. Nothing to trust to, but the mercy and goodness of the Almighty, and being engaged in seeking for resignation to His holy will. Perhaps this is the most acceptable state we can attain to,—the pain and suffering is nothing new, it is the way of all living."

During the last two days of his life, he seemed much sunk in exhaustion, and desired quietude,—expressing but little, and the power of articulation being impaired, he could not well be understood; yet with a little exertion he appeared sensible, and patiently waiting his appointed time. He was heard

repeatedly to utter, "I want rest,—I want to be at rest."

In the morning of the 17th of Fourth month, 1839, he was peacefully released from the shackles of mortality. His surviving relatives can humbly rejoice in the full belief, that through redeeming love and mercy, on which his hope was placed, his purified spirit has entered into the joy of his Lord. He was aged upwards of ninety, and had been a minister about sixty-seven years. His remains were interred in the burial-ground belonging to Friends at Kinnuck on the 20th of the same month.

For "The Friend."

TENDER COUNSEL.

(Concluded from page 159.)

A second thing that lies upon me to warn you of, my dear friends, is to watch against the spirit of this world, lest it drink up your spirits too much in an eager pursuit after the things of this world, which happens to some, to their great hurt and damage; and the snares lies deep and hidden, under a subtle covering. For whereas it is the duty of every man to care for his family, and to be diligent in the calling God hath set him in, and to improve such opportunities as God pleaseth to put into his hands; here the subtle enemy works to make the care immoderate, to turn the diligence into slavery, and the improving opportunities which God gives him, to a finding and searching out of opportunities, sometimes by indirect courses, and sometimes to the prejudice of his neighbour; and all to try to satisfy a greedy desire after the heaping up of treasure in this world, and through the earnestness of the affection that kindles daily more and more, till a man comes in time to have the increase or decrease of these things to be the objects of his joy or sorrow; and then he is miserable: for joy or sorrow are the highest faculties of the mind, and ought to be fixed on the highest objects, and not upon transitory things under the sun. But alas! how are many cast down at losses, and lifted up at profits and gains. Oh! my friends, take heed of this fickle, uncertain state; for while some have too much set their minds upon the things of this world, they have erred from the faith; and placing their trust in uncertain riches, when these have taken their wings and fled away, their hope hath gone with them. Therefore, I beseech you, dear friends, have a care of suffering your spirits to be sharpened and set on edge about these outward things; and take heed of enlarging your trades and traffics beyond your ability, and beyond your capacity: for both these evils have been the ruin of some. For every one that hath ability, hath not capacity for great things; and every one that hath capacity, hath not ability: and where either of these are wanting, such ought to be content with such low and mean things as they are capable to manage, and able to reach, and not to bear themselves too much upon the one, and then seek, by indirect means, to make the other answerable; for no man knows the issue beforehand: and there-

fore, even in these things, every one ought to wait to know the guidance of the Lord, and to be subject unto his will, though in a cross to their own. As the apostle said of them that spoke in this manner, (James iv. 13.) *We will go into such a city, and continue there a year, and buy and sell, and get gain*, (which were lawful things in themselves; yet saith he, *For that ye ought to say, If the Lord will*: so he that saith, *I will increase my trade, and enlarge my adventures, that my gain may thereby be enlarged*; even in this he ought to say, *If the Lord will*.

Oh! friends, wait to feel the governing hand of God in these things, to govern you in your affairs, that so He may be acknowledged by you the Lord of earth, as well as heaven; the Ruler of your trading and dealings, as well as of your religion and profession.

Therefore, the ways to prevent all such miscarriages, are to be taken notice of; and in the first place, that none run themselves into necessities by indirect courses, as by an overcharging themselves in trading; nor in over-buying more than they are able to compass; nor by suretyship, which makes a supposed debt, though uncertain, and therefore more dangerous, because it may come upon you at unawares, before you are prepared for it. These things ought, in wisdom, to be prevented before-hand.

The next thing that lies upon me, is in respect to such as have been brought up and educated among us, and are grown up, and do make profession of the same way and truth in which they have been educated; that all such may take heed that they rest not in a bare form of the Truth, without having regard to their inward travail of soul, and to their growth in the power of godliness. For, the snares of their souls' enemy lie deep in this matter, and his working is to draw their minds into the world, whilst their bodies, and their public profession, remain among Friends; and to keep them at ease and liberty from the daily cross, and from the crucifying power, by which they should travail to subdue that nature in themselves which is grown up in their youth, as well under this profession as in their own, where the power is not minded diligently; and by this means many are and remain unfitted for the *testimony of Truth*, wanting to be rooted and grounded in it, through an experimental warfare in their own particulars. For, my friends, I say unto you in the words of the Lord, *Except ye be born again, ye cannot see the kingdom of God*: and if ye cannot see that, what availeth it what you see? for all sight, vision, and opening of things, will not save nor deliver your souls in the day of trial that will come upon you for the trial of your faith; and then if your faith be such an one as stands in words and terms, though never so true, yet it will fail you in that day, and you will not be able to stand.

Therefore, dear friends, sink down in lowliness and humility, and wait to feel the power revealed in you, and join your minds to it in a living faith, that you may come to experience every vain thought and exalted desire, and every idle word and evil action to be judged

by the pure judgment of Truth, and a subduing of that nature that lusteth unto disobedience of the righteous law of God in your hearts; and as that nature is kept under the daily cross, it will weaken and die daily in you, and the weaker it is made, the more you will feel of the powerful quickenings of the Word of God in your souls, and a tender life will spring up in you, to your great comfort, that will be tender of the glory of God, and of the honour and reputation of your profession. And as you join herewith, you will be acquainted with the travails of the true Zion, the mother of us all, who brings not forth but through deep exercises; and although this will take you off from the delights and pleasures, and loathsomeness of this world, yet the end will repay all your sorrow; for this will bring you to know the worth of Truth, and teach you to set a value upon it, and upon every testimony of it, beyond all transitory and fading things; whereas others, who have lightly come by their profession, will lightly esteem it, and lightly let it go again. Therefore my concern is, that you might be wise unto salvation, and for that end do I send this to you, that ye might be brought to try your foundations, every one in yourselves, before it be tried for you; for then it will be too late to come to the true foundation, or at least will be through greater hardship. When the cry at midnight is heard, and the time of entrance cometh, it will be too late to buy oil to your lamps; and then such who have a lamp, and no oil, will be shut out. Therefore prize your time, and examine what reason you have in yourselves to make profession of the name and way of God, more than that you were educated therein, and brought up to it by your parents, guardians, or masters. Have you ever felt the heavenly virtue of it overshadowing your souls? And if you have, do you retain and keep the savour of it still upon your spirits? Do you feel yourselves possessed with that awe, fear, and reverence of the Lord's presence, which the Lord's people felt in the beginning of their day, and the faithful do still feel? Is the inward enjoyment of the life of Truth a greater joy to you than all your outward enjoyments? If so, then you will not sell it, nor part with it, for any thing in this world; and the testimonies, which such do bear for the Truth, will not be traditional, but from a sensible conviction in themselves; so that they will be able to say, "These things have we received from the Lord, and they are the testimonies of God manifest to us in the light of his Son, Christ Jesus, in whom we have believed."

Oh! friends, how will this drive back the storm of temptations that will come, both inwardly and outwardly, in a time of trouble? How many are there, who for want of this assurance in themselves, have been brought to great questionings and doubtings, and knew not whether to go backward or forward? and many have halted and staggered, and some have fallen and risen no more, to the ruin of themselves and others. Therefore, my dear friends, trust not to the resolutions of your own spirits, without a sense of the power, nor to a receiving of the Truth by your

education, but all wait to be made living and true witnesses of the rising of the power in your own hearts, and of the carrying on of the work of the power in yourselves, to the regeneration of you, and bringing you to that birth that trusteth in nothing, but in the Lord alone, and hath him for its support in the greatest exercises. Then shall ye stand and remain, and be a generation chosen of God, to bear his name and testimony, and to commit it to the next generation.

While Friends are looking to the power of God, as their guide and leader in all these things, and their design is simply God's glory, the clearing their own consciences, and the good of their brother, they will not be discouraged in their undertakings; for they know the power will certainly come over whatsoever opposeth it: and this will keep your minds quiet and free from disturbances, when you see men and parties rise against the power, knowing that the power is an everlasting rock. But as for those things that appear against it, they are but for a season, in which season patience must be exercised, and the counsel of wisdom stood in, and then you will be kept from staggering or from scattering, by all the fair shows the spirit of opposition may make.

For they that enjoy the life and substance, and feed daily of the bread which comes down from heaven, have a quick sense and discerning of things that are presented to them, and do know them that are of the earth, by their earthly savour, from those that are of the heavenly, with their heavenly savour. They know what feeds the head, and the wit and carnal reason, and what will nourish the immoral soul; and so come to be fixed, and are not ready to feed upon unsavoury food, nor to be easily tossed, nor to be troubled at evil tidings, nor cannot be drawn after one thing or man by an affection, nor set against another man nor thing by a prejudice: but the true balance of a sound judgment, settled in the Divine knowledge, according to the measure that the Father has bestowed, keeps such steady in their way, both in respect to their own testimony and conversion, and also in respect to their dealing with others.

Oh! my dear Friends, in such do the Truth shine, and such are the true followers of Christ, and they are worthy to be followed, because their way is as a shining light, shining on towards the perfect day. And in this sure and steady way, my soul's desire is, that you and I may walk, and continue walking, unto the end of our days, in all *sobriety, truth, justice, righteousness, and charity*, as good examples in our day, and comfortable precedents in our end, to them that shall remain. That so we may deliver over all the testimonies of our Lord Jesus unto the succeeding generations as pure, as certain, and as innocent as we received them in the beginning; and in the end of all our labours, travails, trials, and exercises, may lay down our heads in that sabbath of rest that remains always for the Lord's people.

This is the breathing desire that lives in me, for you who have believed in our Lord Jesus Christ; in whose name, and in a sense

of his power, and of the life he hath revealed in every member of his whole body, I salute you all, and bid you farewell.

STEPHEN CRISP.

For "The Friend."

Education and District Schools.

The subject of education is now forcing itself upon the notice of the Society of Friends in a more important point of view than any in which it has before been presented. A revolution is going on in our state in reference to it, which seems likely to sweep away, in its progress, all those valuable and useful schools, under the care of Friends, and taught by members, which had their origin in the religious concern of our worthy forefathers, and were founded and supported by their liberality. The gradual and silent manner in which this change has been going forward, kept it very much out of sight for a time, until the languishing state of many of our schools in the country led to an inquiry into the cause; and the entire suspension of others has since opened the eyes of Friends to the dangers which threaten them.

The fact that our members have to contribute, in common with other citizens, to the support of the district schools for public education, is made an excuse by some, (I am sorry to be obliged to say it,) for withdrawing their support from the schools under the care of the Society, and exposing their children to the liability of injury from the corrupting influence of indiscriminate associations. It is a painful reflection that motives of pecuniary interest should operate to produce such an effect, among a people who have always believed that a religious and guarded education is among the first duties which parents owe to their children. Of what value is the small amount of money which it costs to educate a child at a Friends' school, when put in competition with the advantages offered on one hand, and the danger to morals, and manners, and religious principles which are presented by the other? It has been found too, by those who have been willing to make a fair and candid experiment, that the literary advantages enjoyed by the pupils at Friends' schools, are so much superior, as to give them a decided preference over the public District Schools, even though the attendance at these cost nothing, because the children learned so little at them, except what they had better never know, that their time is in great measure lost.

But even if the literary advantages were on the side of the District Schools, (which they evidently are not,) that would not be a good or sufficient reason why a Friend should disregard the religious concern which Society has so long felt for the education of the children of Friends, in a manner consistent with our principles and testimonies, in schools under the care and control of members, where their morals may be watched over; their infant minds imbued with a love for our religious profession, and shielded from the contaminating effects of bad examples. What would be thought of a Friend who should refuse to

contribute toward the support of our poor, because he had to pay his taxes for maintaining the public paupers? And is the obligation to watch over and care for our own offspring less important or binding than that to support our own poor?

I trust this subject will claim the renewed and serious consideration of Friends everywhere, and that such as have sent their children to the Public District Schools, or withdrawn their support from the schools established under the care of the Society, will review the ground on which they are acting, and set aside all motives of a mere pecuniary character. It will certainly afford them solid satisfaction in a day to come, to reflect that they had cheerfully sacrificed pecuniary considerations for the sake of promoting the religious welfare of their beloved offspring.

Believing that there may be some among us who are not fully aware of the deep interest and concern which the Society from the beginning has felt in this important subject, I have thought it might be well to revive some of the evidences of it which are left upon record, and I would earnestly solicit for them the close attention of the readers of "The Friend."

As early as 1690, the Yearly Meeting issued the following advice:—

"It is our Christian and earnest advice and counsel to all Friends concerned, to provide school-masters and mistresses who are faithful Friends, to teach and instruct their children; and not to send them to schools where they are taught the corrupt ways, manners, fashions, and language of the world, and of the heathen in their authors; tending greatly to corrupt and alienate the minds of children into an averseness or opposition against the truth and the simplicity of it. But take care that you train up your children in the good nurture, admonition, and fear of the Lord, in that plainness and language which become Truth."

In 1695, the Yearly Meeting again adverts to the subject:—

"Advised, that school-masters and mistresses who are faithful Friends, and well qualified, be encouraged in all counties, cities, great towns, or other places where there may be need; and that care be taken that poor Friends' children may freely partake of such education as may tend to their benefit and advantage."

"As touching the education of Friends' children, for which this meeting hath often found a concern, we think it our duty to recommend unto you, that no opportunity be omitted, nor any endeavours wanting, to instruct them concerning the principles of Truth which we profess; and there being times and seasons wherein their spirits are, more than at others, disposed to have such things impressed upon them, so we desire that all parents and others, concerned in the oversight of youth, may wait in the fear of God to know themselves qualified for that service, that in his wisdom they may make use of every such opportunity which the Lord may put into their hands."

Again, in 1751, I find the following:—

"As the want of proper persons amongst Friends qualified for school-masters hath been the occasion of great damage to the Society in many places, as thereby well disposed Friends are deprived of opportunities for the education of their children in a manner consistent with a religious concern for their welfare, and have been necessitated to send them to those of other persuasions, whereby the tender minds of such children have been in great danger of being leavened into the language, customs, and habits of the world, from which it is difficult afterwards to reclaim them, we desire that Friends would attend to this important point, and in their Monthly Meetings assist young men of low circumstances, whose genius and conduct may be suitable for that office, with the means requisite to obtain the proper qualifications, and when so qualified, afford them the necessary encouragement for their support."

The foregoing extracts are taken from the advices issued by the Yearly Meeting of London which were regularly received and adopted by our own. The subject of education very early engaged the attention of Friends in Pennsylvania, and one of the first concerns of William Penn, and of the Monthly and Quarterly Meetings of Philadelphia, after the settlement of Friends in this Province, was to establish a school under the care of the Monthly Meeting for the education of the youth.

The preamble to the charter which William Penn subsequently granted to this school contains these weighty words, viz.:

"Whereas the propriety and welfare of any people depend, in great measure, upon the good education of the youth, and their early instruction in the principles of true religion and virtue, and qualifying them to serve their country and themselves, by breeding them in reading, writing, and learning of languages, and useful arts and sciences, suitable to their sex, age and degree, which cannot be effected in any manner so well as by erecting schools for the purposes aforesaid," &c.

In one of the earliest books of Discipline, given forth by our Yearly Meeting, I find the following excellent advice, issued in 1746, viz.:

"We advise you in your several Monthly Meetings to advise and assist each other in the settlement and support of schools for the instruction of your children—and that you observe, as much as possible, to employ such masters and mistresses as are concerned not only to instruct your children in their learning, but are likewise careful, in the wisdom of God and a spirit of meekness, gradually to bring them to the knowledge of their duty to God, and to one another. And we doubt not, such endeavours will be blessed with success; while, on the contrary, we think there is too much cause to apprehend that some children, by the evil example and bad principles of their school-masters, have been leavened with those principles, which have led them to bad practices in the course of their lives."

It seems to me nothing could more fully set forth the religious care and concern of the Society for the careful and guarded education of its youth; and surely the concurrent testi-

mony of the body, for such a long period, respecting the pernicious tendency of improper or irreligious examples, upon the minds of children at school, is entitled to no little weight, and should not be disregarded by any Friend.

There is perhaps scarcely a father to be found, who, on looking back to the days of his boyhood, cannot call to mind the pernicious effect which bad examples had upon his mind, whether in his teachers or school-mates, and in whom the feeling of sadness and sorrow is not now excited, when reviewing the scenes of folly and wickedness into which he was thus betrayed. We should remember too that the district schools admit of no selection in the pupils;—they are open to all; and children who have the worst examples before them at home, whose parents permit them to curse and swear, and lie, and indulge in obscene language, are sent there to mingle with such as have been more carefully brought up, and to infect them by the influence of their bad habits. What parent can reasonably hope for the preservation of his child, who voluntarily exposes him to such fearful temptations?

When we look at the probability of children so exposed, being brought up as Friends, and in the observance of plainness of speech, behaviour and apparel, as well as a love for the doctrines and testimonies of the Society, the prospect is gloomy indeed; and we may well adopt the language of the despairing Israelites, "There is no hope." In many, if not most, of the district schools, the testimonies of the Society are wholly disregarded, and a conduct directly opposed to them is inculcated. The whole tenor of the instruction, and of the example, both of teacher and pupils, goes to discountenance, if not to ridicule and denounce, the plainness and simplicity of our profession; and can we hope that the weak and sensitive minds of our children will be able to resist the influence of such examples, daily and hourly brought to bear against them? The natural result, and the one which every reasonable man would anticipate, is, that such children will gradually lose all the distinctive characteristics of Friends, and become merged in feeling and practice with the common mass by which they are surrounded.

I cannot but feel earnestly desirous that these remarks may be instrumental in drawing the attention of Friends to this important subject, and inducing them to look at it with the seriousness and solicitude which its momentous character demands, as I am fully persuaded we have reached a crisis, in respect to education, which, unless renewed and zealous exertions are made to counteract it, must have a most injurious effect upon the Society of Friends.

In my next, I shall give some further account of the progress of the concern in our Yearly Meeting. E. T.

No law of nature is more immutable than that which binds together misery and guilt.

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From Silliman's Journal.

Geological and Miscellaneous Notices of the Province of Tarapaca.—By JOHN H. BLAKE.

(Concluded from page 162.)

In various parts of the western coast of South America, between 18° and 23° of south latitude, nitrate of soda is found impregnating the soil in connection with other saline matter, and, in some instances, forming a thin crust on the surface; but no where in extensive beds, as in the province of Tarapaca, between 19° 30' and 20° 45' south latitude, and 69° 50' and 70° 5' west longitude, although it has been frequently mentioned by travellers as abundant in other parts of the coast. This error has probably arisen from the general use of the term *sulfitre*, which is applied alike to saltpetre and other salts.

The nitrate of soda of Tarapaca affords employment for a large part of the inhabitants of the province. In 1837, one hundred and fifty thousand quintals were shipped from the port of Iquique; of this about two-thirds went to England, and nearly one-third to France. Its recent introduction, as a manure, will probably greatly increase the demand for it in foreign countries.

The process of refining, through which the crude salt passes before it is transported to the ports for exportation, is rude and simple. The operation is conducted generally by Indians, under the direction of a Spanish majordomo. Each *oficina*, or working place, consists of a few rude huts, the walls of which are constructed of caked salt, cemented together with the mixed marl and salt obtained from the kettles, in use for refining, the roofs being formed of mats, supported by rafters of cactus.

All the work of refining is conducted in the open air. The apparatus consists of a few copper kettles, of the capacity of fifty gallons each, set within walls formed of cakes of salt, and shallow oblong square vats for crystallizing. The salt, as blasted from the bed, which is always near to the *oficina*, is carried in bags on the backs of labourers near to the kettles, where women and children are employed in breaking it into fragments of the

size of hens' eggs. About two-thirds of each kettle being filled with the broken salt, and water added, a strong fire is maintained until the water becomes saturated, when it is dipped into tubs to settle, and from thence transferred, while hot, to the crystallizers. The undissolved portion which remains, consisting principally of chloride of sodium and earthy matter, is thrown aside as worthless, although frequently not more than one-half of the nitrate has been separated, the same relative proportion of crude salt being at all times used, without regard to quantity.

Aside from the want of economy displayed in the refining process, the affairs of the *oficinas* are well conducted. Each branch of the operation, from the breaking the salt from the bed, up to the time when it is placed on board vessels for exportation, is conducted by a distinct class of labourers, who receive for their work a fixed sum on each quintal of the refined salt produced. The cost to the refiner for labour, for each one hundred and two pounds, is about five reals, or 62½ cents; for fuel, from two and a half to three reals; for powder and tools, about one real; and for transportation to the port, from five to six reals; making in all \$1.87½, which is probably something more than the average cost of nitrate of soda, exclusive of bags for packing, and the expense of constructing, keeping in repair, and superintending the establishment.

Ores of silver, antimony, and copper, are found in the porphyritic hills on the coast—the two former near Iquique, in extensive veins; the latter in inconsiderable quantity near Pisagua, and in the vicinity of Yana. Copper also occurs at the extreme southern and eastern part of the province, in veins traversing feldspar. The ores are sulphurets, carbonates, and muriate. In the same range of hills, a little further south, and without the limits of the province of Tarapaca, this latter ore has been found in such quantity as to give rise to extensive workings. It is procured by the Indians, and sold, under the name of *arenilla*, as sand for letter-writing.

The silver mines of Guantagay and Santa Rosa, near Iquique, were formerly extensively worked, and have yielded a large amount of silver; but of late years, owing to the increased expenses of mining, and the poor quality of the ore obtained, most of the workings of the former, and many of those of the latter, have been abandoned. The mines, at the time I visited them, did not yield ore containing in the mass more than 0.31 per cent. of silver; but they formerly yielded an abundance of rich ore, and have afforded some of the largest and purest masses of native silver which have been found. In 1758 and 1789, two are said

to have been discovered here, the one weighing eight hundred, and the other two hundred pounds. Native and horn silver are still often extracted, but it is from the antimonial silver ores that the principal profit is derived. A mixture of chloride, sulphuret and native silver, mixed with galena, and accompanied with quartz, is found in some small veins.

The matrix is generally carbonate of lime, and the veins vary in width from a size barely perceptible to more than a foot.

The observed temperature of the air at the bottom of the workings, in the mines of Santa Rosa, was 98° Fah. That of the air at the surface, at the same time, was 84° Fah.

There being neither water nor fuel in the part of the country where these mines are situated, the ores are transported on the backs of mules to Tirana, for the extraction of the silver which they contain. The process here made use of for that purpose is simple, and compared with that adopted in many parts of the country economical. The ore, after having been assorted, and broken into coarse fragments, is ground to fine powder by means of a semicircular stone, resting on a flat horizontal bed, which is rocked back and forth on the ore by men stationed on each side. It is then mixed with calcined shells, salt, and mercury, and boiled with water in a copper pan for six or eight hours. When the amalgam formed is sufficiently rich in silver, it is pressed in skins, through the pores of which a part of the quicksilver passes, leaving a ball sufficiently solid to be removed to a stone bench, where it is laid on a grating, and covered by an iron cone. This cone is then made secure, by luting at the base, and a fire kindled around it to expel the remainder of the quicksilver, which is collected in a dish of water placed beneath. The silver is left light and porous, and in this state is known as *platapenia*. Purchasers, before buying, generally melt it, and run it into bars, or expose it for a long time to a red heat in a furnace, in order to ensure the removal of all the quicksilver.

In the vicinity of Tarapaca, and in the quebrada called Canisa, to the southward of Matilla and Tirana, the soil is cultivated; but in the remaining towns of Iquique, Pisagua, Mexellones, on the sea-board, and the mining settlements of Guantagay and Santa Rosa, the soil is barren, and the inhabitants are dependent upon distant places for their supplies of provisions and fresh water. The latter is frequently brought from Chili, and commands in Iquique the high price of six cents per gallon.

In those places where there are means for irrigating the soil, though nearly destitute of organic matter, it is extremely fertile, and yields the various fruits common to tropical

climes. In the town of Pica grape vines are cultivated, and the fruit affords a peculiar wine of excellent quality. The coast furnishes an abundant supply of *guano*, which is the only manure made use of. Formerly this article was procured from a small island opposite to Iquique; but this source has now become nearly exhausted. On the coast, a few leagues to the southward, it is found in large quantities, and it is from this place that a large part of the *guano* used in the country is derived. A number of small vessels are constantly employed in the trade, and it has been estimated that a hundred thousand quintals are yearly sold in Peru.

The value of this substance, as a manure, was known to the Peruvians before the time of the Spanish conquest; it had been transported hundreds of miles for fertilizing the soil of distant places. It is still carried on the backs of mules, over rough mountain paths, many leagues inland, and at a great expense, for the use of the agricultural districts of Peru and Bolivia.

Most of the inhabitants of the ports of Tarapaca, of which Iquique, containing about twelve hundred, is the principal, are engaged in the saltpetre trade, while those of the inland towns are dependent upon agriculture, mining, and the reduction of silver ores for their support.

The climate is highly salubrious, and many of the inhabitants live to a great age. The sky, generally deep rich blue, is sometimes diversified with a few light fleeculent clouds, but it never rains. The air is clear and dry, and the heat of the sun's rays intense; yet, owing to the extreme dryness of the air, and the consequent rapid evaporation, if protected from the direct rays of the sun, one suffers but little from the heat of the climate.

Upon wetting the bulb of a thermometer with water, in the shade, the mercury has been observed to fall 15° of Fahrenheit's scale. Dead bodies dry without putrefying, and in all parts of the province where there is much travel, the dead bodies of mules and horses are seen, often thrown up in piles as landmarks for the traveller. In the church-yard at Iquique, two bodies were left on the ground by their relatives, who were unable or unwilling to pay the fees required for their interment in consecrated ground. Six weeks after I saw them in the same spot; they had become dry and shrivelled, without emitting any disagreeable odour.*

In the southern part of the province, the phenomenon called *mirage* is often witnessed. Beautiful lakes, sometimes dotted with islands, and bordered with bushes, are presented, and so perfect is the illusion, that I have, more than once, followed for miles these deceptive appearances, in the hope that they might prove real. Sometimes objects appear

* As a further indication of the extreme dryness of the climate, I may mention that while travelling further south, among the Andes of Atacama, I met with a vein of common salt, pure, and beautifully transparent. Some of this salt I afterwards saw in an Indian village, ingeniously wrought into frames for printing—the lustre undiminished, and the salt and paper perfectly dry.

of enormous dimensions; and, by such as are familiar to us, a singular sensation is produced, as when meeting a traveller on horseback, who is distinctly seen, and almost without speaking distance, yet appearing of gigantic size.

A sea and land breeze daily occurs, and the air from the mountains sweeping over the Pampa, often produces whirlwinds, which carry up columns of sand from eighty to one hundred feet high. During the night thin strata of air, coming from the mountains, and much colder than the surrounding atmosphere, are often felt, producing a sensation, on the exposed face or hand, not unlike that produced upon coming in contact with a cold rod of iron. Contraction of the muscles, attended with severe pain, is sometimes the consequence resulting from exposure to them, and the Indians, who term them *mal-agres*, are careful to avoid them by covering themselves with their *ponchos*, when sleeping in the open air.

The province of Tarapaca is not rich in remains of the ancient inhabitants; there are vestiges, however, of interest in several parts of the plain. On the summit of a very regularly formed conical hill, near Tanna, are two large circles, one within the other, formed of large blocks of stone, which were evidently carried there from a distant part of the valley beneath, and if without the aid of machinery, at an immense expenditure of labour. Similar circles of stones, like these erected by the ancient Celts, are not uncommon in Peru and Bolivia.

At the base of the hill are the remains of a few stone habitations, the walls of which have fallen, and are nearly buried. Removing the sand from one of them, the floor was found to be composed of cement, smooth and hard. A few earthen vessels, and several flat and hemispherical stones were discovered; the latter had probably been used for grinding corn.

A mile or two from this place is an ancient cemetery, where a large number of bodies have been interred. Unlike those near Arica and many other parts of Peru, these bodies have for the most part crumbled into dust. They are buried in a sitting posture, with the arms crossing the breast; and are wrapped in clothes of woollen, some of which are fine and richly coloured. As in the burial-place near Arica, many of the skulls found here are elongated, full two-thirds of the cerebral mass being behind the occipital foramen.

In the southern extremity of the Pampa a single grave was discovered, distant from any remains of inhabitants, containing a body lying in a horizontal position, and dressed in skins of penguins, neatly sewed together. At his side lay a bow, and a quiver of arrows, the heads of which were formed of carnelian.

In various parts of the Pampa are figures from twenty to thirty feet in size, formed in the sandy marl of the plain; the lines are from twelve to eighteen inches broad, and six or eight inches deep. The origin and meaning of these large hieroglyphics is unknown.

The most useful and extensive works of the ancient inhabitants which remain are in the

town of Pica, and consist of tunnels excavated through the sandstone of the inclined plain at the base of the mountains, for the purpose of obtaining water for irrigating the soil, and for which purpose they are still used by the Spanish inhabitants. These tunnels extend for a great distance, and when it is considered that they were formed without the aid of tools of iron, we must allow to the people who constructed them no small degree of skill, perseverance and energy.

Fountain of Fire.—I have just visited a jet of natural gas, which rises through a small river about 1½ mile from Pont-y-rridd (New-bridge) Glamorganshire. The brook has its source in the valley between the Llantrissant and Dinas Mountains, flows into the Ronda, and joins the Taff at Newbridge. In the centre of this river, or brook, is a continued rising, or strong bubble, of about eight or ten inches above the stream, as though the water was blown up by a current of air, or natural gas (and exceedingly cold to the hand.) This, when ignited, produces a powerful flame, from four to five feet in height, with intense heat; and the smell is the same as burning sulphur. There are two jets in the field adjoining, and three on the other side of the brook; but they are not so strong as the one passing through the water. The effect by night is grand and beautiful; having the appearance of one mass of large, brilliant, blue flames. This singular phenomenon was accidentally discovered by one of the men at the adjoining mill, about two months since. Not having yet seen any account of it in print, I have sent you some particulars, collected on the spot.

I am &c.
High Street, Bristol.

J. P.

Foreign Journal.

From The Farmers Cabinet.

THE QUINCE.

As the time for planting fruit trees will soon come round, I wish to call attention to, and invite a more extended cultivation of the quince tree. The fruit of this tree, either green or dried, always commands a very generous price, and the market is never overstocked with it. The quince produces the finest fruit when planted in a moist soil, and in a sheltered situation; it may be propagated by layers or cuttings, or by grafting. The younger trees produce the finest fruit, and they should be renewed every ten or twelve years, as by that time they become aged, though they will survive for a much longer period, but not generally to produce fine and fair fruit.

The trees being small, they occupy but little room, and are not very liable to be injured by cattle, if placed near a fence. A field of ten acres, is 660 feet on each side, and at a distance of ten feet apart, which will be sufficient, will well accommodate 264 trees around the fence, without interfering with the agricultural operations within the enclosure. In a few years, this number of trees would produce, on a very moderate calculation, sixty-six bushels of quinces annually, which, at the

lowest price they were ever known to sell, would not a sun, clear of all expense, far greater that can be produced by any other crop occupying the same space. The usual price of the green fruit is from four to six dollars per bushel, and the dried article sells proportionally high. Why is it that the West, which forwards so large an amount of dried peaches and apples to our eastern cities, sends no dried quinces, which would sell for more than double the price? A.

From the same.

HIGH PRICES AND LOW PRICES.

Farmers should bear in mind, that low prices have always heretofore been followed by high prices; and extravagant and high prices are uniformly succeeded by low ones; the oldest farmer living, cannot point out a deviation from this rule; in fact, it may almost be said to be a law of nature; it is the way things have always worked throughout the whole world; where is the man that has experience to contradict it! In times of depression, it is a mark of wisdom to go ahead and prepare for a better state of things. Manure your land, and bring it into a better state of cultivation, now when it can be done cheaply, and be ready to set sail when the tide turns; never wait till the market is up to begin to improve your land, or you will be sure to have but little to sell when the day of generous prices comes about again, which it surely will do. It is best for a farmer always to keep his hand in, as the saying is, and not go to sleep on his dung fork, when his land needs waking up with some stimulating nutriment. Those whose memories are sufficiently retentive to remember 1819 and 20, may recollect the desponding of that period; all the products of agriculture were low, very low indeed, and many thought they would never rise again—a gloom spread over the whole country, and not a few suffered their farms to deteriorate, thinking it useless to spend money and labour in their improvement. Well, what followed?—a time of prosperity, and money getting and spending, to such an extent as has rarely been known in any country. Something like this may again happen; at all events, when our unwise law-makers get tired of trying foolish and pernicious experiments, and permit the mechanics and manufacturers to work for the farmers without too much competition from foreigners, and the farmers to feed them and to supply them with the raw materials to work upon, we may look for more prosperous times and better prices for agricultural products. W.

On the Cultivation of the Raspberry.

The raspberry, like the strawberry and currant, and other small fruits, the gooseberry excepted, has been greatly neglected in its cultivation. Though common in every garden, and every where esteemed, next to the strawberry, for its rich and handsome fruit, yet few individuals have attempted improved methods of growth, by which the size, beauty, excellence, and productiveness of the

berries, may be increased to a much greater degree than they are generally seen in our gardens.

The raspberry is as susceptible of improvement as the strawberry; yet, while in the latter we have the beautiful Keen's seedling, and our own (*Honey's*) variety, contrasting with such marked superiority over the small and inferior berries of the older sorts, the same varieties of the raspberry are now cultivated that were common twenty or thirty years ago, and they are still deemed the most desirable sorts. The same attention bestowed on this fruit, that has been devoted to the gooseberry, would undoubtedly have resulted in the production of varieties much superior to that at present grown.

The raspberry, like the strawberry, is a native of low and partially shady situations, growing in boggy or soft black soils, which allow its roots to strike deep, and throw up a free growth of its vigorous suckers. It is only in such situations, in their wild state, that the plants are found productive; on light and thin soils, and in high and exposed situations, the growth of the suckers is limited, and the fruit scarcely ever attains any size. Nature thus teaches the proper mode which the cultivator should adopt in the growth of the plants; and it should be his object to follow her, rather than to divert and thwart her in the course she has pointed out for us to pursue.

The plants are frequently set out in light and poor soils, crowded together, left untrimmed, choked up with a profuse growth of weak stems, and what little fruit they produce, nearly dried up, from the arid situation in which they are placed. On the contrary, in cool, deep, and moist soils, in a sheltered and partially shaded place, the plants throw up suckers to the height of six or eight feet, and produce a profusion of large, handsome, and well flavoured berries. So well assured are the most eminent English cultivators of the raspberry, of its love of a cool and moist soil, that some writers have strenuously recommended the use of bog earth and rotten leaves, in the place of the richest loam. We are well assured that the many complaints which are made of the meagre produce of many raspberry plantations, may be attributed wholly to the light and droughty soils in which they are often planted.

Situation.—A cool aspect is of material consequence; and to secure this, the north side of a fence or trellis, which will form a screen from the sun, is the most favourable: on the north side of a shrubbery, or row of fruit trees, is also a suitable place. If neither of these situations is to be had, an open spot in the garden may be chosen, always being careful to avoid the south or east side of a fence. A temporary shade may be effected in the open garden, by planting a row of running beans on the south side. Having selected a proper place, proceed to prepare the soil.

Soil.—A good soil is the most important requisite. Having marked out the size of the bed, if the earth is not naturally very rich and deep, preparations should be made to trench it. First cover the surface with three or four inches of bog earth, if to be procured, or, in its

place, leaf soil, and if these are not conveniently to be had, good old rotten hot-bed manure, which has lain at least six or eight months: that from hot-beds made in April, will do for use in the following October, and if a portion of the bed was leaves, it is so much the more to be preferred. Having spread the manure upon the surface, it should then be trenched in, two spades deep, or about eighteen inches, placing the manure at the bottom of the trench. Level the surface, and spade in an inch or two more of the same kind of manure, and after allowing a week for the bed to settle, it will be ready for planting.

Procuring plants.—The success of planting out, depends considerably upon a judicious selection of plants. Suckers of all sizes are generally thrown up, and many cultivators would naturally select the largest: such, however, are not the best; those of medium size, neither too large nor too small, have the finest roots, and spread more rapidly than the others. In selecting, reference should be had to the roots rather than the tops.

Planting out.—Having prepared the beds and secured a sufficient number of plants, preparations may be made for setting out. A spade, a rake, and a garden hoe will be the proper implements to accomplish this. The bed being marked out, stretch the line across the bed, at the distance of two feet from the walk: commence on either side of the line at one end, by taking out the earth the width and depth of the spade; place in the plant against the line, and throw the soil out of the second hole to fill up the first: in this way proceed, until the whole bed is planted, treading the soil lightly around each plant; with the rake, smooth and level the whole, and the work is finished. The rows should be three feet apart, and the plants three feet apart in the rows.

Winter treatment.—On the approach of cold weather, it will be necessary to protect the plants for the winter. The best method of doing this, is simply to bend the branches down to the ground, and cover them with four or five inches of the soil. Some cultivators use leaves, and others coarse manure, but we believe nothing answers better than the common soil in which they grow.

Summer treatment.—As soon as danger of cold weather is over, which is generally the 1st of April, the plants should be uncovered, and a stake placed to each, to which the stems should be securely tied: the first summer, very little must be expected from the plantation, and only a few suckers will be thrown up from each plant; but by the second year they will be more numerous, and produce considerable fruit. As soon as the plants are tied up, proceed to level the ground, and give it a neat finish with the rake: the only culture is to keep down the weeds, and the surface loose, by occasional hoeings.

Autumnal dressings.—Enriching the bed at the time of planting, is not sufficient to keep the plants in good condition. The beds should have a dressing of two or three inches of compost every autumn. This should be laid on in October, and lightly forked in, bearing in

miud that a mixture of bog earth, or leaf soil and manure, is better for the plants than all manure. This will encourage the growth of the roots, and in the spring, the suckers which are thrown up to form the bearing plants of the next season, will be much stronger.

Pruning.—The raspberry can hardly be said to need pruning, in the common acceptation of that term. All that is required is to shorten the most vigorous bearing stems, and to cut away the old wood after it has produced its fruit. The second summer after planting, the plants will throw up a quantity of suckers: if numerous and small, four or five of the best should be left their entire length; if large and strong, they should be shortened to four or five feet, and the superfluous ones rooted up, unless wanted to form new plantations.

As the raspberry is a rapid grower after it once takes hold of the soil, quantities of suckers will spring up, which, in the course of four or five years, will weaken the plants. On this account new plantations should be made every fifth or sixth year, and the soil trenched and renewed by the application of the compost already mentioned.

The raspberry is rarely attacked by insects. On this account, it requires very little care at the hands of the cultivator. As a market fruit, it is particularly worthy of attention, requiring less care than the strawberry, easier picked, and the finer sorts commanding a good price.—*Hovey's Magazine.*

For "The Friend."

On the death of James Macintosh, author of the History of England, &c.

To England's noblest statesman the last sad scene is nigh,
Yet unclouded is his intellect, and clear and keen his eye;
His thoughts are on eternity—but faith and vision fail,
To trace the shapes of heavenly things through death's o'er shadowing veil.
He thirsted for the living springs which saints in glory know,
But knew not that Christ's wrestling seed partake their streams below;
The Spirit of his Lord from sin had saved him many an hour,
Yet deemed he those enthusiasts who owned its present power.

His was the wisdom of the sage, with stores of knowledge crowned;
The wisdom of the babe in Christ his spirit had not found;
Still did he love on Christ to muse, and strove to comprehend,
The path the Saviour trod in life,—that life's mysterious end.

By turns, he deemed the crucified as martyred saint,
—or God,—
Divinity he felt to burn along the path he trod—
He scrutinized and loved to think of what the Saviour did—
Still from the wisdom of the wise the saving truth was hid.

Ah! he had in his heart but bowed, the inner cross to bear,
The spirit of the babe in Christ had been begotten there;
To whose sweet slappings after life, the streams of grace are given,
And as its vision brightly clears, the mysteries of heaven!

From day to day his ardent mind dwelt on the subject still,
And thoughts of Jeans ceaselessly his musings seemed to fill;
In inward prayer and holy awe his spirit learned to bow,
And softness, as of infancy, was shed upon his brow.
Still on the bed of suffering that mighty master lay,
Its interest in all earthly things were passing fast away;
A secret change,—a saving change,—within him had been wrought,
For much of heaven and heavenly things his spirit had been taught.

Brighter and brighter towards his close, untold the work progressed,
Till, as Death stretched his giant hands to gather him to rest,
A dear one whispered, "Jesus loves,"—quick burst his brief reply,
"Jesus Christ,—Love,—they are the same,"—then sweetly bled his eye.

He broke the silence, long and sad, which o'er the scene was shed,
By gently uttering, "I believe!"—In God? his loved one said—
"In Jesus!"—then one happy word proclaimed that he was blest,—
And the warm tongue so eloquent was evermore at rest!

N.

THE FRIEND.

SECOND MONTH, 25, 1843.

A late number of the British and Foreign Anti-Slavery Reporter, contains the following pleasing information relative to the improving condition of several of the British West India islands:—

"**Jamaica—the Crop.**—We have been favoured with a view of the statements of exports from this island during the present year, and have been delighted at perceiving the increase which has taken place over those of 1841. The statement is incomplete, not including the exports from Port Maria, Lucoa, and Savanna la Mar. Notwithstanding these omissions, it appears that 13,221 hogsheads of sugar, and 1233 tierces of coffee, have been shipped in 1842, over and above the shipments of the previous year. Our British, as well as Jamaica readers, will be gratified at the increased production of our staples which this statement shows, and will join us in the anxious hope that they will continue to increase in the like ratio every year, until our island has reached that pitch beyond which increased production becomes an evil.

"**Dominica—the Crop.**—We congratulate the planters upon the very large crop which has been taken off this year, and the expectation of doing the same next year. It is stated that the crop will exceed 4000 hogsheads. This island has not since the year 1832 shipped as large a quantity.—*Dominica.*

"**Trinidad.**—The weather in Trinidad has of late been highly favourable to the planters; and, from the improved and advanced state of the cane-fields, an increase of sugar in the next crop was looked forward to.

"The Jamaica planters, we observe, are beginning to seek after improved modes of cultivating their great staple, sugar. At a

meeting of the St. Thomas in the Vale Agricultural Society, held on the 17th of September, a resolution was adopted, offering a prize to the overseer, attorney, or proprietor, who shall make the greatest quantity of produce at the least proportionate expense." The prize is to be a silver cup, value thirty guineas, to be competed for on the 1st of November, 1844. The gentlemen will, of course, have an eye to the quality, as well as quantity, of the produce; and will scarcely sanction any attempt to seize the prize by enforcing reduced wages for labour."

We have received the Bristol (England) Temperance Herald for the last and the present month. From these it appears that the Temperance cause is gaining strength with increasing rapidity in almost every direction, in England, Scotland, and Ireland. The number for the present month contains some particulars of a meeting which had recently taken place at Exeter Hall, London, of the National Temperance Society, stating, among other matters, "that large room was crowded with a most respectable assembly. We understood that 6,000 tickets were issued, and so great was the demand, as the time of the meeting drew near, that in one instance, 10s. was offered for a platform ticket." The meeting, it is stated, was most agreeably conducted throughout, and greatly exceeded the expectation of those concerned in getting it up; the interest was well sustained, and scarcely any person left the room before the chairman announced the dissolution of the meeting, although it lasted upwards of four hours.

Our paper of last week concluded the memoir of John Wigham; the testimony of Aberdeen Monthly Meeting concerning his wife is published to-day—furnishing the readers of "The Friend" with nearly all the matter of the English work. We believe its republication has been very acceptable to our subscribers generally.

To Subscribers in Great Britain and Ireland.

Thomas Hodgson, of Liverpool, having declined the agency for "The Friend," an arrangement has been made with Charles Gilpin, 5 Bishopsgate without, London, through whom our subscribers in Great Britain and Ireland will be supplied. The back numbers of the current volume will now be forwarded, and it is hoped the work will be received regularly in future.

APPRENTICE WANTING.

A member of the Society of Friends is wanted as an apprentice to the brick-laying business, by a Friend in this city. Apply at this office.

DIED, at Venice, Cayuga county, N. Y., on First-day, the 8th of First month, MARY HUDSON, wife of John Hudson, aged near 84 years. She furnished the consoling evidence that she was prepared for a better state of being.

ELIZABETH WIGHAM.

The Testimony of Aberdeen Monthly Meeting concerning ELIZABETH WIGHAM.

It having pleased the Lord to remove from a state of probation, this our much beloved friend, we deem it a duty incumbent on us to give forth a testimony respecting her.

She was born at Ambroseholm, near Carlisle, in the county of Cumberland, in the year 1748. Of the early part of her life few incidents are recollected which appear likely to afford instruction. In 1769, she entered into the married state with our valued friend John Wigham, then of Cornwood, within the compass of Allendale Monthly Meeting, to whom she was a true helpmate for upwards of fifty-seven years.

A few years after her marriage, she came forth in public testimony, having passed through much previous exercise, and many deep baptisms under the Lord's preparing hand, for so important a work; and by waiting carefully in humility for the openings of Truth, she grew in her gift, and met with the unity of Friends in the exercise thereof.

About the year 1784, she united with her husband in a concern and belief, that the Lord called them to leave their native country, and to go and reside in Scotland; which they did with the unity and concurrence of the Monthly Meeting to which they belonged, having then a family of seven children. This with other movements in Scotland proved a great trial of their faith, and subjected them to many privations and difficulties, to which she piously submitted, trusting in Him, who she believed had called them to so great and weighty a service. On her first removal into Scotland, she resided in the neighbourhood of Edinburgh for about two years, and afterwards came to live within the compass of this meeting; and after a subsequent removal again to Edinburgh, in the year 1802, she finally returned to us in 1807, and remained our member till her decease.

In the love of the gospel, and under an apprehension of duty, she was at several times engaged, with the concurrence of her Monthly Meeting, to visit the meetings of Friends in various parts of England; and twice those in Wales and Ireland. She also felt herself engaged several times to take up a temporary residence within the limits of Particular Meetings: these services were to her, we believe, rendered very weighty and awful; yet she evinced her dedication, by yielding in faith and simple obedience; thus furnishing an instructive and encouraging example to others, who may be called to tread in a similar path. On these occasions, as well as in her more distant travels, we have cause to believe, that her gospel labours were to the satisfaction of those whom she visited, and yielded the reward of peace to her own mind.

When not engaged in religious service from home, a large family of children necessarily occupied much of her attention; and she manifested an earnest and affectionate solicitude for their best interest, being careful, as they advanced in years, to discourage every

thing in them, which might lead from the simplicity of Truth. Yet she did not suffer these cares (important as they are) to prevent her from going forth, when and where, she believed her Divine Master called her; and on her return from these engagements she cheerfully entered again into her domestic concerns, in which she was a pattern of industry and frugality.

She was a diligent attender of our religious meetings; and even in her declining years, when labouring under the pressure of much bodily infirmity and weakness, she was a striking example of perseverance in the performance of this important duty.

Her ministry was lively and fervent, and although not adorned with much learning, was clear, sound, and pertinent; an evidence attending, that it proceeded from the right spring. In the exercise of her gift, she was often favoured to speak with great clearness to the states of those whom she addressed, as divers can testify, on whose minds she has left seals of her ministry.

During the forepart of her illness, she expressed but little; indeed her day's work seemed to be done, and that she only was waiting to be released from the shackles of mortality: but it was evident to those about her, that her faith was fixed on the immutable Rock, and her soul anchored on her God. On one occasion, after a season of conflict, she broke forth in the following expressions, "O death! where is thy sting! O grave! where is thy victory?" and then added, "I believe the grave will have no victory over me; for the eternal God is my refuge, and his everlasting arm is underneath; and that is more to me than thousands of gold and silver,—blessed and praised be his holy name." At another time, she said to one of her children, "I believe I am wearing away fast, at least I hope so;" and on taking leave, said, "Farewell, my dear; and mayest thou fare well in the Lord thy God; and this is the desire of my heart for all my children."

As the tenor of her life appeared to breathe her Creator's praise; so in her death we believe she was of the number of those, who are said to have "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." May we, her survivors, be animated by her example of dedication, so to follow her, as she endeavoured to follow Christ,—that our end may be alike peaceful;—and that we may through redeeming love and mercy, be admitted into an eternity of rest with the Lord, where we have no doubt her purified spirit is entered.

She quietly departed this life at Aberdeen, the place of her residence, on the 16th of the Fourth month, 1827, and her remains were interred at Kinmuck, on the 20th of the same. She was in the seventy-ninth year of her age, and a minister upwards of fifty years.

Signed on behalf of our aforesaid meeting, held at Aberdeen, the 16th of Fourth month, 1828.

Jane Cruickshank, Barbara Wigham, Mary Gray, Elizabeth Brantingham, Hannah Wigham, Barbara Johnston. HANNAH CRUICK-

SHANK, Clerk.—Amos Cruickshank, John Cruickshank, Robert Gray, James Morris. JOHN GLENNY, Clerk. John Wigham, Amos Wigham, George Brantingham, James Gray, John Robb.

The following Friends, as also John Wigham, were prevented from attending the meeting by indisposition, but felt desirous to subscribe their names to the foregoing testimony, Alexander Robb, William Joss, Elizabeth Glenny, Jane Robb, Margaret Robb, Sarah Cruickshank.

The foregoing testimony having been read and approved in the General Meeting for Scotland, held at Edinburgh, this 26th day of Fourth month, 1828, is signed in, and on behalf thereof, by

WILLIAM SMEAL, Jun., Clerk.

Signed, in and on behalf of the women's meeting.

JANE WIGHAM, Clerk.

Communicated for "The Friend."

Extract of a letter from Anthony Benzett to John Pemberton.

"It is amazing what an influence the love of the world, its esteem and friendship, and the desire of amassing wealth, living themselves in delicacy and show, in conformity to the world, have upon many in our Society, who in other respects appear under some impressions of good; notwithstanding they cannot but be sensible of its woeful effects upon the religious welfare of their offspring, who hereby, as mentioned by the apostle, fall into snares and hurtful lusts, often to their perdition; notwithstanding also the nature of our profession, and a conformity to the example and precepts of our Lord, lay such an absolute prohibition on such a state. "Lay not up for yourselves treasure upon earth," says our blessed Saviour. "How hardly shall they that have riches enter," &c. "Woe unto you that are rich." "Be not conformed, but be ye transformed," that ye may be better qualified to follow Him who has called you, in the way of the cross, to be soldiers in his holy warfare. Learn of Him who was meek and low: who though he was Lord of all, chose to come in the form of a servant; walked on foot; fed on barley loaves, &c. Some injunctions, less likely to affect the heart, we take according to the full force of the expressions, as with respect to taking oaths, &c.; whilst others, whose hurtful nature is more apparent, and as positively prohibited by our Saviour, (as that of laying up treasures,) we make nothing of. An instance, which not long since occurred, caused me to make some painful reflections upon this most weighty subject.

"A Friend died, reputed to have left sixty or seventy thousand pounds to a number of children and grandchildren, already so elevated by the fortunes they were possessed of, as to be ready to take wing and fly above the Truth, in conformity to the world, its friendships, fashions, &c. This happened in the depth of winter, one of those intense cold days, which we all have felt to be very trying, even to those who are best provided with fuel, suitable clothing, &c. As I passed along, I observed

aged people and others, tottering about the streets, or standing in the cold, in pursuit of a few pence towards a scanty subsistence; many of these doubtless poorly provided with fuel or bedding; both of which articles were then exceedingly scarce and dear.

"I compared the situation and necessity of these aged people, with the superfluous wealth and delicate living of the children of the rich man lately deceased, and could not but be astonished at the selfishness and caprice of the human heart. I queried with myself, Are both these children of the same Father, equally under his notice? Are they enjoined, and do they profess to love each other as they love themselves? Why is not at least three quarters of this wealth, and three quarters of the wealth of a number of other rich Quakers, laid out in procuring a place of refuge and comfort, and moderate provision for such weak and aged people? that they may, in the decline of life, be put in the most suitable situation to think of and prepare for their latter end, and enjoy a moderate state of comfort.

"Is it honest to God or man? Is it doing justice as stewards of the wealth committed to our care? Is it loving our neighbours as ourselves? If mankind are indeed brethren, can it be agreeable to the good Father of the family, that we should engross so much, and employ it to feed the corruptions of his offspring; whilst others are under such manifest disadvantages for want of help."

"The preceding letter, (says John Barclay, from whose Select Anecdotes it is taken,) cannot properly be accounted an anecdote, though the circumstance brought forward in it, seems to have been the occasion of those wholesome remarks, which form the greater portion of it.

"The remarkable character who wrote it, was not a theoretic or an ostentatious philanthropist; a Christian in the most appropriate sense of the term, he had learned (not in the school of custom or conformity) to devote his talents, time, and substance, to the service of his fellow-creatures—and that for Christ's sake. In a biographical memoir published respecting him, are delineated some uncommon traits of benevolence; he has even been known to take off his own coat in the street, and give it to one that was in great want of clothing; but his useful life and labours on every occasion, appear to have evinced a heart under the influence, restraint, and direction of the best of principles—the will of God, as made known by the Spirit of his Son."

For "The Friend."

Education and District Schools.

It requires no argument to show that if Friends withdraw their support from the schools under the care of their own Society and send their children to the District Schools, the former must go down. They cannot be supported unless there are scholars enough to pay the teacher; and if Friends will not lend their aid for this object by sending their children to them, it cannot be expected that other people will do so. In many neighbourhoods this result has already been produced, and schools

which once were large and flourishing, under the care of Monthly or Preparative Meetings, are now extinct.

Let us look at the situation in which this leaves a neighbourhood. Whatever may be the religious concern of a parent for the right education of his child, or however objectionable the character of the District School, or the teachers may be, he has then no other school to resort to. Such schools as Friends had succeeded in establishing within many of our meetings, are not built up in a day, or a week, or a year. They were the result of long and patient labour, and much expense, and when suffered to go down, it must require no less time, and nearly as much expense to commence and establish them again on a solid basis.

It is well known that the principles upon which the Public School system is founded, render it liable to strong political influences, which may, and often do operate in the selection of the directors, and also of the teachers. Men are liable to be chosen for both stations, whose chief recommendation is their party predilections, and such are not likely to be very proper guardians of the moral or religious training of the rising generation. To commit the momentous work of educating the youth of a religious Society into the hands of a set of men who hold their station on political grounds, and at the will of a majority of the dominant party in politics, and who act under a system which is capable of being converted into a political engine, to serve the views of that party, appears to me exceedingly dangerous to the welfare of the rising generation. Persons of very low morals, and of unsound religious sentiments, are quite as likely to be chosen directors as any other class. It cannot be supposed such would be very scrupulous as to the moral or religious qualifications of the teachers they appoint; and oftentimes the directors are too little instructed themselves, to be competent judges of the literary attainments of others.

The law gives every citizen the right to send his child or children to the schools, and thus cuts off the opportunity for any selection of pupils. Let any sober-minded parent put the question to himself, whether he would permit the children of the neighbourhood in which he lives, indiscriminately, to visit at his house, and be on terms of familiarity and intimacy with his family. I suspect there is scarcely one who would not revolt at the idea of having the children of the lowest and most depraved persons, seeking the society of his children at his own house. But how much greater is the danger, where they do not mingle by occasional visiting only, but every day, and all day, in their studies, and in their sports, and when the anxious eye of the parent is not watching over them, nor his presence exercising a salutary check over their deportment. All of us, who can recall our boyish days, remember how readily and how entirely we laid ourselves open to new associates, especially if they were attractive and prepossessing, and to how many sad errors this easy familiarity subjected us. Children are the same now as when we were boys; and

where the only accessible seminaries are those which tolerate indiscriminate admission to all ranks and classes of the community—the dangers to which the youthful mind is exposed are imminent indeed, and in many cases must prove ruinous. It is not a little surprising to me that parents who are very strict and scrupulous about the company which their children keep at home, can yet, without apparent hesitation, to save a paltry outlay of money, voluntarily thrust their tender and susceptible offspring into constant daily association at school with persons whom they would exclude, as a moral pestilence, from their houses. I cannot but desire that such parents would be entreated to look seriously at this view of the subject.

Another great disadvantage arising out of the circumstance of having none but District Schools, is, that in many places the funds do not admit of keeping them open more than half or quarter of the year. Consequently no settled teacher can be obtained. Transient, and often unknown, persons, have to be picked up for the purpose; persons of doubtful character or no character at all; and even if a good teacher should be obtained, by the time he has got his school well organized, and under proper government, it has to be disbanded, and the children turned loose, to forget what little knowledge they may have acquired. Persons of good standing, and respectable qualifications, would not embrace so uncertain an engagement, but seek a situation having greater permanency, even though the income might be less.

Again; the schools being open only part of the year, and this being the only chance of education, (for where the neighbourhood generally send their children to District Schools, no other can be maintained,) the crowd of pupils is so great that there is very little opportunity for any to learn much. The attention of the teacher is so divided and distracted, and the confusion and disorder so great, that it is little better than a waste of time, with the additional and serious objection of the perilous exposure of the child. That this is not a highly coloured picture, many Friends, in different parts of the country, who have carefully looked into this matter, will bear me witness; and though it may not be so in all, yet those who think their schools exempt from such censure, will do well to reflect that under a political party organization, they know not how soon they may come to merit it; and if they destroy the schools, under the care of Friends, by sending to the District Schools, when the evil comes, they will be without a remedy.

We all know how much depends upon the character of the books which children use at school, and how difficult it is to efface, in after life, the impressions which improper reading makes upon the juvenile mind. But at these schools, Friends can have no control over the character of the books used,—and being public political institutions, it is likely such books would be chosen as contain sentiments very contrary to our well known and truly precious Christian testimonies; and that this is the fact, is matter of notoriety.

These are some of the weighty reasons which lead me to believe, that unless Friends can be induced to concentrate their efforts, and unite their means in a steady, renewed, and energetic attempt to establish and support schools of their own, and under the control and supervision of committees of Monthly or Preparative Meetings, we shall lose all that has been gained by the religious labours of the Society on this subject for nearly or quite a century past. Every Friend, however restricted his means, should feel the obligation resting upon him to do all in his power to promote, and spread this righteous concern of the body for the religious guarded education of the youth; and Meetings should feel as strongly bound to make the way easy for all who require it, to have their children gratuitously taught at our own schools. I cannot but consider, and I think, that all who solidly and impartially weigh the subject, will concur in the sentiment, that every Friend who sends his child to a District School, in preference to one taught by a member, and under the care of the Society, is counteracting, and standing in opposition to, the long cherished and deliberate religious concern of the body of Friends, and is subjecting his offspring to imminent danger of being entirely led off from our principles and testimonies.

From the year 1740, the date of the extract from the minutes of our Yearly Meeting, given in my former essay, that body appears to have been weightily engaged in this concern almost every year, and minutes were frequently transmitted to the subordinate meetings. Committees were appointed to deliberate on the best mode of carrying out the concern, and reports were made—one of which, in 1750, is thus noticed by the Yearly Meeting, and sent down in the extracts, viz. :—

“The proposal concerning the settling of schools in the country, being reduced to writing and read, is in substance, to enforce the consideration of the importance of training up our youth in useful learning, under the tuition of *religious, prudent* persons as school-masters; and giving it as their opinion, that the most likely means to induce such persons to undertake the business, will be to have some certain income fixed, in consideration of which they should be obliged to teach so many children, on behalf of each Monthly Meeting, as the said meeting might judge adequate to the salary; and that no person should receive the benefit of the salary, without the appointment of the said meeting. Of which proposal this meeting thinks proper to direct (after consideration) the clerk to send copies to the several Quarterly Meetings, who are desired to recommend the consideration thereof to their respective meetings; and that they would make report thereon to our next Yearly Meeting, in order that Friends may then be able to judge more fully what more can be proposed to effect this good purpose.”

In 1751, the following is sent down in the extracts, and with the former entered in the Discipline, viz. :—

“The consideration of the proposal made last year, concerning the settling of schools in

the country, being resumed, and inasmuch as our elder brethren in London have likewise recommended the serious consideration of this weighty affair; after some observations and reasons offered to urge the necessity thereof, it is agreed that it be again recommended to the several Quarterly and Monthly Meetings, to encourage their respective members to exert themselves as fully therein as their present circumstances will permit; and to prefer methods by which this good work may be perfected in time.”

In 1753 the subject is again recommended to the close attention of subordinate meetings, and the Quarters are directed to appoint committees in reference to it, in order that this important object may be properly attended to. Although some progress was made in carrying forward the concern of the Yearly Meeting, yet it does not appear to have been so effectually done, as to release that body from the necessity of frequently bringing it into view, and pressing it upon the renewed zeal of care of the members. The troubles which arose about the breaking out of the revolutionary war, and during its progress, and the grievous sufferings Friends endured, appear to have had the happy effect of awakening fresh concern in their minds, not only to do away wrong things, but to seek after and follow the mind of Truth in the promotion of such measures as were clearly opened for promoting a reformation in Society. Among these, the education of the youth early claimed attention, and the following minute was sent down in 1774, viz. :—

“The pious education of our youth being a matter of great importance, parents and those to whom this weighty trust is committed, are earnestly incited to a faithful discharge of their duty herein; both in respect to placing them under *exemplary and religious* school-masters and mistresses, for useful and proper learning, as well as to inculcate in their tender minds the pure doctrines of the gospel, agreeable to the principles of our holy profession; and the necessity of a life of self-denial, which leads to plainness in speech, behaviour, and apparel, and circumspection in all parts of their conduct, a declension in which is sorrowfully apparent in many.”

E. T.

For “The Friend.”

DIALOGUE ON MUSIC.

Extracted from a Manuscript.

Although the greater part of Edward's circle of intimate associates, was outside of the pale of our religious Society, it was not all so. His cousin Anna P. was a member; and amongst all his kindred and acquaintance was most esteemed by him. She had been gay,—yes, fashionable,—in all the height and depth of the word. A leader among the would-be higher orders, accomplished in all those things which are considered as ornaments and attractions amongst them, she had appeared as though her whole time and interest were engaged in these frivolous concerns. But a change came over her; she forsook the company of the fashionable; became serious in

her demeanour; was found constant in her attendance at her own religious meetings; and soon clothed herself in the plain habitments of the Quaker. She retained but few of the associates to whom she had become attached in her former course of life; yet some whom she considered as religious characters, really desiring to do right, she still held in affectionate remembrance, and at times visited. Among these was Sarah —. At the house of the latter, she one evening met her cousin Edward, and during the course of the visit, a conversation to the following effect took place.

Sarah. I have been very much distressed this afternoon. A poor woman called on me to solicit assistance for her suffering family; and I accompanied her to her place of abode. Such wretchedness I never before beheld! Three out of five children were sick; and the other two, one a babe of six months, and the other scarcely two years of age, apparently almost perishing for want. The husband and father was a drunkard; and to crown the whole, the woman was devoid of that religion, which could have efficiently strengthened and sustained her, under such an accumulation of misery. The scene was too much for me; I was completely overcome: but I have succeeded in soothing my agitated nerves, by playing a lively air on my piano.

Edward. The tranquilizing effect of sweet sounds is wonderful.

Sarah. It is so; and I often wonder why you Friends do not approve of its use in the family circle, and in the worship of God.

Anna P. Thou hast touched on one of our objections to it; that is, its tendency to dissipate sad and serious reflections.

Sarah. Surely you do not mean, that we should pass our time under the pressure of such miserable feelings as those I endured.

Anna P. I mean to say, that sad and serious, and even those thou mayest term miserable feelings, all have a tendency to drive the awakened mind for consolation to God; and whatever in such seasons as this, leads us to take comfort in mere animal excitements or soothings, is of pernicious consequence. I fear such sources of animation and pleasure, will be found at last to have been powerful agents in the hands of the enemy of all good, in hindering our eternal well being.

Sarah. I have no doubt Anna but your remarks are correct; yet I think they are not applicable to me. I am thankful to my dear Saviour, that I have a supporting hope in his blessed gospel; and that he has caused my meditation on his precepts to be sweet.

Anna P. I do not question it Sarah. But why should we seek in the pleasurable thrill of inanimate sounds, that consolation which may be derived, in a far higher degree, from spreading our troubles in secret, before our ever-present Saviour and Friend. By the first mode, we alleviate present gloom, but do not gain strength to bear our sorrows, but with every fresh cause of discomfort, must thumb our pianos, and waste our precious time. By the latter, not only are we better enabled to sustain all our subsequent afflictions, but the whole circle of the Christian graces are refreshed. We grow in grace; and thus all

our troubles, by driving to the Lord, are aiding in the great work of preparing us to be inhabitants of that city, where the saints do always behold his glory. O Sarah! there is a degree of beauty in the doctrines of our Society in this particular, which must be felt in its application to be fully or properly appreciated. We believe that the Father of Mercies administers sorrow and trouble to the mercies and thoughtless,—that wanting comfort, they may happily find the true Fountain of consolation. How often do they, whose dearest enjoyments are in earthly things, find a secret sense of sadness, an inquietude of feeling, which they understand not, overshadowing the mind. It is the language of mercy from above, and its whispers tell of the vanity of the world. It is the influence of the Spirit of the Holy One, which, if abode under, would draw the thoughts up to its source. But, alas! instruments of music, and other means of dispelling low spirits, as they are termed, are at hand—the visited ones fly to these to restore their usual levity and mirth, and thus, from day to day, they slight these precious evidences of the mercy of God to their souls.

Edward. This is a subject I have not thought much about heretofore, yet I do sincerely appreciate cousin Anna's remarks. I do sincerely believe, that a portion of the woeful deficiency observable among many professors of Christianity, might be traced to this source. I have quite as strong a dislike to the introduction of it into what is usually termed worship. True spiritual access unto God, I believe, from what I have known and thought on the subject, is not at all furthered by the excitement of the animal or intellectual frame. It is most commonly known, when in abstraction from outward things, the mind, in awful quietude, finds itself gathered into a sense of the presence of Infinite Purity. By the power of imagination; by the influence of eloquent words; by a stirring swell of elevated music, the mind may be excited; the feelings may be tendered, and we may pour forth verbal supplication, whilst the heart is unchanged. Yes! whilst the deep indwelling corruption of our nature, though for that moment unfelt, is yet in full strength. But in that awful silence of soul, in which all exterior things are shut out, wherein the very imagination is subdued before the felt presence of the All-seeing One, there is little room for deception.

Sarah. Do all Quakers enjoy such a state of communion with God?

Anna P. O no! Sarah! we have cold and formal members who feel little religious warmth; and we have others, who, working in their imaginations, can kindle up a fire of apparently devotional feeling, who yet are little acquainted with spiritual access to God. True spiritual worship may exist without words being uttered, and there is no state more strengthening to the Christian traveller, than when his soul can rest in awful quietude, asking nothing, desiring nothing, in the fullness of faith that God will do all things right. In my course I have known much of the coldness that precludes, and the impatient imaginations that would force an offering, yet, through the mercy of the Most High, I have

not been without seasons of true spiritual approach to the throne of grace.

For "The Friend."

OUR CHARITABLE INSTITUTIONS.

We frequently hear complaints of the low state of the funds of our various charitable institutions, with grievous lamentations over the pressure of "the times," to which their condition is attributed. But if, instead of indulging in these unprofitable complaints, we would individually bring the query home, What can I do towards a remedy for this evil? and after a candid examination of our own resources and *real* wants, be simply willing to contribute whatever is superfluous to the necessities of our fellow-beings, we should soon find there would be enough for ourselves and for them; and our excellent charities would be amply supported. This may appear to some as unreasonable and absurd, but it is perfectly consistent with the Christian precept, which requires, that we should love our neighbour as ourselves; and those only who act upon this principle have discovered the real blessing of affluence. A dear Friend, whose scale of personal and domestic expenditure has always been in agreement with Christian moderation, and who was in the habit of appropriating that part of her annual income which exceeded this to the necessities of others, owing to the present difficulties of the times, has lately been much reduced in her resources. She does not, however, repine, as some do, over her hard lot, and diminished means of self-indulgence; but her language is, "I feel as if those who have annually received their portion of that, over which I am but a steward, have a right to it. I must not therefore retrench my charities, but try to discover wherein I can limit my household and personal wants. I can live more frugally, and yet have all things needful." This is the true Christian principle, which sees in every man a brother, the child of the same universal Parent who showers down the gifts of his providence over this wide-spread land; and in committing to some a larger portion than to others, it is most surely his will that they should receive it in *trust*, not to lavish in selfish gratification, but to dispense to a "brother who hath need"; and the true Christian will feel that he has no other right to it than as a "faithful steward of his manifold gifts." Let the rich then ask, "why am I blessed with much substance? is it that I may sit down in luxurious ease, whilst others are starving around me? or is it required of me, after appropriating with a grateful heart, just such a portion as Truth shall prescribe as suitable to my wants, and without hoarding any part under any pretence, however plausible, to let the rest be dispensed in aid of the cause of humanity. Let not those repine who have a smaller portion, or who have had some part of it cut off; let them be thankful for what they have left; let them not in alarm at their change of circumstances, hastily withdraw their annual allowance for charitable purposes, until they have calmly

and fairly calculated their present resources; and then let whatever retrenchment is necessary begin at home. Let the inquiry be, "Cannot I do without this or that indulgence; cannot I dress more economical? May not my table be furnished with less luxurious, but equally wholesome and sufficient food? Oh, how few there are, if this examination were made, in the spirit of true Christian self-denial, and with reference to the holy example of the blessed Jesus, but would find they still had enough and to spare; and those who had shared in their time of abundance would still share in such things as they have. I believe we shall never be able to carry out fully the Christian principle of loving our brother as ourselves, until we feel that he has a "right" to a share of our good things.

In conclusion, if we are not willing to prescribe such a limit to our selfishness, as will enable us to contribute to the support of benevolent objects,—do not let us with lengthened faces, and whining complaints, lament over the low state of the funds in our charitable institutions. E.

Use of Opium.—We are pleased to remark that the public to the substitution of opium for wine and other intoxicating drinks. It will be recollected that we mentioned the subject more than a year ago, and warned our readers of the rapidly increasing consumption of the drug among us. Many a family may have reason to regret in a few years, that the matter escaped their observation till it was too late for a remedy.

We are credibly informed that females of respectable standing in society, some of them professors of religion, and members of temperance societies, habitually use opium in some of its preparations, merely for its stimulating effects; and that these effects are often so great, that, were they caused by wine, such females would be esteemed either habitually intemperate, or in the most imminent danger of such degradation. It has even been hinted that ministers of the gospel have sometimes so indulged themselves; but we hope there is no foundation for such a surmise.—*Baptist Advocate.*

Cows.—The following is from one of our exchanges—it is good advice. The point at which farmers are most at fault, and that for which our correspondents and hundreds of others blame them, and with reason too, is that they overstock their farms—only half feed their animals—let skeleton cow-frames drag themselves over the premises, and complain because these dry bones do not give milk abundantly. Wherever cows are kept for the dairy, it is possible and proper—yes, it is a duty—to keep them well. This can be done. If you cannot keep four well, try two; the two, well kept, will give more income than four half-starved ones. The goodness of the cow is determined partly by her native properties—but the food also has much, and very much to do, in making her good or otherwise. Keep no more than you can feed well—very well.

THE FRIEND.

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For "The Friend."

VISIT TO MOUNT OLIVET.

The following account of a visit to Mount Olivet, is extracted from a work published at Edinburgh in 1842, entitled "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland, in 1839."

The preface states that "it is meant to be a plain narrative, so that the most unlearned reader, if only familiar with the Scriptures, may follow the writers in their visit to the lost sheep of the house of Israel." The authors say they have been led "to dwell somewhat minutely on the scenery of the Holy Land, and the manners of its inhabitants, because, any thing that may invest that land with interest, will almost necessarily lead the reader to care for the peculiar people who once possessed it, and who still claim it as their own."

The writers of the work are Andrew A. Bonar, minister of Collyear, and Robert M. M'Cheyne, of St. Peters, Dundee. They were accompanied the chief part of the journey by Dr. Black, of Aberdeen, and Dr. Keith, of St. Cyrus, the author of the Evidences of Prophecy. They sailed from Dover the 12th of Fourth month, 1839, and in three hours arrived in France; then crossed to Marseilles, sailed to Leghorn, and from thence to Malta; embarked in a steamer for Alexandria; crossed the desert to El Arish, the frontier town between Egypt and Syria; from thence to Gaza, and arrived at Jerusalem the 8th of Sixth month. While there, they relate as follows:—

"In the cool of the day we enjoyed a delightful ride to the Mount of Olives. Mounted on hardy Syrian horses, of very small stature, we rode out at the Jaffa gate. Here we saw the reapers busy cutting down barley in the valley of Gihon. Turning to the right, we went round the northern wall of the city. The road is rough, and in some parts difficult. Often the bare rock appears, and the way is covered with loose stones. It is made entirely by the feet of the animals that pass along it; and there is not so much as one road about Jerusalem upon which a wheeled carriage could run. Coming to the north-

east corner of the walls, the valley of Jehoshaphat opened to our view, and the Mount of Olives, across the valley, appeared very beautiful, having much more variety of rocks, gardens, olive-yards, fig-trees, and patches of grain upon its sides, than we had expected to find. We now turned due south, riding still under the city wall, which is farther from the brow of the hill than we anticipated. In one point only, namely, the south-east corner, does the wall stand on the immediate brink of the valley, in other parts it is forty or fifty yards from the edge. Before reaching St. Stephen's Gate, we came upon a small reservoir half full of water, in which an Arab was bathing. We could not name its place or history. Near this stands the monument of St. Stephen, where he is said to have been stoned, and the gate called by his name, is said to be that out of which they hurried him when 'they cast him out of the city.'^{*} We descended the steep side of Mount Moriah by the foot-path leading from St. Stephen's Gate, and crossed the dry bed of the Kedron by a small bridge. The path here widens out to a considerable breadth for about fifty yards, and then separates into two, the one leading directly up the face of the Mount of Olives; the other winding gently round the southern brow of the hill. Both of these foot-paths lead to Bethany, and between them lies a square plot of ground, enclosed with a rough stone wall, and having eight very large olive trees. This is believed to be Gethsemane. We stayed only to glance at it, for it needs to be visited in quiet and stillness; and choosing the path that leads straight up the hill, urged our little palerfryes up the steep ascent. Mount Olivet was far from being a solitude this evening. One turbaned figure after another met us, and, to add to the interest of the scene, we recognised them by their features to be Jews. At one point we came upon a small company of Jewesses, not veiled like the Moslem ladies, but all dressed in their best attire. The reason of this unwonted stir among the solitudes of Olivet, was that Sir Moses Montefiore, from London, who had come on a visit of love to his brethren in the Holy Land, had arrived at Jerusalem, and his tent was now pitched on one of the eminences of the hill. Multitudes of the Jews went out daily to lay their petitions before him.

"We often halted during the ascent, and turned round to view the city lying at our feet, the deep valley of Jehoshaphat, and the surrounding hills. By far the finest and most affecting views of Jerusalem are to be obtained from some of these points.

"In a little after we came to the eminence

where Sir Moses Montefiore had pitched his tents. He had fixed a cord round the tents at a little distance, that he might keep himself in quarantine. On the outside of this, a crowd of about twenty or thirty Jews were collected, spreading out their petitions before him. Some were getting money for themselves; some for their friends; some for the purposes of religion. It was an interesting scene, and called up to our minds the events of other days, when Israel were not strangers in their own land. Sir Moses and his lady received us with great kindness, and we were served with cake and wine. He conversed freely on the state of the land; the miseries of the Jews; and the fulfilment of prophecy. He said that he felt the Bible to be the best guide-book in the Holy Land. With much feeling, he said, that sitting on this very place, within sight of Mount Moriah, he had read Solomon's prayer,^{*} over and over again. He told us that he had been at Safet and Tiberias, and that there were 1500 Jews in the latter town, and more in the former; but they were in a very wretched condition, for first they had been robbed by the Arabs, then they suffered from the earthquake, and now they were plundered by the Druses. When Dr. Keith suggested that they might be employed in making roads through the land, as the materials were abundant, and that it might be the beginning of the fulfilment of the prophecy, 'Prepare ye the way of the people; cast up the highway, gather out the stones.'[†] Sir Moses acknowledged the benefit that would attend the making of roads, but feared that they would not be permitted. He seemed truly interested in the temporal good of his brethren, and set upon employing their young people in the cultivation of the vine, the olive, and mulberry. We explained to him the object of our visit to this land, and assured him that the Church of Scotland would rejoice in any amelioration he might effect in the temporal condition of Israel.

"Taking leave, we proceeded to the summit through a plantation of fig trees. From this, the view on all sides is splendid, and interesting in the extreme; but it was too near sun-set to allow us to exhaust it. Looking to the north-west, the eye falls upon Naby-Samuel, believed by most travellers to be Ramah, where Samuel was born; but by others Mizpeth, the rallying place of Israel.[‡] It seems to be five or six miles distant, and forms one of the highest points of the land—

* 1 Kings viii.

† Isa. lvii. 10.

‡ The elevation of the central peak of the Mount of Olives above the sea, is given by Schubert at 2556 Paris feet, or 416 Paris feet above the valley of Jehoshaphat. Hence it appears to be 175 Paris feet higher than the highest point of Zion.—Robinson, vol. 1. p. 406.

§ 1 Sam. vii. 5.

scape, crowned with a mosque, which always catches the eye in the northern view. To the east and south-east, over the summits of a range of bare and rugged mountains, we looked down upon the Dead Sea, of a deep blue colour. The air was so clear, and every thing seen so distinctly, that our first momentary impression was, that we could ride down to it before night-fall; though in reality a long and difficult day's journey lay between. Beyond it the range of Abarim, the brown barren mountains of Moab, rise steep and high, and bound the prospect. Over a dark rugged chain of hills, between us and Jericho, we could distinctly trace the valley of the Jordan, and the verdure on its banks, but the river itself was hid. The summits of Abarim present to the eye an almost even line, so that we could fix on no particular peaks, and yet some of the mountain tops were gazing on must be Bethpeor, and another Pisgath, the top of Nebo; the former ever memorable, as the spot where Balaam stood when he wished to die the death of the righteous; and the latter, as the spot where Moses did indeed die, that blessed death.† The sight of this mountain scene, reminded us of a passage in Jeremiah, the force of which is lost in our version, but which had peculiar meaning when uttered in Jerusalem. It is in reference to the death of Jehoiakim, the son of pious Josiah, and the desolation that followed, 'Go up to Lebanon and cry; and lift up thy voice in Bashan, and cry from Abarim; for all thy lovers are destroyed.‡' The cry of woe is first uttered from the heights of Lebanon, the northern boundary of the land; it is echoed back from Bashan, the eastern range; and then it resounds from Abarim, the mountains of Moab, seen so distinctly from Jerusalem. In this way the tidings of distress are carried from Lebanon to Bashan, from Bashan to Abarim, and from the Abarim hills to the capital itself.

Turning to the left, we looked down upon Jerusalem, its mosques and domes, flat roofs and cupolas, being stretched out beneath us. We could now see the accuracy of the description, 'As the mountains are round about Jerusalem, so the Lord is round about his people.§' We obtained a complete view of Mount Moriah, the hill nearest us, now occupied by the Haram Sherif, or 'noble sanctuary,' with its Mahometan mosques. Here probably is the very hill where Abraham's uplifted hand was arrested when about to slay his son Isaac.|| Here the cry of David stayed the hand of the destroying angel.¶ Here Solomon built the house of the Lord,** where God dwelt between the cherubims. Here the lamb was slain every morning and evening for many generations, showing forth the sacrifice of the Lamb of God. Here, in the last day, that great day of the feast, Jesus stood and cried.†† And here the veil of the temple was rent in twain from the top to the bottom, when Jesus yielded up the Ghost,‡‡ and

the way into the holiest was made manifest. But now the word of God is fulfilled. 'He hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his palaces of assembly.†' The mountain of the house is become as the high places of the forest.‡ The mountain on which God's house was built has literally become a place of heathen sanctuaries, like those which, in Micah's day, were erected in groves and forests.

«The present wall of the Haram is nearly identical with the enclosure of Solomon's temple on three sides. The mosque of Omar stands in the centre, and probably on the spot where were the holy place, and holiest of all. On the south stands the mosque El Aksa, and there are several other oratories and sacred buildings round the walls. The rest of the area is beautifully laid out with cypress and orange trees, and here the Moslem ladies enjoy themselves on their holy-days. No Christian is ordinarily permitted to enter these enclosures. No foot but those of the heathen, 'the worst of the heathen,'‡ is allowed to tread the court of God's holy and beautiful house, so that 'their holy places are defiled.' Surely the mountain of the house has become literally like 'the high places of the forest.' How true and faithful is the word of the Lord! In the days of Hezekiah, Micah was sent to a flourishing city, 'the perfection of beauty, and the joy of the whole earth.' He was to walk about Zion, and when he looked upon its towers and bulwarks, to say, 'All these shall be desolate, and the ground on which they stand shall be ploughed as a field.' He was to pass by their ceiled houses, and along their splendid streets, and to cry, 'All these shall be heaps.' Last of all, he was to stand in the court of the temple in which they gloried, where God indeed dwelt on the earth, and to say, 'It shall be as the high places of the heathen.' And now, as we stood on Mount Olivet, our eyes beheld these things brought to pass. This is the doing of the Lord! 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints! Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest.'‡‡

From the New York Tribune.

ERUPTION OF MOUNT ETNA.

The following account of the recent eruption of Mount Etna, is from a correspondent of the London Dispatch. The eruption took place in the fore part of December last:—

«We started from Palermo, by the Messine road, at half past seven o'clock, on the morning of December 5; and toward sunset, on the following day, arrived at Aderno, (144 Sicilian, or 115 English miles from the capital,) and thence, while changing horses, we had the first view of the eruption. We could plainly discern the fiery stones rising and

falling, but at that distance looking like sparks. A ball of fire seemed to roll up from the crater, swelling as it rose into the form of a vast balloon, from the top of which proceeded a blazing column, which at length burst at its summit, and fell in soft showers of slowly-descending fire. Next morning, we arranged for our excursion up the mountain, and started at twelve at night. The lava light grew stronger as we advanced; and on turning a projecting point of the mountain, the crater and the upper part of the stream of lava burst upon our sight in all its magnificence. We were now 5,500 feet up the mountain, and about six miles distant from the crater. I do not think it looked grander at any higher point. The volcano was spouting out fire and red-hot stones, to a prodigious height (fully twice as great as that of the cone, which is 1,100 feet high), in a large column, apparently of the size of a martello tower at the mouth of the crater, and distending, to an enormous bulk, till, at its utmost height, it burst into myriads of fiery fragments, those on the left being particularly conspicuous, because there was no lava there, and the red-hot stones contrasted with the dark side of the mountain. As they fell, they cast a bright glow on the snow; and each particular fiery fragment lighted up its own portion of the snowy surface, while a column of illuminated steam arose wherever the hissing balls of fire sunk upon the ground.

«The higher we climbed, the longer line we saw of lava; and after another hour and a half's ascent, we reached a plain of seeming sand, (being, in fact, pulverized scoria,) of about a mile square in extent, and studded with genista or boom, the only plant that grows at this height, which was above that of the Casca del Bosco. Here the guides required us to stop, as it would be highly dangerous to proceed farther during the night. We were, however, well content to halt in the position we had now attained, as we enjoyed a complete view of the crater, and of the whole stream of lava, from its source to the lowest depth it had yet reached. The crater, thus seen, resembled an enormous bowl, brimming over with molten metal, such as one sees in the cannon foundries, which streamed down in cascades of living fire, and it struck against some stupendous rock upon the mountain-side, and separated into various currents, twisting and winding in rivulets of fire, snail-like, along the surface of the mountain; so tortuous in its course, that where the stream of lava was full ten miles long, no part of it had yet reached above two miles from its source in the volcano. Along with the volume of flame, incessantly vomited forth by the crater, we now heard, at every burst, a booming sound like the roaring of the sea against an iron-bound coast, gradually swelling louder and louder, as if beginning far down in the bowels of the earth, and bellowing more fearfully as it approached the outlet, whence it issued, ever and anon, with fresh explosions, like terrific peals of thunder. In the prodigious blaze of light, we could not for some time perceive that the lava did not, as we at first supposed, brim over the lip of the cup,

* Num. xxiii. 10. † Deut. xxiv. 1.

† Jer. xlii. 20. See the original.

‡ Psa. cxv. 2.

§ 1 Chron. xvi. 17.

†† John vii. 37.

** Gen. xxii. 2. 9.

‡ 2 Chron. iii. 1.

‡‡ Matt. xxvii. 50, 51.

* Lam. ii. 6.

† Ezek. vii. 2.

‡ Mic. iii. 12.

§ Rev. xv. 3, 4.

but burst a passage through the side of the cone, some 300 feet below the top, whence it gushed forth in an impetuous flood, and presently flowed in bubbling runnels of liquid fire that ran along the ground, at first in narrow streams, sometimes as fine as chains of forked lightning linked together, flashing along the snow; but these, as they descended, fell into one another, and united into one wide, meandering lava flood.

"Another current swept down the hill-side with a stately march, the flood of fire occasionally overflowing its banks, and flinging a golden glare upon the surrounding snow, till, at a distance of about two miles from its source, it struck against a tall rock, overhanging a shelving precipice, many hundred feet deep, and splitting itself on the rock into two divided torrents, like the falls of the Rhine, at Schoffhausen, it leaped into twin cascades of fiery flood, sheer down into the gulf of desolation that yawned below. Occasionally, we could see huge rocks spouted out from this fall of fire, and shot away in separate masses into the ravine, thundering along the blocks of old lava in the Val del Bove, into which this fresh stream poured, stretching, like strings of burning beads, along the distant snow. When the first excitement which this sight, 'horribly beautiful,' produced, had partially subsided, we began to feel the pinching cold insufferably. Our feet were stony, as if all circulation had departed; and on dismounting from our mules, it was with great difficulty that we could stand. Indeed, no wonder, for we were within a hundred feet of the line of perpetual snow; and the wind, though happily very moderate, cut through us like a razor, bringing water to our eyes, and freezing our ears and noses. But any temporary sufferings, any toil, would have been amply repaid by the splendor and magnificence of the majestic sight upon which we were gazing. It is pleasant to know that the eruption has not ceased, and it is not likely to cause, much damage, by reason of the desolate soil over which the lava has this time directed its course. It is not expected to last much longer."

Difference between Iron and Steel.

Steel is iron passed through a process which is called cementation, the object of which is to impregnate it with carbon. Carbon exists more abundantly in charcoal than in any other fusible substance, and the smoke that goes up from a charcoal forge, is carbon, in a fluid state. Now if you can manage to confine that smoke, and put a piece of iron into it for several days, and heat the iron at the same time, it would become steel. Heating the iron, opens its pores, so that the smoke, or carbon, can enter into it.

The furnace for this purpose is a conical building of brick, in the middle of which are two troughs of brick or fire stone, which hold about four tons of bar iron. At the bottom is a large grate for the fire. A layer of charcoal dust is put upon the bottoms of the troughs, then a layer of bar iron; and so on alternately, until the troughs are full. They

are then covered over with clay, to keep out the air, which, if admitted, would prevent the cementation. The fire is then communicated to the wood and coal with which the furnace is filled, and continued until the conversion of the iron into steel is completed, which generally happens in about eight or ten days. This is known by the blisters on the bars, which the workmen occasionally draw out in order to determine. When the conversion is completed, the fire is then left to go out, and the bars remain in the furnace about eight days more, to cool.

The bars of steel are then taken out, and either sold as blister steel, or drawn to a convenient size, when it is called tilted steel. German steel is made out of this blister steel, by breaking the bars into short pieces, and welding them together, drawing them down to a proper size for use.

Cast steel, which is quite a late improvement, is made from the common blister steel. The bars are broken into very short pieces, and put into large crucibles with a flux of antimony. The crucible is then closed up with a lid of the same ware, and placed in a wind furnace. By the introduction of a greater or less quantity of flux, the steel is made of a harder or softer quality.

This flux separates the impurities, dissipates the iron qualities, and renders the texture of the steel uniform, fine, and adhesive. When the fusion is complete, the metal is cast into ingots, and then drawn down to a proper size for use.—*Discataquis Farmer.*

From Chambers's Tour in Switzerland.

SWITZERLAND.

Condition of Swiss Population.

To compare the condition of Switzerland with that of England would be absurd. There is not the slightest resemblance between them. The Swiss have pitched their standard of happiness at a point which, as far as things, not feelings, are concerned, could with great ease be reached by the bulk of the British population. And here what may be called the unfavourable features of Swiss society become prominent. There is little cumulative capital in Switzerland. It is a country of small farmers and tradesmen, in decent but not wealthy circumstances. An active man among them could not get much. If he and his family wrought hard they would not starve, and whatever they got would be their own. On all occasions, in speaking to respectable residents, the observation on the people was—"They labour hard, very hard; but, they have plenty of food, and they are happy." Now, it is my opinion, that if any man labour hard in either England or Scotland, exercise a reasonable degree of prudence, and be temperate and economical, he can scarcely fail in arriving at the same practical results as the Swiss; nay, I go farther, and will aver that he has an opportunity of reaching a far higher standard of rational comfort than was ever dreamt of by the happiest peasant in Switzerland. The condition of the Swiss is blessed, remotely, no doubt, from the simple

form of government, but immediately and chiefly from the industry, humble desires, and economic habits of the people.

The Swiss Artisan—the British Operative.

Switzerland is unquestionably the paradise of the working-man; but then it cannot be called a paradise for any other; and I doubt if the perfection of the social system—if the ultimate end of creation—is to fix down mankind at peasant and working-man pitch. Both Bowring and Symons are in raptures with the cottage system of the Swiss artisans. I own it is most attractive, and, as I have said, is doubtless productive of much happiness. But who prevents English artisans from having equally good houses with the Swiss? With a money wage of some seven or eight shillings a week, it is said the Swiss operative realizes, by means of his free cottage, bit of ground, and garden, equal to thirty shillings in England. My own conviction is, that fourteen or fifteen shillings would be nearer the mark; but taking it at a larger sum, let us inquire if English workmen may not attain similar advantages. All perhaps could not, but I feel assured that every skilled artisan could—that is, every man receiving from fifteen to twenty shillings per week, of whom there is no small number. British operatives are taxed to a monstrous degree; almost every thing they put in their mouths being factitiously raised in price in a manner perfectly shameful. But they possess a freedom known no where on the continent. They can travel from town to town at all times without begging for passports; they are not called upon for a single day's drill; in short, their time is their own, and they may do with it as they please. Exercising the same scrupulous economy as the Swiss, and in the same manner refraining from marriage till prudence sanctioned such a step, I do not see what is to prevent a skilled and regularly employed British operative from becoming the proprietor of a small house and garden, supposing his taste to lie that way. I know several who have realized this kind of property; indeed, a large proportion of the humbler class of tradesmen in the Scottish country towns, villages and hamlets, are the proprietors of the dwellings in which they reside. Now, if some so placed contrive to realise property, why may not others do so? The answer is, that a vast mass of our working population think of little beyond present enjoyment. Gin—whisky!—what misery is created by these demons, every city can bear sorrowful witness. Cruelly taxed, in the first place, by the state, the lower classes tax themselves still more by their appetites. Scotland spends four millions of pounds annually on whisky, and what England disburses for gin and porter is on a scale equally magnificent. Throughout the grand rue of Berne, a mile in length, and densely populated, I did not see a single spirit-shop or tavern; I observed, certainly, that several of the cellars were used for the sale of wines. In the High-street of Edinburgh, from the Castle to Holyrood House, the same in length as the main street of Berne, and not unlike it in appearance, there are one hundred and fifty taverns, shops, or places of

one kind or another in which spirituous liquors are sold; and in Rose street, a much less populous thoroughfare, the number is forty-one. I did not see a drunken person in Switzerland; Sheriff Alison speaks of ten thousand persons being in a state of intoxication every Saturday night in Glasgow.

Moral Habits of the Swiss.

I take the liberty of alluding to these practices, not for the purpose of depreciating the character of the operative orders, but to show at least one pretty conclusive piece of evidence why they do not generally exhibit the same kind of happy homes as the Swiss. In a word, Bowring and Symons, and, I may add, Laing, seem to lead to the inference, that every thing excellent in the Swiss operative and peasants' condition is owing to institutional arrangements; whereas, without undervaluing these, I ascribe fully more, as already stated, to the temperance, humble desires, and extraordinary economic habits of the people. That the practical advantages enjoyed by Swiss artisans are also, somehow, inferior to those of similar classes in Britain, is evident from the fact that Swiss watch-makers emigrate to England for the sake of better wages than they can realize at home; and that some thousands of unskilled labourers leave Switzerland annually, to better their condition in foreign lands, is, I believe, a fact which admits of no kind of controversy. Let us then conclude with this impartial consideration, that if our working population have grievances to complain of, (and I allow these grievances are neither few nor light,) they at the same time enjoy a scope, an outlet for enterprise and skill, a means of enrichment and advancement, which no people in Continental Europe can at all boast of. Switzerland, as has been said, is the paradise of the working man. It might with equal justice be added, that a similar paradise can be realized in the home of every man who is willing to forego personal indulgences, and make his domestic hearth the principal scene of his pleasures, the sanctuary in which his affections are enshrined."

From the annual report of the Commissioner of the Patent Office, we learn that 517 patents have been issued during the past year, of which thirteen were reissues, and fifteen for additional improvements. During the same period, 352 patents have expired. The receipts of the office, during the past year, amounted to \$35,790, the expenditures to \$23,154. The whole number of patents issued by the United States, previous to January, 1843, is 12,992.—*Philad. Gaz.*

Beware of that which would exalt itself in the vision of heavenly things, and take the vision for a possession, as too many have done. In times of openings and discoveries keep low, and be of a plain and single heart before the Lord; for vision is for encouragement, and not for exaltation. Whosoever makes images of those things they have seen, will also bow down to them, and endeavour to make others

bow too, and thence comes a worse babel, and worse idolatry, than that which is set up among those who never yet ran into heavenly things, and so only can make images of things on earth, and bow, and cause others to bow thereunto. Therefore, if the Lord enlarge thy sight of Divine things, by his pure Spirit and Light in thy inward parts, walk humbly before him in fear, that thou mayest feel his gentle leadings into the enjoyment and possession of what thou hast seen, and mayest witness forth his praise to the sons and daughters of men.

For "The Friend."

MY SEPULCHRE.

Bury me among mine own people.

When the frail cord that binds me here

Shall loose its silver tie,

When every hope, when every fear,

From this lone heart shall fly,

When the freed spirit shall have fled

Beyond the confines of the dead,

Oh, lay me not where pomp has traced

With chivalled art so fair,

The costly places with trophies graced,

With sculptor's nicest cure;

Oh, place me not in vaulted tomb,

But let my dust with dust conspire!

Oh, let no lettered legend tell,

Who lies beneath the mould,

No monumental marble swell

Above my ashes cold;

Ah, no! the narrow house should be,

A dwelling of simplicity!

Oh, lay me not, for friendship's sake,

Where soaring pillars rise,

Where fashions daily ironed make,

Where pomp with splendour vies—

But lay me, where my frame shall rest,

With mother earth above my breast!

Soft whispering winds may sigh around

As pensive as thy peace,

Bright little flowers may deck my mound,—

My Father's works are these,—

But let not art adorn the spot,

By all but kindred soon forgot!

For sure the narrow house should be,

A dwelling of simplicity!

Let none be weary of tribulations, knowing that the glory of God and the gospel is thereby advanced; and the seed that is sown in this generation through sufferings, shall come up in the next, in great glory and dominion. Therefore be of good courage; your work, service, tribulations, and supplications will never be forgotten.

American Beef.—A London paper of the first ult. says, that the first parcel of American beef cured to suit the English market in particular, was landed a day or two since in the St. Catharine dock.

American Visitors.—Immense flights of wild pigeons, supposed to be visitors from America, recently appeared in the vicinity of the lakes and hills of Cumberland, England.

Love of the World.—There is nothing to be gotten by the world's love; nothing to be lost (but its love) by its hate. Why then should I seek that love that cannot profit me, or fear that malice that cannot hurt me? Let it then hate me, and I will forgive it; but if it love me, I will never requite it. For since its love is hurtful, and its hate harmless, I will contemn its hate, and hate its love.

THE FRIEND.

THIRD MONTH, 4, 1843.

We have intended to notice the Report for 1842, being the second since the Institution has been in operation, of the Pennsylvania Hospital for the Insane. It is a document, in our opinion, of no ordinary interest, creditable alike to the head and the heart of the writer, Dr. Thomas S. Kirkbride, Physician to the Institution; and furnishes matter, accompanied with ample statistical tables, of much value and importance in relation to the treatment of insane persons, meriting the serious attention of philanthropists and men of science, here and elsewhere. Since the date of the last report, it appears, the contractor has completed the lodges, or detached buildings, for such patients as from habitual noise or other causes, were likely to prove an annoyance to those who resided in the main hospital; the entire plan of the buildings is now complete, and the full scheme of organization fairly carried out. Satisfactory evidence is given that the Institution is fulfilling the anticipation of its benevolent founders, is rendering a great amount of service to the community, and extending relief to a large amount of human suffering.

A stated annual meeting of the Contributors to the Asylum for the relief of persons deprived of the use of their reason, will be held at the Committee-room, Mulberry Street Meeting-house, on Fourth-day afternoon, the 15th instant, at 3 o'clock.

SAMUEL MASON, *Clerk.*

Third month, 1843.

WHITELAND BOARDING SCHOOL.

The summer term of Whiteland Boarding School will commence, if sufficient encouragement be given, on Second-day, the first of Fifth month next.

The price of board and tuition, which has been seventy dollars per term, will be reduced to sixty. Applications should be made early to John C. Allen, 180 South Second street, or Yardley Warner, Warren Tavern, P. O., Chester county, Pa.

MARRIAGE. on Fifth-day, the 16th ult., at the Falls Meeting of Friends, Bucks county, Pa., NATHANIEL B. JONES, of Newton, N. J., to LYDIA, daughter of Christopher and Sarah Healy, of the former place.

DEATH. on the morning of the 16th ult., REV. J. DIXON, widow of the late Joseph Dixon, of this city, in the 53th year of her age.

For "The Friend."

VALLEY OF MODAT.

In a late volume of the Foreign Quarterly Review, (London), the subject of one of its articles is—Travels in Abyssinia, by Dr. E. Rüppell; from which we extract the following:—

The island of Massowa is founded upon one of the coral formations so frequent in the Red Sea, and is the ordinary starting point to the interior of Abyssinia from Egypt, and the great outlet of the Abyssinian trade, which is conveyed to it by the caravans, the merchandise being principally slaves, elephants' tusks, musk, wax, coffee, &c.

Before pursuing his journey to the interior of Abyssinia, Dr. Rüppell resolved upon an excursion northwards to the valley of Modat, for the purpose of making a collection of the many animals and plants with which that beautiful country abounds.

The direct distance from Massowa to Ailat, the principal town in the valley of Modat, is about twenty-four miles, but the fatigue of the journey is considerably increased by the mountainous nature of the country to be traversed, no less than the constant winding of the road. The general character of the country between Massowa and the valley consists in a succession of hills formed of sandstone and mica, and rocks of volcanic structure, intersected by narrow ravines, along the edge of which runs the road or path, and scantily dotted here and there with low slender trees and stunted thorn bushes, for little nourishment is afforded to vegetation by a soil composed in a great measure of lava, and but sparingly irrigated by springs of tainted water. The weariness of threading this sterile district is, however, amply repaid by the beauties and natural treasures of Modat.

"The only habitations in the valley of Modat are slight huts, formed of twigs, and covered with dry rush-grass, and calculated to stand only for a very short time, as from the annoyance of the termites and other vermin, frequent change is necessary in the places of encampment. They are in general very small, of a circular shape, and are entered through a low doorway; some few square and cage-like dwellings are built more solidly of trunks of trees; but they are all penetrated by the rain which falls in from above, to the utter despair of the collector of objects of natural history. These huts are always erected in groups, and surrounded by a hedge formed of the large branches of thorn-bearing trees, and the entrance is stopped up by a thorn bush pushed forward into the cavity. Within the enclosure the numerous herds of sheep and goats are driven for the night, and a partial protection is afforded from the attacks of the beasts of prey which prowl in great numbers about the valley, and consist of hyænas, lynxes, leopards, and occasionally a lion and his mate.

"The hyæna of this valley, called by the natives *karni*, is the spotted kind, the only one found in Abyssinia; but in the north, from the seventeenth degree of latitude, this species disappears, and the striped hyæna alone is seen. These animals are of a cowardly nature, except when rendered daring by extreme

hunger, on which occasions they enter the houses even in the day-time and carry off young children, although they have never been known to attack men. When the flocks are returning home in the evening, they often spring upon any sheep that may have straggled or loitered behind, and generally succeed in carrying off their prey in spite of the pursuit of the shepherds. Dogs are not kept here, as they are found to be utterly useless against beasts of prey. The inhabitants caught several large hyænas for us by digging trenches across a path enclosed by thorn bushes, and tying a young kid at one end of it. The ravenous beast, attracted by the bleating of the little animal for its dam, rushes to the spot and falls into the pit, which is carefully covered over with twigs and sand, and is immediately killed before he has time to free himself by scraping a path out. The power of scent possessed by these animals is very extraordinary. A lion with a lioness and cubs infested the valley of Modat during the time we were staying there; the spot they had selected for their lair was well known, and they had already carried off several camels and other cattle, but the chase of these beasts is extremely dangerous, and they can only be expelled by the efforts of several men uniting to form a battue; but the Abyssinians are wholly destitute of any spirit of union, and so far from associating for any common purpose, each man rejoices over any misfortune that may befall his neighbour. During our stay at Modat, a lion sprang in the night-time over one of the thorn bush fences described above, tore to the ground two shepherds who attempted to oppose him, and, seizing a bullock in his powerful jaw, cleared the hedge again, and went off with his booty. Besides hyænas and lions, which are called *Asaat* here as in Arabia, there are numerous other kinds of wild beast in this part of the country. There are, in particular, several species of foxes, whose plaintive howl is often heard breaking in upon the stillness of the night, whilst the smothered moan of the hyæna gives indication of his undesired proximity to the flocks. Numerous herds of wild swine, armed with enormous tusks (Phasocochoerus Aeliani) ploughed up the dry and sterile beds of the mountain torrents in search of roots; the dwarf-like bushes swarmed with hares and small gazelles, which frequent the pastures in couples; the larger antelopes only come here at periodical times, and in herds more or less numerous; the great antelope, with the powerful spirally curved horns, (*strepsiceros*.) which is only found upon rocky hills, and of which species we killed two, is more rarely seen. None of these animals are hunted by the natives. The elephant alone, of whom a solitary one sometimes strays into this valley from the Abyssinian mountains, is attacked by the hunters. In this chase, long matchlocks are used, which carry balls of a quarter of a pound in weight, and are so heavy that they require two men to use them, one supporting the long barrel upon his shoulder, whilst the other fires. As their powder is extremely bad, it is only by approaching close to the animal that they can succeed in inflict-

ing a mortal wound. The elephants scent the smoke of the match at a great distance off, and can only be approached therefore against the wind; their organs of sight are, however, inferior. The natives procured two elephants for us whilst we were in the valley of Modat. They were of the species called by the naturalists *Elephas Africanus*, and are only found in this part of the world.* In the whole district of Arkiko and the neighbouring coasts there are only three hunters who make excursions for the purpose of killing elephants, and these men together scarcely slay on an average seven in one year. When the political state of the country will allow it, they push on into Wadi Ansaba, a low country, well wooded and watered, about six days' march to the west-north-west of this valley, and inhabited by Christians, in which elephants, rhinoceros, buffaloes, and other large animals, are found in numbers. The only useful part of the elephant is the tusks, for the thick muscles render the flesh unfit for eating, and the skin furnishes but indifferent shields. I have never perceived any traces of the pretended devastation which this animal is said to wreak upon the trees, and which Salt has described in his travels, although both here and in Abyssinia, especially in Kulla, I have met with them frequently.

"The greater part of the wood in this valley consists of thickets of prickly shrubs scantily furnished with leaves of small growth, magnificent clusters of trees are however frequently met with, shadowing the soil with their luxuriant foliage, and harbouring countless swarms of variegated birds, whose busy activity as they fly abroad at early dawn, in search of sustenance, gives great animation to the scene. Euphorbias, gigantic *Aselepiads*, intermingled with different kinds of creepers impart a very picturesque aspect to this country.

"Being unable to convey an entire idea of the enchanting beauty of this tropical landscape, I will only attempt to describe such of the birds as are most conspicuous by their hues or their numbers, to the eye of the traveller. The number and variety of these is greater than I have met with in any other part of the world, and the naturalist may often distinguish more than seventy species in one morning; within a circuit of four or five miles, 132 different kinds were shot by my hunters in less than a month. The eye is especially attracted by the brilliant plumage of the honey-sucker fluttering in crowds round the thickly blown flowers of the broad-leaved *Aselepiads*, and the various kinds of bee-eaters hunting for insects, just revived by the warm rays of the rising sun from the torpor caused by the coolness of the night, for Modat, although lying hardly 800 feet higher than Massowa, has much fresher nocturnal breezes. From the tops of the trees is heard the noisy chattering of various parrots, and the clapping note of the restless *Lamprotonis nitens*. Swarms of little finches, rendered more con-

* Cuvier, in the last edition of the *Régne Animal*, has left undecided what species of elephant inhabits the Abyssinian coasts.

spicuous by the variety of their dazzling eyes, are eagerly intent upon picking out the grains of seed from the stalks of the plants, whilst innumerable thrushes of the Fringilla Paradisæ and fly-catchers, both remarkable for the uncommon length and undulating motion of the feathers of the tail, are fluttering down from the tree-tops. The step of the wandering traveller in the sandy bed of a dried up torrent frequently flushes a covey of the hundred-eyed guinea fowls, whose clamorous wailing as they wing their startled flight, spreads fear and anxiety among their plumaged brethren of the vicinity. The cooing of the amorous dove is silenced in alarm, the huge bustard makes off with lengthened strides, and the Cursorius Isabellinus, stretching its head on high and gazing around in terror, betakes itself to the elevated sandy spots of ground which are unencumbered with shrubs. The Buceros nasutus, whose flight is so remarkable from the singular and measured motion of its wings, is frequently seen, as also even at mid-day a species of large Owl, (*Stryx lactea*), noiselessly floating onwards, and swarms of different kinds of vultures cruising in the higher regions of air, or intently gazing on the carcases with which we had intended to bait the hyæna traps."—Vol. i. p. 226.

For "The Friend."

A CHRISTIAN INVITATION.

The following "Christian Invitation" has been recently received from England, where it has been printed in hand-bills for distribution; and is offered for publication in the columns of "The Friend."

Reader, whoever thou art, and whatever may be thy present circumstances, listen for a few moments to the invitation of a fellow-pilgrim, and turning from all outward things, endeavour to have thy mind fixed upon the teachings of the Spirit of Christ in the secret of thy heart. Thou art, perhaps, unaccustomed to this exercise of silent mental waiting upon God, who, by His Spirit speaks to the children of men in the still chambers of the abstracted soul; but it is of more importance to thee than thou canst well imagine, that the ear of thy mind should be turned in listening stillness, to hear from day to day, and from hour to hour, the gentle admonitions of this heavenly Monitor. No situation in life, however humble, or however exalted, no circumstances, however chequered with present joy or sorrow, can render this practice otherwise than salutary to thy soul; for in either case, thou art coming to Him, who alone knows the secrets of thy heart, and who will administer just that degree of encouragement, or of reproof, which is suited to thy condition.

Reader, dost thou *doubt* whether this is indeed the Spirit of Christ which thus strives with thee? Turn then to thy Bible, and in the first chapter of John, and the ninth verse, thou wilt find that "The Word, which was with God, and which was God," and by whom all things were made," is declared to be the "True Light, which lighteth every man that

cometh into the world;" and in the fourteenth verse of the same chapter, it is added, that "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." Now seeing that the Scriptures were written under the influence of Divine inspiration, we have here a clear and indubitable proof that this Word, which "was God," and "became flesh," in the person of our Lord and Saviour Jesus Christ, is also the True Light which lighteth every man." Doubt no longer, therefore, candid reader, the essential divinity of this spiritual light, of whom it is said in the twelfth verse, that "To as many as received Him, He gave power to become the sons of God;" but in good earnest, apply thyself every day of thy life, and even in the midst of thy outward and lawful cares to this Divine, Omnipresent, and Omniscient Guide. Leaving then all inferior teachers, listen with reverence of soul to the gentlest whispers of this blessed Spirit; wait for its manifestations with all humility and patience, and it will from time to time reveal to thee the will of thy Heavenly Father,—will show thee what things in thy conduct and conversation are displeasing to Him, and contrary to that purity of soul, which the Christian must possess before he can enter the kingdom of heaven; and if thou art attentive to its reproofs, and faithfully conformest thy life to its progressive discoveries, it will assuredly guide thee into all Truth; as our Holy Redeemer has declared in John xv. 13, "Howbeit when Ie the Spirit of Truth is come, He will guide you into all Truth," &c. It will not, perhaps, reveal to thee, *at all once*, the whole designs of infinite wisdom concerning thee, yet, as thou art able to bear it, and art faithful to the light already received, thou wilt receive more light; and bringing thus all thy deeds and all thy opinions to this Divine test, thou wilt be led into soundness both of doctrine and practice. "If any man will do His will," said our Lord Jesus, speaking of the Father, John vii. 17, "He shall know of the doctrine whether it be of God," &c. Trouble not thyself, therefore, dear reader, with critical distinctions or verbal subtleties; only come in true faith to this spiritual Instructor, and receive nothing *implicitly* as Divine Truth, but that which is in accordance with holy writ, and is sealed upon thy conscience by this unerring witness for God. Thus shalt thou be gathered from the "Lo here is Christ! or Lo he is there!" which aboundeth in the world; and sitting down under the immediate teaching of His Spirit, who still teaches as never man taught, thou shalt know a progressive advancement in the way to Zion, until thy feet are established upon him as the Rock of Ages, the only door of access to the true fold.

Continuing thus to walk before the Lord blameless, thou wilt be fed with the heavenly manna, and be privileged, during the remainder of thy earthly pilgrimage, to participate with other disciples of our crucified and risen Saviour, in that gracious legacy which He bequeathed to his followers, "My peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." Com-

pared with this sweet, enriching peace, all earthly pleasures are insignificant. Happy indeed are all those who obtain this blissful portion, which, to the highest enjoyment "of the life which now is," adds the promise also "of that which is to come."

A Testimony of New Garden Monthly Meeting, held Eleventh month 5th, 1834, respecting William and Hannah Jackson.

William Jackson, born in the Seventh month, 1746, was the son of William and Catharine Jackson, by whom he was carefully educated in the principles of our religious Society.

The godly care and consistent example of his pious parents, appear to have prepared his mind, at a very early age, for the reception of the seed of the kingdom; and being visited, in his tender years, with the day-spring from on high, and brought to see the emptiness and vanity of the world, he was led earnestly to seek an habitation which fadeth not away; eternal in the heavens.

From what can now be collected respecting his youthful days, there is reason to believe that he was preserved in close attention to the voice of the true Shepherd.

The time of his first appearance in the ministry was probably about the year 1775. A note in his hand-writing, dated in the Second month of that year, to the following import, has been found among his papers. "Having for some months, in the beginning of this winter, left the refining hand to work mightily upon me, and believing it to be for some good end, a prayer was often formed in my heart; 'Thou knowest, O Father, for what end thou thus dealest with me; grant me, therefore, patience, and to my soul a place of quiet, that I may wait to know the end.'"

It appears that he passed about this time, through many deep baptisms, under a sense of the importance of the service to which he believed himself called, and his own unfitness for so great a work; but his exercises on this account appear to have centered in the petition, "Not my will, but thine, be done."

In the Second month, 1776, he was recommended as a minister; and in the course of that year, and the four following ones, with the concurrence of his friends, he visited the meetings of Friends in some parts of Virginia and Maryland, as well as those in several parts of our own Yearly Meeting. From the certificates which were given him by his friends at home, the endorsements received from the meetings visited, and more particularly from the recollection of some who knew him at that period, it appears that his ministry was then, what it continued to be through the remainder of his life, sound in doctrine, weighty and solemn in manner, clear and cogent in matter, and clothed with the simplicity and authority of the gospel. He was through life remarkable for the gravity and solidity of his deportment, and for the innocent and instructive nature of his conversation.

In the beginning of 1781, he left home to pay a religious visit to Friends in some parts

of New Jersey and New York governments. Shortly after he set out, finding his mind religiously drawn to visit some places not designated in his certificate, he wrote to his friends at home, acquainting them with his concern, and received a minute of the Monthly Meeting, expressive of their concurrence with his more extended prospect. After he had been engaged in this service the greater part of a year, and not only visited most of the meetings proposed, but the families in several places; and was looking towards the close of his arduous engagement, he found his peace concerned in giving up to a still further extension of labour to Friends in New England. The situation of the country at that time, owing to the war then carried on, rendered travelling both difficult and dangerous, and very much increased the difficulty of communicating with his friends at home; yet such was his caution, and regard for the order of Society, that he did not venture to proceed beyond the limits marked out by the documents in his possession, till means were found to acquaint the Monthly Meeting to which he belonged, with his religious concern, and to obtain its consent to his paying a general visit to Friends in New England. In this service he appears to have continued until near the end of the year 1782; and to have passed through many trials, both inwardly and outwardly. He was frequently exposed to danger from companies of lawless men, who then infested some parts of the country through which he was concerned to travel; and we find, by his own account, that he was, once at least, preserved from imminent peril by attending to a secret intimation, when outward information was totally wanting. Thus experiencing the safety of depending, in his daily movements, upon a wisdom superior to his own.

In the early part of 1788, he was married to Hannah Seaman, daughter of Thomas and Hannah Seaman, of Westbury, Long Island, in whom he found, until very near the close of his life, a truly valuable and helpful companion. Of this worthy Friend, who, in consequence of her marriage, came to reside among us, and continued for about forty years an active and useful member of this meeting, we are concerned to give a short memorial.

She was, at a very early age, deprived of the care and guardianship of her mother; in consequence of whose removal, the care of her education devolved chiefly upon her father. He being concerned to train up his children in the nurture and admonition of the Lord; in the frequent reading of the Holy Scriptures, and the writings of our primitive Friends; in the diligent attendance of religious meetings, and the practice of frequently sitting together in silence to wait for the renewal of strength; her mind was prepared to embrace the early visitations of Truth; and by yielding obedience to the gradual unfoldings of the Divine counsel, she became qualified for usefulness in the church; and was at an early period of life, appointed to the station of elder. In this situation, the integrity of her life, and the sweetness of her spirit, brought her into near

unity with her Friends; but a further dispensation being allotted to her, she passed through various humiliating exercises, and was thereby prepared to engage in the important work of the ministry.

Her public communications were not frequent, but sound and acceptable. In the exercise of the discipline, she was clear and skillful; careful to set the judgment of Truth upon transgressors; but a tender mother to those who were sincerely concerned for its cause and testimony. In her family she was an example of plainness and simplicity, fully and faithfully uniting with her husband in his testimony against superfluity in dress and furniture. When he was concerned to travel in the service of Truth, she not only gave him up freely, but laboured to encourage and support him in the performance of his religious duty.

After his marriage, William was frequently engaged in visiting the meetings within the limits of Philadelphia, New York, and New England Yearly Meetings. In the year 1798, he paid a general visit to the meetings of Friends in New York and some parts of New England; and from accounts received, it appears that in these engagements he was favoured to move under the direction of best Wisdom, and to adorn, by his life and conversation, the doctrine he was concerned to preach to others.

Having been for many years under a concern to pay a religious visit to Friends in Great Britain and Ireland, in the Second month, 1802, he opened his prospect to Friends of this meeting; which obtaining their weighty attention, was united with, and the needful documents were furnished by this and the respective superior meetings. He landed at Liverpool in the Eighth month following; and spent about three years, often under great weakness and infirmity of body, as well as many deep and weighty exercises of mind, yet assiduously labouring in the work of the gospel. During this time he appears to have attended nearly all the meetings of Friends in England, Ireland and Scotland, as well as some parts of Wales; and a number of them several times. In the brief memorial which he has left of this visit, we find him patiently travelling on, from day to day, attending the meetings where the members were reduced to a very small and feeble remnant, searching out and labouring to strengthen the seeking seed in their lonely situations.

In the attendance of the larger meetings for worship and discipline, he was deeply concerned, not only to leave among them whatever was clearly impressed on his mind, as their due, but to set a proper example of resignation and patience; observing he had often seen a danger that those who were rightly exercised might lose their reward, and even mar the work they were labouring to promote, by suffering their own wills to get up, and adhering tenaciously to their own judgments, after they had cast their mire into the common stock. "Oh," says he, "these meetings for discipline, were they held and maintained in the wisdom and power of God,

the active members knowing their own wills subjected to His will, and moving only as he moves them, either to speak or to be silent, what schools of instruction would they be, both to the youth, and to those more advanced. I am now advanced to the fifty-ninth year of my age, and find myself but a learner, and in need of daily instruction."

He arrived in his native country in the autumn of 1805, bringing with him satisfactory testimonials from the Yearly Meetings of Ministers and Elders in London and Dublin.

After his return from Europe, he visited a number of meetings within our own, and the Yearly Meetings of Virginia and Maryland; and in 1824, attended the Yearly Meetings of New York and New England. In these various engagements, his edifying ministry and solid, circumspect deportment, obtained the cordial approbation of Friends, and rendered his memory precious to many of those among whom he travelled.

When at home he was exemplary in the diligent and timely attendance of religious meetings. His appearances there in the ministry, were not very frequent, but carrying with them the seal and evidence of Truth. As he bore a faithful testimony in his own practice in favour of plainness in dress and the furniture of his house, so he was frequently concerned to recommend it to others; being often deeply pained with the departure of many among us, from primitive simplicity. The ancient testimony of the Society, to live within the bounds of our circumstances, and to avoid engaging in hazardous enterprises, to the disturbance of our own tranquillity, and the endangering of the property of others, lay very near to his heart; often advising his friends, and particularly those who were just setting out in life, to make their wants few, and thus avoid the danger of being driven to doubtful or improper expedients to supply them.

During the commotions in the Society which preceded and accompanied the late separation, William and his wife remained firmly attached to the ancient doctrines and principles of Friends; and he bore a considerable part in the labour and unjust reproach which fell upon the faithful advocates of the cause of Christ; openly expressing his belief, that the contest was one between Christianity and infidelity. After a life extended considerably beyond the period usually allotted to man, and an extensive acquaintance with the Society in Europe and America, he was able to testify, that the doctrines which Friends maintain in the present day, are the same as had been uniformly espoused and promulgated, by the most conspicuous ministers, from the time of his earliest recollection.

Retaining his faculties in old age without visible decay, he performed several short journeys, in the service of Society, after he had passed his eightieth year; but about two years before his decease, he found the disorder coming on, which eventually terminated his pilgrimage here. During the progress of the disease, though he often found the struggles of nature difficult to bear, he was preserved in patience and resignation, frequently making

instructive observations, and sometimes commemorating the gracious dealings of the Lord with him, in his youth. While his strength was gradually wearing away, he was at times able to attend the meeting to which he belonged; and at one of those meetings, when a number of young persons were present, he repeated the saying of the patriarch Jacob, "God, before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads;" with a solemnity which made a deep impression on the minds of those present.

In the time of his lingering illness he read much in the Scriptures, or desired others to read them to him; often explaining passages that were read. One evening, speaking of the nights as tedious, he solemnly added, "I wish to be kept from thinking hard of my allotment; through a long life I have been mercifully favoured; though I have not been without afflictions, yet they have been light in comparison with the favours received. Great and marvellous are the works, just and true are all the ways of the Creator of heaven and earth, the seas and fountains of water, and all that in them is. Let all serve and give glory to his name. Oh, worship him! Time passeth over, the end of all things is at hand. Hope is an anchor to the soul both sure and steadfast. I often feel more desire than I can express, that the youth may walk in the way of truth and righteousness."

A short time before his death, some Friends sitting with him, he in a very weighty manner adopted the language; "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of rejoicing." And at another time said, "Death hath no sting, nor the grave any terror."

His wife, during the greater part of the time of his decline, enjoyed a state of comparative health, and administered to his wants, with her usual sympathetic attention; but a few weeks before his decease, her health and strength wasted rapidly away; and on the 25th of the Twelfth month, 1833, being then in the eighty-fifth year of her age, she quietly passed from works to rewards. When the moment of dissolution appeared to be at hand, William solemnly observed, "What a blessed thing it is to have faith in God, and hope in the Lord Jesus Christ." Soon after she ceased to breathe, he desired those present to be still, and after a very solemn pause, he spoke, saying, "Peace to them that are afar off, and to them that are near. Peace to the Israel of God; and peace to them that are born of the true seed of the kingdom, of the spirit and power of Christ. This, I believe, she evidenced through life."

After her death, he appeared fully resigned to the separation, and on the 10th of First month, 1834, was himself called, we humbly hope, to join the general assembly and church of the first born whose names are written in heaven. Thus it may be said of these valuable and closely united Friends, "they were lovely and pleasant in their lives, and in their death they were not divided." They were buried, agreeably to their own desire, and as

an example to others, in plain coffins, without stain or polish.

Extract from an Epistle of 1762.

As many of our worthy elders have been of late years removed by death, we entreat that an holy concern may prevail on the minds of the rising generation to fill up their places. First—take heed to yourselves, seeking the kingdom of God and his righteousness, that so you may be preserved through the temptations, and from all the delusions of this life, and may become instruments in the hand of God to promote his honour, the good of his church, and the universal advancement of piety and virtue. Call to remembrance the examples of Joseph, Moses, Samuel, &c. Consider the preservation they were favoured with through every trial, and the nature of that dignity, wherewith their names have been transmitted through many generations. Let not the amusements, the gaities, and other delusive follies, take up your minds, and thereby prevent your offering the tribute of love and obedience so justly due to the Author of your being.

Trade and Business.—We beseech you, stand upon your guard against the love of this world, and the deceitfulness of riches, the nature of which is to choke the good seed, and to render men unfruitful. An eager pursuit after the grandeur of this world, is a certain token of earthly mindedness, and those are enemies to the cross of Christ. "If any man love the world, the love of the Father is not in him." 1 John ii. 15. A resolution to be rich, hath destroyed many; "They that will be rich, fall into temptation and a snare," &c. 1 Tim. vi. 9, 10. This has been verified in the ruinous consequences of an earthly, ambitious spirit, pushing men forward, in the pursuit of greatness, upon hazardous attempts; which have too often issued in the fall and ruin of themselves and families, the reproach of the Society, and great loss of others; some of whom, probably, have placed the more confidence in them, for the sake of their profession of self-denial. Wherefore, we entreat Friends, in their Monthly Meetings, every where, to be properly watchful one over another, and early to caution all, against running beyond their depth, and entangling themselves in a greater multiplicity of trade and business, than they can extricate themselves from with honour and reputation. If they proceed in opposition to advice, let them be dealt with.—1754.

The Indians.—Of the immense Indian population that but a few years since occupied land between the Atlantic and the Mississippi river, there is now (according to the most recent authentic statistics preserved in the Indian Department at Washington) in lower Michigan about 5000 of the tribes of Chippewas and Ottowas; in Wisconsin, about 5800 Menomies and Oneidas; in Ohio, about 575 Wyandots; in Indiana, about 900 Miamies and Potawatimies; in Mississippi, about 5250

Chickasaws; about 1100 Cherokees are still scattered over the states of North Carolina Alabama and Tennessee; some Chippewas, south and west of Lake Superior, whose number is unknown; some Oneidas, originally from New York, near Green Bay, Wisconsin territory; a small remnant of the Seminoles in Florida; a few of different tribes scattered through New England; a remnant of the Brothertown and Stockbridge tribes on Winnebago Lake; and a mere nominal band that still linger on the banks of the Catawba, in South Carolina. These scattered fragments of the great Indian family that formerly owned the land east of the Mississippi river, are all that are left to tell the story of their former dominion and greatness in that wide expanse of territory.—*Phila. Gaz.*

THE REMONSTRANCE.

Oh! ever thus from childhood's hour,
I've seen my fondest hopes decay,
I never loved a tree of flower,
But 'twas the first to fade away.

I never nursed a dear gazelle,
To glad me with his soft black eye,
But when it came to know me well,
And love me, it was sure to die.

More.

Why hadst thou thus from childhood's hour
Thy hope on things which soon decay?
Why hadst thou loved a tree or flower,
Untaught that such must fade away?

Would wisdom choose a dear gazelle,
How'er it told it's soft black eye,
As that which long could know thee well,
And love thee long, when sure to die?

Lo! now thou 'rt come to manhood's hour,
Hast seen thy fondest hopes decay,
Bid thy soul see d' in heav'n's born power,
To bliss which ne'er can fade away.

In faith behold enduring joys,
Spring up on earth from light above;
Despise life's yielded infant toys,
And rest in God, for "God is Love."

Christian Observer.

From the Farmers' Cabinet.

Soap Suds.—There is no better manure than dirty soap suds; and there is not a farm house in the country, but what produces enough of it in the course of a year, to manure a garden, two or three times over. Dirty suds, after washing, is almost universally thrown into the nearest gutter to be washed away and wasted. Would it not be an improvement and show a laudable economy in the good woman of the farm-house, to have it conveyed to the garden to enrich the ground, and make the vegetables grow more luxuriantly? The pot-ash, the grease, and the dirt, all of which are component parts of soap-suds, are first rate manures, and should always be applied to make plants grow, and especially when hard times are loudly complained of, and sound economy is the order of the day.

C.

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For "The Friend."

Liberal Policy of William Penn and his Coadjutors relative to Schools.

In the article published in No. 21 of "The Friend," on the subject of Education and Schools, there is some notice of the origin of Friends' School in this city, and an extract given from a charter granted by William Penn to incorporate it.

The words of the extract are indeed "weighty," and set forth the concern and liberal views of the proprietor and his fellow-members concerning education. But there are other matters contained in the official instruments relative to the establishment of the Public School in Philadelphia, which are deserving of being placed before the present generation, as monuments of the labours and exertions of the first settlers and rulers of Pennsylvania for the education and welfare of the youth, and the general prosperity of the inhabitants of the province; connected with some notice of the inducements for leaving the land of their nativity to settle in a then, almost wilderness, and the justice to the natives observed by the proprietor. Some of these are noticed in the following statement:—

The first charter for a Public School in Philadelphia was granted by the Lieutenant Governor William Markham, and the council of the province of Pennsylvania, in the Twelfth month, 1697, upon the petition of "Samuel Carpenter, Edward Shippen, Anthony Morris, James Fox, David Lloyd, William Southby, and John Jones, on behalf of themselves, and the rest of the People called Quakers, members of their Monthly Meeting at Philadelphia," setting forth "that it was the desire of many that a school should be set up and upheld in the said town of Philadelphia, where poor children might be freely maintained, taught and educated in good literature, until they should be fit to be put apprentices, or capable to be masters or ushers in the said school. Requesting the governor and council to ordain, that at the said town of Philadelphia a Public School might be founded, where all children and servants, male and female, whose parents, guardians, or masters, might be willing to subject them to the rules and

orders of the said school, should, with the approbation of the overseers thereof, be received, admitted, taught and instructed—the rich at reasonable rates, and the poor to be maintained and schooled for nothing."

The charter for the establishment of the Public School was granted with all the privileges and powers asked for; these, however, not being deemed sufficient, application was made by such of the petitioners as were living in the year 1701, to the proprietor, William Penn, then in the province, for a confirmation of the said charter, which, he says, "being well weighed and considered by me, I greatly favour the good inclinations, and just and laudable desires, and consciences regard of the said petitioners and people for the education, instruction, and literature of their children and posterity, and more especially their care and concern for the poor on that behalf. Therefore," &c.,—granting the powers and privileges as requested.

This, the first charter for a Public School granted by William Penn, bears date at Philadelphia the 25th of the Eighth month, 1701, six days before his embarking on his last voyage for England; he going on board ship the 31st of the month, and departing from the shores of his province, never to return.

The instrument commences in the following comprehensive language: "William Penn, true and absolute Proprietary and Governor-in-chief of the Province of Pennsylvania and Territories thereunto belonging: To all to whom these presents shall come, sendeth greeting. Whereas Charles the Second, late King of England, &c., by his letters-patent, bearing date the fourth day of March, in the third and thirtieth year of his reign, did grant unto me, my heirs and assigns, the said province, and absolute propriety thereof, with full power to me, by the assent of the freemen there, to make laws for the good and happy government of the same, with divers other powers, preeminences, jurisdictions, privileges, and immunities therein specified. And, whereas, I, with a large colony of the people of God, called Quakers, for the free enjoyment of the liberty of our consciences in matters of religion, and of those other privileges and advantages in the said patent granted, as well to me the said proprietary and governor, as also to said people, did transport ourselves into the said province, and at our own risk, costs, pains, and charges, settled and planted the same; the soil also of the said province being first by me purchased of the Indian natives; and forasmuch as by the laws of the said province since enacted, the governor and council have power to erect and order all Public Schools of Literature and Science; And whereas," &c.,—reciting the application

to Lieutenant Governor William Markham, and the grant by him and the council, which is confirmed, and the Public School erected and founded, to be kept forever in the said town of Philadelphia, or in some convenient place adjacent, with authority to erect convenient houses for the purpose, the Monthly Meeting to appoint the overseers, masters, ushers, mistresses, and poor children of the said school. The corporate name to be, "The Overseers of the Public School, founded in Philadelphia, at the request, costs and charges of the people of God called Quakers;" to have perpetual succession, and to be capable of receiving, holding, and granting lands, tenements, hereditaments, goods and chattels, for the use of the said school.

It being deemed proper to have a charter with more extensive powers and privileges, a fresh application was made for the purpose, and granted by William Penn, in an instrument of writing, dated the 23d of the Fifth month, 1708. The preamble of which contains the words quoted in the article first noticed, but not being correctly printed, are here inserted with those immediately following. "Whereas the prosperity and welfare of any people depends, in a great measure, upon the good education of youth, and their early instruction in the principles of true religion and virtue, and qualifying them to serve their country and themselves by breeding them in reading, writing, and learning of languages, and useful arts and sciences, suitable to their sex, age, and degree, which cannot be effected in any manner so well as by erecting schools for the purposes aforesaid. And whereas my trusty and well beloved friends, Samuel Carpenter, the elder, Edward Shippen, Griffith Owen, Thomas Story, Anthony Morris, Richard Hill, Isaac Norris, John Jones, William Southby, Nicholas Waln, James Logan, Caleb Pusey, Rowland Ellis, Samuel Preston, and James Fox, on behalf of themselves and other inhabitants of the said province, have represented to me, that for the honour and service of God, and of the said province, they desire to erect, support, and maintain a Public School in the town of Philadelphia, where poor children, of both sexes, may be taught and instructed in reading, writing, working, and other good and useful literature, and maintained gratis; and the children and servants of the rich may be taught and instructed at reasonable rates." The persons named, are authorized to build, erect, found, and establish, in the town and county of Philadelphia, "one Public School, to consist of such and so many masters, mistresses, ushers and teachers, and for the maintaining, clothing, and sustaining such, and so many poor children, of both sexes, in reading, writing, works,

languages, arts and sciences, as to the overseers, herein after named, of the said school, or the overseers thereof for the time being, shall seem requisite or convenient." It is then incorporated with the name slightly changed, placed under the care of fifteen discreet and religious persons of the People called Quakers, who are the persons before mentioned, who are to have a common seal, with the motto, "Good Instruction is better than Riches." Invested with power to receive and hold estates for the school, and establish any number of schools in the city and county of Philadelphia they may judge expedient.

This charter seems to hold up the idea of a school of arts and sciences, for the cultivation of the physical as well as the mental powers, and for the entire support of poor children in every respect, embracing the education of youth in the fullest and most comprehensive mode. The number of the overseers is fixed, and their appointment, and that of the officers, &c., is taken from the care of the Monthly Meeting, who found the affairs difficult to manage. But it appears that the powers granted were not considered yet sufficiently ample, for another charter was issued by William Penn in 1711, reciting all the preceding ones, and stating that it was represented that by enlarging the powers and privileges, the good ends intended would be better answered and effected. It then states, "That I being desirous to give all further due encouragement to so pious and useful an undertaking, do hereby, for me and my heirs will and ordain, that the said Public School, erected and founded by virtue of the former grants, herein before recited, shall forever hereafter be incorporated, called and known by the name of the Overseers of the Public School, founded by charter in the town and county of Philadelphia, in Pennsylvania."

Fifteen discreet and religious persons are to be the overseers of the said school.

The houses and buildings already erected by virtue of any of the charters, to remain and continue for the uses and purposes of the school, according to the design. The overseers authorized to erect, from time to time, as they may think convenient and requisite in the town and county of Philadelphia, any number of houses and buildings for places of instruction of the scholars, and for the dwelling and abode of masters, mistresses, ushers, teachers, scholars, officers and servants belonging, and to belong to said school; and to make all rules and regulations necessary for the government thereof. Ample powers are given to receive and hold estates for the use of the schools without limit.

The Public Schools established under these charters have continued unto the present day. Some of the overseers were persons eminent for learning and virtue. Among the teachers, were Charles Thomson, afterwards Secretary to Congress; Anthony Benezet, the philanthropist, and Robert Froud, the historian. Thousands have been educated at these seminaries, many of whom attained conspicuous stations in civil and religious society. Magnificent gifts and legacies have been bestowed for the support of these schools, and a

large number of children have freely partaken of their benefits; and although in latter times this corporation does not appear as bright in view as formerly, yet it is silently an instrument of diffusing some good; and perhaps the day may come when it will again shine with its full meridian lustre.

For "The Friend."

Pictures and Sketches of Petersburg.

It was a bold project of Peter the Great to found the metropolis of the Russian Empire on a site presenting such formidable obstacles to the enterprise. Situated on the river Neva, near the Gulf of Finland, partly upon some islands in the mouth of the river, and partly upon the continent, the ground on which it now stands, was only a vast morass, occupied by a few fishermen's huts, prior to 1703. In that year, it is recorded, Peter built a small hut for himself, and some wretched wooden hovels. From these small beginnings rose the imperial city of Petersburg, to which, in less than nine years, the seat of empire was transferred from Moscow, and the population of which, at the present time, probably exceeds half a million.

The Foreign Quarterly, in one of its late numbers, contains a review of "Pictures and Sketches of Petersburg," a work of recent publication, by J. G. Kohl. The following abstract of the article is presented to the readers of "The Friend," in the hope that it may agreeably contribute to their entertainment and information.

Peter the Great was resolved that the inhabitants of his capital should not be at a loss for elbow room; when he laid out Petersburg, he destined at once a superficies of fifty square versts for the new city, and this allowed him to make his streets wide, his parade places spacious, and to leave ample room for the most advantageous display of all his public buildings. The city has gone on stretching ever since, but has not yet filled out the original frame designed by its founder, and another century will certainly elapse before the inhabitants of Petersburg will experience any necessity to economise their ground-rents by building one city upon the top of another, as has been done in so many of the continental capitals. The spaciousness, which characterizes every part of the "Northern Palmyra," as the desert-circled city of palaces has not unaptly been denominated, though it imparts to every thing an air of magnificence and newness, has the effect of altogether preventing the development of the picturesque. Petersburg, therefore, with all its architectural splendour, soon becomes exceedingly monotonous to a stranger; and even the buildings, large as they are, appear often mean, when compared with the breadth of the streets, and the majestic course of the several channels through which the Neva winds its way to the sea. The extreme flatness of the ground adds to this effect. Palaces, worthy of mountains for their pedestals, stand grouped in endless rows, like the emperor's

own grenadiers, when parading in front of the Admiralty. Buildings, individually large, become thus collectively little, assuming a look of sameness and constraint, and at no season is this more striking than in winter, when streets, rivers, squares, and roofs, are all covered by one monotonous white, while the misty character of the atmosphere permits few of the distant outlines to be distinctly seen, so that the whole assumes a spectral and unsubstantial air. The last place in the world to which the lover of the picturesque ought to direct his steps is Petersburg, particularly in winter. In the summer there is at least some variety for the eye to feast on. The broad arms of the Neva are then dotted with ships and boats; not crowded, for it would indeed require mighty fleets to crowd the Neva. It is true, they would find it difficult to get there, unless they were flat-bottomed, for no vessel drawing more than six or eight feet of water is ever able to come up to the quays of Petersburg. The houses, too, as the snow melts away, lose their airy, unsubstantial look, and seem to obtain a firm footing again, while the roofs, mostly of iron, and of a bright green colour, present an agreeable contrast to the azure cupolas of the churches and the gilt spires. To see all this, however, the stranger must be content to raise himself above the ordinary level of those among whom he holds his temporary residence; for as the city now where presents a natural elevation, it is only from the top of some lofty building that a panoramic view can be obtained. For this purpose no place is better suited than the central tower of the Admiralty, which appears to have been built for the purpose. It stands in the very centre of all the most important streets and buildings of the Russian metropolis, and is provided, at different heights, with circular galleries, from the highest of which the city may be surveyed like a map.

The Admiralty, the Winter Palace, and the Palace of the Hermitage, are built along the Neva, where they occupy a space of ground of about an English mile in length, by about 1000 feet in breadth. This, it will be admitted, is a tolerably large site for three houses. Of course, a good deal of ground is left uncovered, including the *plushhad*, or square of the Admiralty, where the emperor almost daily reviews some of his troops, and where, during the Easter-week, the humbler classes may be seen to most advantage, while indulging in the wild but disciplined exercises of their national diversions. From the summit of the tower we may behold the vast store of timber piled up in the inner yards; the men-of-war upon their stocks, ready to glide upon their destined element; and carrying our glance across the Neva, we are surprised by the aspect of the formidable citadel, bristling with artillery. A citadel built in the very heart of a city announces too plainly the object of its being. To defend the town against a foreign invader, it would be worse than useless; let us hope that it may never be destined to direct against the defenceless capital those murderous engines, which, from the place they now occupy, must always be harmless to an enemy.

On looking at the map, it will be seen that Petersburg has been built on the delta of the Neva, which discharges itself into the sea through some eight or ten channels, forming a multitude of islands of different sizes. The principal part of the city stands on the south side of the main branch of the river; on the islands opposite the buildings are more scattered, and some are entirely occupied by public gardens, and by the villas of the Russian noblesse. Towards the south of the Admiralty, will be seen three principal streets radiating from the central point formed by the tower already spoken of. These streets are called *prospekts*, a name given in Petersburg to all the more important streets; but those now under consideration are the *prospekts par excellence*, and of these the Nevskoi Prospect forms the great central artery through which the life-blood of the city may be said to be constantly circulating. It is to Petersburg more than Regent Street is to London, or Broadway to New York. It is at once a great business thoroughfare, like Cheapside, and a fashionable lounge, like the Italian Boulevard in Paris; and a stranger taking up his position in front of the Admiralty may look down the busy street, carrying his glance along magnificent palaces and brilliant shops, through the markets of the suburbs, to the adjoining village of Okhta, the only locality of older date than the great Peter; and beyond these the eye may lose itself in the gloomy bottomless morasses, by which the splendid capital is on all sides encompassed. Armed with a good telescope, a man may see from the Admiralty Square what is going on in the most remote quarters; and, if he can forget the tyrannical exercise of despotic power which was required to make so splendid a city spring into life among the inhospitable marshes, many objects will present themselves well calculated to awaken not only admiration but delight. The total absence of mendicity, and of all those wretched objects who in so many cities studiously display their sufferings and deformities, cannot fail to strike a new arrival. The lower classes are evidently well fed, and well clothed, though their diet would not perhaps stimulate the appetite of a London beggar, nor their costume excite the envy of even the humblest among our mechanics. A sheep-skin caftan, the model apparently of those monstrosities, known among us by the euphonious appellation of Tagionis, forms the chief clothing of every Russian of the lower, and, in general, also of the middle classes, though, among the latter, it must be owned, the swallow-tail has of late been making fearful inroads. Black bread and cabbage are the customary fare of the labouring man; but, coarse as they may seem, custom has endeared them to him, and he would not relish the most refined luxuries, if black bread and cabbage did not form the basis of his meal. What is of most importance, his wages are sufficient to ensure an abundant supply of the two staple articles of his diet, and when old and infirm, he returns to his village, and depends for support upon his feudal lord. It is to the state of serfage accordingly, in which the rural population is

still held, that Petersburg owes the absence of importunate beggars, or of those painful objects of compassion, who, with us, parade their sufferings as a silent but more powerful appeal than any that the sturdy mendicant has to advance. Slavery enervates the mind both of the slave and his master, but it begets a connection that never exists between the free labourer and his employer. The serf, though he forfeits the power of independent action, retains at least the right of looking to his lord for a maintenance; he must submit un murmuring to oppression; but he knows at least that he cannot in his old age be left to starve. The striking contrast between luxury and misery is less painfully observed in the Russian than in any other European capital.

The houses in Petersburg are rarely more than one or two stories high, except in the most thickly peopled quarters, where the rising value of the ground has of late years led to the construction of a few houses of four or five stories. They are of rare occurrence, however, and are still looked upon as architectural monsters by the native Russians, who for the most part detest the idea of having to mount staircases within their own homes. The houses of Petersburg, however, make up for want of height, by the immense space of ground which they often cover, and by the number of human beings which they often contain. The Winter Palace is supposed to afford shelter to no less than 6000 regular inmates. In the Military Hospital, 4000 beds are made up for patients alone. The Foundling Hospital contains 7000 children, and the corps of Cadets includes at all times several thousand pupils within its walls. There are private houses in Petersburg that bring in revenues of fifty and a hundred thousand rubles, or from two to five thousand pounds sterling, to their owners. Kohl mentions one house, in which there was an extensive bazaar on one side of the ground-floor, while on the other side, a whole colony of English, French, and German traders and mechanics had established themselves. On the first floor dwelt a couple of senators, yet several other families of wealth and consideration occupied spacious suits of apartments there. On the second floor was a school of great celebrity, and most of the professors and teachers had established themselves there with their families. In the back buildings of the same house, independently of many obscure individuals, there was a complete mob of majors, colonels, and retired generals, besides an Armenian priest, and a German pastor.

"All Petersburg might have been swallowed up in its own marshes; yet if this one house had been left, there would have remained a little political community, in which every rank would have been represented. When such a house burns down, 200 families at once are left without a home. To hunt out an acquaintance in such a building is a real trial for a man's patience. Ask a *butshnik*, (the policeman stationed in the street,) and he will tell you that he is tolerably well acquainted with the one side of the house, but knows nothing about the side which you are desirous of exploring. Ask the inmates of the

house, and you are by no means certain of the information you desire, for those residing under the same roof are not in the habit of looking upon one another as neighbours. There would scarcely be any thing hyperbolic in saying, that almost every house in Petersburg is a little town. To see them from the street, you would hardly be prepared for their extent, but once enter the *podvayad* or gateway, and you will be astonished to find yourself in a courtyard, perhaps where a regiment of cavalry might perform its evolutions, while the endless succession of back buildings, passages, and side buildings, form a most astonishing labyrinth."

(To be concluded.)

Neither the wisdom nor the eloquence of man is the power of God; and, while I believe that the highest soaring of human imagination, combined with the most powerful oratory, devoted to sacred things in the mere will of man, cannot give *spirit*, nor work any *inward* change beyond the entrance of the "itching ear;" I also believe that the gospel is often truly and effectually preached in the few and savory words of the contrite minister, who is almost afraid to open his lips in the name of the Lord.—*Hancock*.

There are those, who if not admitted to the communion table, the Supper of the Lamb, it will not be because they were not bidden, but because they were in the same state as those formerly hidden, *not ready*; being full of, or employed too much about things lawful in themselves, but *pursued to the hindering their acceptance*.—*Savery*.

Marriage.—"Happiness, to be enduring, must proceed from a mutual attachment; and, as in a mercantile concern, its prosperity cannot be permanent when one partner is constantly drawing upon the resources of the other, without supplying his fair proportion of the capital, and promoting the interests of the *firm*; so in the matrimonial venture, the house must stop payment if divided against itself."

Reading.—Coleridge, in a lecture delivered upwards of twenty years ago, divided *readers* into four classes; comparing the first to an hour-glass; their reading, like the sand, runs in and out, leaving not a trace behind. A second class resembling a sponge, which imbibes every thing, and returns it in nearly the same state, only a little soiled. The third, to a jelly-bag, or filter—which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth, of which he trusted there were many, to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem.

Short sermons and brief readings, suit diminutive memories.

That which is easily remembered, is longest present.

FALSE PROPHETS.

In the year 1212 it was prophesied by an ingenious seer that the Mediterranean sea would be dried up, and that believers could go to Jerusalem on foot. Italy, it is said, became crowded with German pilgrims, but the sea obstinately refused to depart.

In 1524 great terror pervaded all Europe, from the prediction of John Stofferous, a mathematician and astrologer of Suabia, that a great deluge was approaching. Many of reputation, as wise men, coincided with him, and books on books were sent forth warning the people to prepare, and suggesting means of escape from the inundation. In France, the terror was so great that many were near madness, and some built up arches to save themselves. President Auriol, of Thoulouse, built up four high pillars, with a boat at the top; which, however, was not needed, as no deluge came. This prophet, however, nothing daunted, though the stars were against him, continued to prophesy, and predicted the end of the world in 1586, which we may conclude did not take place.

A Lutheran minister, by the name of Michael Stifelius, in an arithmetical sermon, predicted the end of the world in 1533. He was preaching on the very day appointed, and his hearers were in great terror, confiding in his correctness, when a fierce storm arose, with terrific thunder and lightning, which with their fears, created inexpressible trouble. But soon the storm ceased, the winds were hushed, and the sky became serene. The people, made furious by the deceit practiced on them, dragged the prophet from his desk, and beat him so severely as nearly to have realized his prophecy, as far as himself was concerned.

Lord Napier, the inventor of logarithms, was among those who prophesied of the end of the world at a certain time; but he, like many other enthusiasts, outlived his prediction.

In the year 1716, two men appeared in Cologne who said that they came from Damascus. The Jesuits of that town went to them, and talked with them in Latin, Greek, Hebrew, and Chaldaic. They said they were come, by order of heaven, to turn men to repentance. They gave out that they were seven hundred years old! Among the rest of their prophecies, they predicted that Constantinople would be destroyed in 1766; the true God acknowledged by all nations, 1767; a valiant man give his testimony to it, 1769; England to be overflowed, 1769; an earthquake all over the world, 1770; the fall of the sun, moon, and stars, 1771; the globe of the earth burnt, 1772; the universal judgment, 1773.

All these fanatics had their favourites for a season; and so long as superstition, ignorance, and the love of novelty reigns in the breasts of men, false prophets will arise, and many follow them. And we are taught the constant necessity of disseminating true knowledge, and advancing that Light which shall scatter all the darkness of superstition and spiritual ignorance from the human mind.—*Northern Advocate*.

From the New York Evening Post.

THE SEARCH AFTER REST.

When first the Dove, afar and wide,
Skimmed the dark waters o'er,
To seek, beyond the heaving tide,
A green and peaceful shore.

No leafy bough, nor life-like thing,
Rose 'mid the swelling main—
The lone bird sought, with fluttering wing,
The hallowed Ark again.

And ever thus Man's heart hath trod
A lone and weary road;
But never yet, 'mid Earth's dark waste,
A resting place has found.

The peace for which his spirit yearns
Is ever sought in vain,
'Till like the Dove it HOMEWARD turns,
And finds its God again.

The Michigan University has a Cabinet of Natural History, containing 38,000 specimens, Zoological, Geological, &c.

THE FRIEND.

THIRD MONTH, 11, 1843.

We insert with pleasure the essay on the education of the children of Friends, (p. 192.) furnished by a deeply interested and experienced member of a neighbouring Yearly Meeting. We cordially unite in the sentiments it conveys, believing there is much ground to fear that the principles of our young people are in great danger from the general and indiscriminate reading of authors not one in faith with Friends. The hint to parents, that personal care should be used to read suitable works to their children, after they are procured, is very appropriate, and in many parts of the Society needs to be practised. We should rejoice to see an establishment in this city for the sale of suitable books for the use of the Society, where all the smaller works of Friends could be obtained at low prices, and put up in attractive form. Had we such an institution, under the care of judicious Friends, many valuable treatises, doctrinal, historical, and biographical, could be furnished from the literature of our own members, and which would supercede some not of a stamp calculated to make Quakers of our children.

DYMOND'S ESSAYS.

A new and very neat edition of *Jonathan Dymond's "Essays on the Principles of Morality,"* will be ready for sale in the course of a few weeks, at the office of "The Friend," at a low price.

It will be printed on superfine paper, of a royal octavo size, and it is hoped that the cheapness of this edition will insure for this work an extensive diffusion.

The importance of having sound views of our moral, social, and political rights and obligations, cannot be too highly estimated. The ability with which the author of these essays exposes the laxity of many popular notions and practices, and the sophistry by which these are upheld, inspires the hope; that, by being placed in the hands of the com-

munity generally, this work may prove, under the Divine blessing, of great and lasting utility.

The price will be duly announced; but it is not expected to exceed 87¢ cents for a single copy, with a liberal abatement to those who take a dozen copies or more. Orders for the work, addressed, post paid, to George W. Taylor, No. 50 North Fourth street, will receive prompt attention.

THOUGHTS FOR THE THOUGHTFUL.

Old Humphrey's Thoughts for the Thoughtful, just published by Robert Carter, 58 Canal street, New York, is now received, and for sale at the office of "The Friend."

Tract Association of Friends.

An annual meeting of the Tract Association of Friends, will be held on the evening of Fourth-day, the 15th instant, at half past 7 o'clock, in the Committee-room of Mulberry street Meeting-house.

JOHN CARTER, Clerk.

Third mo. 8, 1843.

BELLEMONT BOARDING SCHOOL,
FOR GIRLS.

Martha S. Newbold, continues her Boarding School for Girls, near the Bristol turnpike, four miles from Philadelphia, and one from Frankford.

The course of instruction comprises all the ordinary branches of an English education.

Terms—Thirty-five dollars per quarter, including washing.

Application may be made at the School, or in Philadelphia, to Josiah H. Newbold, No. 157 North Third street, and No. 145 Franklin street, or to James S. Newbold, No. 115 South Fourth street.

WANTED

A Friend to act as Steward at Haverford School. For further information, apply to Thomas P. Cope, No. 272 Spruce street; Charles Yarnall, No. 39 Market street; G. Stewardson, No. 90 Arch street.

A Teacher of Reading, and one of Mathematics, are wanted at Westtown Boarding School. Application may be made to Samuel Bettle, or Thomas Evans, in Philadelphia; Samuel Hilles, Wilmington; or Enoch Lewis, New Garden.

An Apprentice wanted at the Plastering business. Apply at the office of "The Friend," No. 50 North Fourth street.

DIED, at his residence in this city, on the 12th of the Second month, of pulmonary consumption, LOYD BALLY, in the 26th year of his age. By attention to the proofs of instruction in early life, this beloved youth was enabled to walk in "a wisdom's ways," and in his sickness and death, afforded the consoling belief, that through redeeming mercy, he has been gathered to a mansion of everlasting rest and peace.

—, on the morning of 4th instant, at his residence in Upper Darby, near this city, SAMUEL RIBBARD, a minister and member of Darby Monthly Meeting, in the 72d year of his age.

TRUE HONOUR.

Above all things live in the fear of God, and in love and tenderness one towards another, honouring those who hold fast their integrity to the truth and its precious testimonies in old age. Let not the enemy that lies in wait to destroy, break the band of your peace, by setting up men to rule in the church who have never known the duty of self, or having once known it, have fallen away from it. While ye keep the peace of God unbroken, and Christ alone is Master among you, ye can communicate one to another of the gifts and graces of God. Your concern will be to honour him, and not man for his wealth, or his gifts; and where the unity of his Holy Spirit, not the unity of a party is known and felt, ye will daily feel a being the better one for another, which will beget a dearness and esteem in you towards one another. In that dearness and tenderness none will be despised, or treated with slight and contempt, when they are constrained to speak in your meetings for the concerns of the church, or their voice disregarded as if they were not members of the same body. But when ye meet together about the Lord's work, seeking with one consent to exalt the name of the Lord, and to honour it above yourselves, and your own merits, ye will patiently listen to, and duly value the sentiments one of another, according to their justness and the savour of Truth attending them, and not because of their riches or their poverty, or of the low or high standing of one another among men. Let none seek exaltation, nor cherish the wish to bear sway in the household of God; but know this, the humblest and most self-denying, not those who have the highest opinions of themselves, are most highly honoured of God; and fittest to do his service. And they who are most long suffering and patient, are most like to Christ the Head. Such will not condemn the guiltless, like those of old, who said, "we have a law, and by our law he ought to die;" but his virtue and his forgiving spirit will shine in them and so make itself known.

TRUE DISCERNMENT.

They that enjoy the life and substance, and feed daily upon the bread that comes down from heaven, have a quick sense, and discerning of things presented to them, and know them that are of the earthly, by their earthly savour, from those that are heavenly with their heavenly savour. They know what feeds the head, and the wit, and carnal reason, and what will nourish the immortal soul, and so come to be fixed, and are not ready to feed upon unsavoury food, nor to be easily tossed nor troubled at evil tidings. They cannot be drawn after one thing or man by affection, nor set against another by prejudice. The true balance of a sound judgment, settled in the Divine knowledge, according to the measure that the Father hath bestowed, keeps such steady in their way, both in their own testimony and conversation, and also in their dealing with others. In such do the Truth shine, and such are the true followers of Christ, and they are worthy to be followed,

because their way is as a shining light, shining on towards the perfect day. In this sure and steady way, my soul's desire is, that you and I may walk, and continue walking, unto the end of our days, in all sobriety, truth, justice, righteousness and charity, as good examples in our day, and comfortable precedents in our end, to them that shall remain; that so we may deliver over all the testimonies of our Lord Jesus unto the succeeding generations, as pure, as certain, and as innocent as we received them in the beginning; and in the end of all our labours, travels, trials, and exercises, may lay down our heads in that sabbath of rest that remains always for the Lord's people.

TRUE TESTIMONY.

You are witnesses unto this day in how great simplicity and plainness of speech, we have preached the word of God among you, from the day the Lord sent us forth to this day. We came not unto you with enticing words; we needed not logical nor philosophical demonstrations, for our testimony had the demonstration and evidence of the Spirit of Truth in your hearts, and our words, or the word of God in our mouths, hath not changed unto this day, but remains the same that it ever was. The great doctrine of the gospel was and is regeneration, without which there is no entrance. The only means and way to attain it, was and is that light and grace that comes by Jesus Christ, and sanctifies and purifies, and brings to Him by whom the entrance is manifested into the kingdom. These things we have declared, and these things ye have believed, and in this faith many of our faithful brethren have fallen asleep, and their precious souls are at rest with the Lord. And herein if ye abide steadfast to the end, ye shall do well. And concerning all such who trouble any of your minds with subtle and crafty questions, keep your habits in the power of God, and you will daily come more and more to discern the tendency of them; how it is a spirit that works against the cross, and seeks to cause the offence of it to cease, that they might bear a profession of Truth, and live in a loose conversation, without control or judgment; and you will see them come to naught like others before them.

Testimony of Upper Evesham Monthly Meeting, New Jersey, held Third month 12th, 1842, concerning our deceased friends Josiah and Elizabeth Reeve.

Josiah Reeve was the son of Mark and Hannah Reeve of Cumberland county, New Jersey, and was born the 23d of the Ninth month, 1762.

Through the power of Divine grace, and the watchful care of religiously concerned parents, our beloved friend was brought early in life to yield to the restraints of the cross of Christ, by which he was prepared for usefulness in the church, and became an example of uprightness and dedication, in the support of the discipline, and of our religious testimonies.

He was remarkable for his diligence in

attending all our religious meetings, and encouraging others in this important duty; not permitting his business, nor the inclemency of the weather to deter him from it; and we believe it was the travail of his spirit, that the power of Truth might be witnessed to rise into dominion on these occasions, and his rejoicing to feel it to be so. He was a persevering labourer with those who had missed their way, endeavouring, by persuasive means, to convince and reclaim them; being unwilling to give them up, until all proper efforts had been used for their restoration. His charitable sentiments led him to cherish the good in all; yet in the administration of the discipline, he stood firm for the Truth and its testimony. His love for the cause of Christ, and for his own religious Society, led him to seek the welfare of the younger members, encouraging them to yield to the convictions of the Spirit of Truth, that they might come up in the places designed for them in the militant church. As an overseer, he was faithful in reproof and warning, as well as ready to hold out a hand of help to those who he feared were falling short in the performance of their religious duties.

To the poor, and those in difficult circumstances, he was a kind and liberal benefactor, and in various ways contributed to their aid and comfort. In the early part of his life, when few, comparatively, stood forward as advocates of the rights of the coloured man, he was prompt and exertive in rendering him assistance to obtain his liberty, when illegal measures were pursued by the slave-dealer to reduce him to bondage; spending time and means in defending the oppressed.

He was prudent and consistent in the management of his temporal affairs, being careful not to extend his business beyond his means; and to keep to punctuality and justice, in the discharge of his engagements.

It was after the decease of his first wife, who was the daughter of John and Mary Newbold, that he removed and became a member of this Monthly Meeting; and in the fall of 1802, he was married to Elizabeth, daughter of William and Elizabeth Richardson. In the furniture of his house, and his mode of living, he maintained the simplicity of our profession, bringing up his children conformably therewith; and governing his household with a view to their instruction in piety, and preservation from the corruptions of the world. As he advanced in religious experience, he was placed in the station of an elder; the duties of which he endeavoured to discharge faithfully, both by private caution, and also speaking a word in season, to them that were weary. He was engaged at different times in travelling with ministers, to whom he proved himself a sympathising companion; and it was his concern that the ministry might be in the life and authority of Truth; and that the hands of those engaged in this weighty work, might be rightly supported, and the young and inexperienced brought forward in their gifts, to the edification of the church.

Being a full believer in the soundness of our religious principles, he was decided against

all innovations upon them; and when a part of the Society seceded on account of a difference in doctrine, he stood firm in defence of the faith of the gospel; and bore his share of the trials brought upon us, in supporting our testimonies, and maintaining the rights of Friends.

For many years he was afflicted with asthma and consumption, from which he suffered much, particularly the last two years of his life; notwithstanding which he made great efforts to attend our meetings, when his strength was much reduced, and respiration laborious. To many who regarded him as a father in the Truth, his company, and solid, cheerful example, under much debility, were animating, and his removal has been felt as a great loss amongst us. He had apprehended for some time that his dissolution would be sudden, of which he gave intimations to some of his friends. A few days before the event, being about as well as usual, he remarked, that "his day's work was done; he was quietly waiting." And at the solemn close, his mind was preserved in calmness, trusting in the mercy and goodness of God, extended to man through our Lord Jesus Christ, which he frequently referred to, as the only hope of his acceptance. He retired to his bed at the usual hour, and in the morning found himself more unwell, so as not to be able to rise; and his wife and children being present, in the prospect that the awful period had nearly arrived, when he must be removed from works to rewards, he said, that he had nothing to plume himself with, but he saw nothing in his way,—that he felt peaceful; and taking leave of his family, expired without a struggle, on the tenth day of the Eleventh month, 1810, in the 79th year of his age.

Elizabeth Reeve was the daughter of William and Elizabeth Richardson of Bucks county, Pennsylvania, and was born the 31st of the First month, 1770.

Being naturally of a lively disposition, she was an agreeable and interesting companion to her associates, but though fond of indulgence in dress, and the enjoyments usually attractive to the youthful mind, she was very early in life favoured with serious impressions, which checked her in the pursuit of gratifications incompatible with the cross of Christ. When nearly twenty-two years of age, she was brought under renewed convictions at the time of the death of two of her sisters, which occurred within about a week. Two years afterwards, her mother being taken extremely ill, she covenanted with her Heavenly Father, that she would freely submit to his Divine requisitions, whatever they might be; and was soon brought to evince her fidelity, by making a change in her dress, greatly in the cross to her natural inclination. From this period, she continued steadfast in her allegiance to her Lord and Master; and through submission to the baptism of his Holy Spirit, she experienced the old man with his deeds to be put off, and the new man, which after God is created in righteousness, and true holiness to be put on. Thus being baptized into Christ, she was made a living member of his church, and an example of circumspect walking; and about

the thirtieth year of her age, was appointed an elder.

In her thirty-third year, she was united in marriage to our friend Josiah Reeve, and became a member of this meeting. Possessing a discriminating mind, regulated by the power of Divine Grace, she was qualified for the exercise of the discipline. Being also gifted for the station of an elder, to which she was appointed by this meeting, her reliance for sound judgment was placed upon the sense which Truth gives. She entered feelingly into the trials which attend those engaged in the work of the ministry, travelling in spirit with them; and was a true helper both at her own meeting, and when abroad as a companion with ministers in their religious visits to others. Having her dependence placed upon her Divine Master, she gave proof of the spirit of discernment which he bestows, and was thereby qualified to distinguish between that which comes from the living Spring, and the workings of the natural mind, which minister death and not life.

She fulfilled the duties of a wife and parent with exemplary propriety, uniting with her husband in the support of our Christian testimonies in bringing up their family; and as a watchwoman in the church, she was tenderly concerned for the growth of the children in the Truth, endeavouring to guard the flock against the inroads of error; and though firm, she was mild and affectionate, and sought to draw her young friends into the love of true religion, many of whom loved her as a mother in Israel; and as a friend to the poor and afflicted, she will be long remembered by many.

She had been labouring under disease several months previous to the death of her husband; and after his funeral, on taking leave of some of her friends, she expressed to several of them, that their parting would be final here; which was soon verified. In about six weeks she was taken increasingly ill; but with much composure and sweetness, she communicated pertinent advice to those around her, particularly to her children, saying, it had ever been her desire for them, that they might have a possession in the Truth; she thought she might say "a thousand fold before any earthly possession." She remarked, "that nothing else would do, but the surrender of the whole heart; devoting themselves to the Lord; giving up entirely to his service, and making no reserve; that it might not be said, 'what meaneth the lowing of the oxen, and the bleating of the sheep that I hear in my ear.' Every high and lofty imagination must be brought down, and self-prostrated in the dust, lying low at the feet of Jesus." Respecting herself, she said, "that she might have kept nearer to the pointings of the Holy Spirit than she had done, yet believed from early life she had loved the Truth, and endeavoured to follow it; desiring the prosperity of Zion more than any thing else, and preferring Jerusalem above her chief joy." "She did not know of any wilful disobedience to charge herself with; though she was a poor creature, having nothing pertaining to herself to depend upon;" saying, "all her own right-

eousness felt to her but as the dust of the balance." She ascribed it all to Divine mercy that she was accepted; adding, "I feel no condemnation; nothing oppresses my mind." "I believe I have not followed cunningly devised fables; and have faith to believe that I shall be received into the everlasting arms." At this time, she said, she felt no doubt of it; and several months before, after a time of great exercise of mind, it appeared to her, that there was "a seat preparing for her in heaven." Her sufferings were great, but she expressed that she felt that support, which she believed would carry her through, for the sting of death was taken away.

At another time, she remarked, that she had thought much of this meeting, and desired the love of the world might not take the place of better things in the hearts of any—that baptism was needful to qualify for usefulness in the church, in order that the places left vacant might be filled—that the same Divine power which had raised up instruments for the Lord's work, was still able to raise up others; and she believed the cause of Truth would not be suffered to fall to the ground. She continued to express much deeply interesting matter during the intervals of ease; and in the extremity of pain, her ejaculation was, "Oh, Heavenly Father, be pleased to take me to thyself, but thy will be done." After taking an affectionate leave of her tenderly beloved family and friends, who surrounded her dying bed, the disease induced a state of delirium; but notwithstanding her mind was thus clouded about thirty-six hours, its tendency heavenward was evident. On being asked to take something, she replied, "I have taken much medicine, and do not wish to take any more; and all I want is the pure water of Shiloh, and the wine of the kingdom."

A short time previous to the solemn close, the irritability of the nervous system subsided, and in great sweetness her immortal spirit took its flight, we doubt not to the mansions of eternal bliss, there to join the innumerable company which surrounds the throne, ascribing blessing, and honour, and power to Him who sitteth upon the throne, and to the Lamb, forever and ever.

She departed this life on the Fourth day of the First month, 1841, in the 71st year of her age.

In the removal of these dear Friends, we feel our loss to be great, yet we believe that the Lord is able to supply all the needs of his church, and it is our sincere desire that the young and rising generation may be brought by submission to the gentle influences of heavenly love, to take up the cross, and be thereby prepared to serve and honour the Lord in their day, and fill up the places made vacant by the removal of the faithful servants of Christ who have stood as standard bearers in the church.

The duration of wrong, and the increase of it by continuance, cannot convert it into right. Consider, not what might have been done, but what is now to be done.

For "The Friend."

War, with some Preliminary Observations from Barclay.

The subjects of wars and fighting, and the rights of self-defence, as they are called, are considered of great importance by mankind. They cost vast sums of money, and the miseries consequent upon their prosecution cannot be fully portrayed. It becomes the professors of the Christian religion to ponder and reflect deeply on the matter, that they may keep themselves clear, and promote the coming of the day when war shall cease upon the earth.

The Fifteenth Proposition in Barclay's *Apology*, "Concerning Salutations and Recreations," &c., embraces the subject of war. It commences by stating, that "Seeing the chief end of all religion is to redeem men from the spirit and vain conversation of this world, and to lead into inward communion with God, before whom, if we fear always, we are accounted happy; therefore, all the vain customs and habits thereof, both in word and deed, are to be rejected and forsaken by those who come to this fear; such as," &c.—describing particularly the matters. After making some introductory remarks, the author exhibits the subjects more largely in six propositions. The first is on flattering titles; the second, on taking off the hat, and bowing the knee; the third, on apparel; 4th, on gaming, sporting, &c.; 5th, on swearing; the 6th is in these words, "That it is not lawful for Christians to resist evil, or to war or fight in any case."

Then follow some remarks, in order that the principles of Christianity, held by the apostles, and those in communion with him, may be better understood; which remaining unaltered, are worthy of attentive perusal and consideration at the present day; they are as follows:—

"Before I enter upon a particular disquisition of these things, I shall first premise some general considerations, to prevent all mistakes; and next add some general considerations, which equally respect all of them. I would not have any judge, that hereby we intend to destroy the mutual relation that either is betwixt prince and people, master and servants, parents and children, nay, not at all; we shall evidence, that our principle in these things hath no such tendency, and that these natural relations are rather better established, than any ways hurt by it. Next, let not any judge, that from our opinion in these things, any necessity of levelling will follow, or that all men must have things in common. Our principle leaves every man to enjoy that peaceably, which either his own industry, or his parents, have purchased to him; only he is thereby instructed to use it aright, both for his own good and that of his brethren; and all to the glory of God: in which also his acts are to be voluntary, and no ways constrained. And further, we say not hereby, that no man may use the creation more or less than another; for we know, that as it hath pleased God to dispense it diversely, giving to some more, and some less, so they

may use it accordingly. The several conditions under which men are diversely stated, together with their educations answering thereunto, do sufficiently show this: the servant is not the same way educated as the master; nor the tenant as the landlord; nor the rich as the poor; nor the prince as the peasant. Now, though it be not lawful for any, however great abundance they may have, or whatever their education may be, to use that which is merely superfluous, yet seeing their education has accustomed them thereunto, and their capacity enables them so to do, without being profuse or extravagant, they may use things better in their kind, than such whose education hath neither accustomed them to such things, nor their capacity will reach to compass them. For it is beyond question, that whatever thing the creation affords is for the use of man, and the moderate use of them is lawful; yet, per accidents, they may be unlawful to some, and not to others. As for instance, he that by reason of his estate and education hath been used to eat flesh and drink wine, and to be clothed with the finest wool, if his estate will bear it, and he use it neither in superfluity, nor immoderately, he may do it; and, perhaps, if he should apply himself to feed, or be clothed as are the peasants, it might prejudice the health of his body, and nothing advance his soul. But if a man, whose estate and education had accustomed him to both coarser food and raiment, should stretch himself beyond what he had, or were used to, to the manifest prejudice of his family and children, no doubt it would be unlawful to him, even so to eat or be clothed as another, in whom it is lawful; for that the other may be as much mortified, and have denied himself as much in coming down to that, which this aspires to, as he, in willing to be like him, aspires beyond what he is either able, or hath accustomed to do. The safe place then is, for such as have fulness, to watch over themselves, that they may use it moderately, and rescind all superfluities; being willing, as far as they can, to help the need of those to whom Providence hath allotted a smaller allowance. Let the brother of high degree rejoice, in that he is abased; and such as God calls in a low degree, be content with their condition, not envying those brethren who have greater abundance, knowing they have received abundance as to the inward man, which is chiefly to be regarded. And therefore beware of such a temptation, as to use their calling as an engine to be richer, knowing they have this advantage beyond the rich and noble that are called, the truth doth not any ways abase them, nay, not in the esteem of the world, as it doth in the other; but that they are rather exalted thereby, in that as to the inward and spiritual fellowship of the saints, they become the brethren and companions of the greatest and richest; and in this respect, let him that is of low degree rejoice that he is exalted.

"These things premised, I would seriously propose unto all such, as choose to be Christians indeed, and that in nature, and not in name only, whether it were not desirable, and would not greatly contribute to the commen-

dation of Christianity, and to the increase of the life and virtue of Christ, if all superfluous titles of honour, profuseness and prodigality in meat and apparel, gaming, sporting, and playing, were laid aside and forborne? And whether such as lay them aside, in so doing, walk not more like the disciples of Christ and his apostles, and are therein nearer their example, than such as use them? Whether the laying them aside would hinder any from being good Christians? Or, if Christians might not be better without them than with them? Certainly the sober and serious among all sorts will say, yea. Then surely such as lay them aside, as reckoning them unsuitable for Christians, are not to be blamed, but rather commended for so doing; because, that in principle and practice they effectually advance that, which others acknowledge were desirable, but can never make effectual, so long as they allow the use of them as lawful. And God hath made it manifest in this age, that by discovering the evil of such things, and leading his witnesses out of them, and to testify against them, he hath produced effectually in many that mortification and abstraction from the love and cares of this world, who daily are conversing in the world (but inwardly redeemed out of it) both in wedlock, and in their lawful employments, which was judged could only be obtained by such as were shut up in cloisters and monasteries. Thus much in general."

The author then treats particularly of each proposition, passing over the first five, we come to the sixth, as follows:—

"Sixthly. The last thing to be considered, is revenge and war, an evil as opposite and contrary to the Spirit and doctrine of Christ, as light to darkness. For, as is manifest by what is said, through contempt of Christ's law the whole world is filled with various oaths, [enumerating many things,] so that it is strange that men, made after the image of God, should have so much degenerated, that they rather bear the image and nature of roaring lions, tearing tigers, devouring wolves, and raging bears, than of rational creatures endued with reason. And is it not yet more admirable, that this horrid monster should find place, and be fomented among those men that profess themselves disciples of our peaceable Lord and Master Jesus Christ, who, by excellency, is called the Prince of Peace, and hath expressly prohibited his children all violence; and on the contrary, commanded them, that, according to his example, they should follow patience, charity, forbearance, and other virtues worthy of a Christian?"

"Hear then what this great prophet saith, whom every soul is commanded to hear, under the pain of being cut off. Matt. 5, from verse 38 to the end of the chapter. For thus he saith: 'Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile,

go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away. Ye have heard that it has been said, 'Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.'

"These words, with respect to revenge, as the former in the case of swearing, do forbid some things, which, in time past were lawful to the Jews, considering their condition and dispensation; and command unto such as will be the disciples of Christ, a more perfect, eminent, and full signification of charity, as also patience and suffering, than was required of them in that time, state, and dispensation by the law of Moses. This is not only the judgment of most, if not all, the ancient fathers, so called, of the first three hundred years after Christ, but also of many others, and in general of all those who have rightly understood and propagated the law of Christ concerning swearing, as appears from Justin Martyr," &c. [referring to many authors and works.]

(To be concluded.)

For "The Friend."

The Education of the Children of Friends.

The cultivation of the intellect should not be neglected nor underrated. To train up our children, however, in the nurture and admonition of the Lord, is of far greater importance, especially to a religious Society consisting principally of educated members. The enjoyment of life, and the future happiness of both parent and child, depend essentially on it, as well as the welfare of our religious Society.

Two great opposers of the good work are, hurtful company and hurtful reading. Some parents, who have been very watchful in protecting their offspring from the influence of the former evil, are known to have been lamentably deficient as to the latter.

A late writer says, "There is always through life a strong proneness to return to habits first formed—they are the deepest, firmest, most natural, most unwilling, to leave you." Consistent Friends, who have commenced the great work early, generally have the satisfaction of seeing their children take good courses, and become pious members of society; it often, however, proves otherwise. Children piously educated, by not taking heed to the secret whisperings of Wisdom, and the counsel of parents, are often led astray by temptation for a time; yet the "bread cast

on the waters" of unstable childhood is gathered after many days; and such, like the prodigal son, often return to "The Father's house," and become valuable members of society. It is inexcusable for parents to delay their duty to their tender offspring, until they escape, or death interferes.

The reading most favourable for making Friends of our children, is decidedly the Holy Scriptures, and the pious and instructive writings of Friends. Before children acquire prejudices to obstruct the good work, it is easy for parents to delight them with those books. This favourable season should by all means be improved, before a relish for other books is acquired. There is little obstruction in the minds of innocent readers to their partaking of a degree of the same spirit which influenced these writers; and these sweet and tender impressions will be long remembered, and in future life may go far in forming character. Great loss as to the best interest of some children is, permitting them to have so many books, as to divert their early attention from far the most salutary ones in the world, and of course the best adapted to making them what a sensible parent would desire. Besides, imbuing tender minds with the spirit and sentiments of those invaluable records, they become habituated to the use of the plain language, while other publications have the opposite effect, and in a considerable degree counteract our Discipline.

When parents, especially mothers, are very diligent in interesting and instructing their children, as our Discipline points out, in the best of books, they will have great reason to hope that a blessing will attend their pious labours, while the negligent lament their unfaithfulness when their children become a grief of heart. The choice of reading has of latter times become a matter of increasing importance, in consequence of the great increase of pleasing publications. It is not supposed that children will be much exposed to Novel reading. To practice it, is now condemned by sensible people generally; and it is to be hoped, that an instance of indulging in this contaminating and degrading practice is very rare amongst our youth. But there are other publications composed by worthy and useful persons, and containing valuable matter, with a sprinkling at variance with Friends. It has been reported of an eminent Friend, that he was remarkably watchful in protecting his son from the bewildering effects of hurtful reading. One evidence of which was, his practice of examining his new almanac, and cutting out what was objectionable.

Will not general reading, without great care of parents, unsettle and confuse the minds of young Friends, and be likely to lead them to conclude, that there is no essential difference between the different denominations of professors? Young minds thus neutralized would be unfit for useful members of any religious society. It is a satisfaction to perceive a growing concern in regard to the choice of reading for young Friends, both in England and America. One evidence of which is, "The Friend," and "The Friends' Library."

It is hoped that some competent Friend will shortly compile an abridged history of the Society of Friends, for the use of schools and families. A judicious work of this character would be a very desirable and useful acquisition. J.

From the Virginia Herald.

Progress of the Silk Culture in the United States.

The following is extracted from a letter received from R. L. Baker, of Economy, Pennsylvania, dated December 3d, 1842. "We raised 5595 pounds of cocoons last summer. Our worms were very healthy, but the cocoons fell a little short in weight of reeled silk, compared with 1841; owing, we believe, to a late frost in May, which injured the leaf; and some wet and some dry spells of weather the latter part of the summer."

A tariff of two dollars and fifty cents per pound is better than none at all, and will operate favourable on the silk cause.

The operations of the society at Economy have established clearly that silk can be raised on a large scale, and that its culture is as certain as that of our old staples. The following statement shows the quantity and value of their crops for five successive years:—

For 1838,	1400 pounds cocoons.
" 1839,	1800 " "
" 1840,	2400 " "
" 1841,	4400 " "
" 1842,	5500* " "
	15,500

The 15,500 pounds of cocoons would produce about 1410 pounds of raw or reeled silk, worth about \$7,000. When manufactured, it would amount to \$15,000 or \$16,000. The experiments made at Economy, and other places in the United States, have settled a question which has long been a subject of doubt and controversy among European Silk Culturists, viz.: "Whether successive hatchings or crops of silk worms could be raised, by retarding the hatching of the eggs, and bringing forth the worms at such periods of the spring and summer, as might be most convenient to the Culturist." A large majority of European Silk Culturists have maintained that this is utterly impracticable. But the experiments made in various parts of the United States, leave no reasonable ground for doubt on this point. And now, instead of confining the rearing of silk worms to six weeks of the spring, it may be continued from May until September.

* The largest crop of cocoons raised at one establishment in Europe, 200 years after the introduction of the culture of silk, was 3000 pounds. The crop of last summer at Economy, it will be seen, is nearly double that quantity.

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For "The Friend."

Pictures and Sketches of Petersburg.

(Continued from page 157.)

Petersburgh stands upon a piece of ground measuring 570,000,000 square feet, and the population is calculated at about half a million. This leaves about 1200 square feet for every man, woman and child. Yet in few cities are houses dearer than in Petersburg. Wages are high, and the ground in the central parts of the town has become so valuable, that in some instances the ground on which a private house has been built, is estimated at 10,000*l.* English money, for which, in the interior, a man might buy several square leagues of territory, with all the forests, bears, wolves, and serfs upon it. To form the foundation of the house requires a little fortune, owing to the swampy character of the soil, into which so many piles must be rammed before a solid scaffolding can be formed, that an entire house might elsewhere be constructed for much less money. The mighty citadel, of which we have spoken, rests upon such an assemblage of piles, and all the palaces of the czar stand upon a similar foundation; nay, the very quays, between which the majestic Neva winds her course, would sink down into the marsh on which they stand, but for the piles that have been sunk there for their support. The foundation of the Isaac's church cost upwards of a million of rubles, a sum for which a pompous cathedral might, under more favourable circumstances, have been erected. Yet even these costly foundations are not at all times to be relied on. After the great inundation of 1824, the walls of many houses burst asunder, in consequence of their subterranean wood-work having given way, and there are few parts of the town in which an evident settlement has not taken place in the elegant quays that enclose the several branches of the river.

The frost is another great enemy to northern architecture. The moisture imbibed by the granite during the summer, becomes ice in winter; the blocks burst, and on the return of spring fall to pieces. Most of the monuments of Petersburg have already been injured by its ruthless climate, and there are

few of them that, if not constantly repaired, would not fall into ruins in less than a century; even the splendid column, erected only a few years ago, in honour of Alexander, is already disfigured by a large rent, which some of the Russians, however, consider it a point of patriotism to be blind to.*

For the houses, we have seen, a tolerable foundation has been obtained by driving piles into the ground; but no such precaution appears to have been taken to provide a support for the pavement of the street, and Petersburg has in consequence to be partially repaved every year. As soon as the frost breaks up, the swampy soil breaks out in every direction. In some places the stones spring up, in others they sink down, and form dangerous cavities, while the whole pavement trembles under the rattling equipages, like the surface of a moor. In some streets the wooden pavement has been introduced, but this also is constantly in want of repair, and will, Kohl seems to think, be eventually altogether abandoned, the marshy ground on which the city stands making it impossible to obtain a solid foundation. The quality of the pavement, however, is a secondary consideration to a Russian, whom, during the greater part of the year, nature provides with a rail-road of ice and snow, which the most refined ingenuity of man will scarcely attempt to equal.

Nothing can be more delightful than the easy noiseless manner in which a carriage rolls over the frozen snow of the Russian capital. The pedestrian may at times be annoyed, in the more frequented streets, by the clouds of snow-just thrown up by the horses; for the constant trampling over the same spot converts a large portion of the frozen mass into a light powder, more annoying sometimes than the dust of summer. This, however, occurs only in the principal thoroughfares; and besides, who in Petersburg cares for the comfort of pedestrians? In the generality of the streets, the snow is soon beaten down into a compact mass, over which the equipages of the Moscovite grandezza glide as lightly and silently as so many gondolas along the canals of Venice. To those who enjoy good health, there is nothing very formidable in the severe cold of a northern winter. It is the return of spring that tries the constitution of a southern, and tests his patience by the infliction of a multitude of little annoyances. Nothing can equal the horrors of a Russian street when the frost breaks up. Many weeks elapse before the six months' accumulation of snow is able to wend its muddy course through the gutters

into the Neva, and while in this intermediate condition, the streets are filled with a sea of mud, such as the liveliest imagination of a cockney would vainly attempt to picture to himself. During this period of transition, the horses may sometimes be almost said to swim through the streets; and as to the poor foot-passengers, they have good reason to be grateful if they reach their homes without broken limbs. Even to step from the carriage to the street door, is then a feat not always unattended with danger.

For six months in the year the nights are so short in Petersburg, that it appears almost useless to light the streets; and whether it be owing to this circumstance, or to the vast extent of the streets and squares, certain it is, that the "Northern Palmyra" is, during winter, about the worst lighted capital in Europe. Gas has not yet established its supremacy on the banks of the Neva, and the few oil lamps scattered along the sides of the spacious street, emit rays too feeble to reach the kennel in the centre. The gay shops illuminate the Nevskoi Prospekt, but in the other streets the lamps are more for ornament than use, presenting only two parallel lines of glimmering stars, that afford no guiding light from one side of the street to the other. Every two or three minutes a noiseless sledge will be seen to emerge suddenly from the obscurity on the one side, to vanish again with equal rapidity into the blackness of the other side. To the credit of the Russian charioteers, however, it must be owned, that, notwithstanding this extreme darkness, accidents rarely occur. This may be owing to a salutary police regulation, which takes it for granted that when an accident does happen, the coachman must be in fault; and where the Russian police condemns, punishment is seldom slow, and is not remarkable for gentleness when it comes.

To speak of Petersburg, without devoting a page or two to the magnificent Neva, would be an unpardonable omission. A century ago the name of this beautifully transparent river was known to few but the fishermen of Okhta, and the herdsman of the Finnish marshes; now its fame fills the world, and its crystal waters serve to mirror lines of palaces, among the most sumptuous that this earth has ever seen. The Neva is a river of about forty English miles in length, and is the channel through which the Ladoga Lake pours its waters into the Baltic. Just before reaching the Gulf of Finland, it divides into a multitude of arms, of which the principal are the Great and Little Neva, and the Great and Little Nevka. Of these, the Great Neva is the most important, being in some places more than twice as broad as the Thames at Waterloo bridge. It is impossible for a river to be

* An official report since received from Petersburg states, that the supposed fissure, an examination, is found to be merely an optical illusion.

of more importance to a city than the Neva to Petersburg, and boundless is the affection expressed towards it by the inhabitants, and probably felt by most of them. The Petersburgers maintain that no other water on the face of the globe is so sweet to drink; that with none other can coffee or tea be made in such perfection; and the first thing presented to a friend on his return from a journey is generally a glass of Neva water. The Emperor Alexander is even said to have always had a quantity of Neva water bottled up for his use when travelling. The Neva, moreover, abounds in a variety of delicious fish, serves to cleanse the capital of its impurities, and places it in easy connection, not only with foreign countries, but even with some of the most remote provinces of the empire. For nearly six months of every year, the beloved Neva is bound in icy fetters; for early in November the navigation closes, and it is rarely before the beginning, or the middle of April, that the water has acquired sufficient warmth to enable it to burst its bounds. This moment is anxiously looked for; and as soon as the dirty masses of ice have glided down the river far enough to make it possible for a boat to pass from one side to the other, the wished-for event is announced by a discharge of artillery from the fortress. Be it night or day, the commandant of the fortress, accompanied by the officers of the staff, and arrayed in all the insignia of his rank, embarks in his gondola, and crosses over to the winter palace. The commandant is immediately admitted into his sovereign's presence, to whom he announces that the winter has reached its close, in token of which he points to his gondola, and presents his majesty with a crystal goblet filled with the sparkling water of the Neva. The emperor drains off the uninebriating bumper to the health of his capital, and returns the goblet to the commandant filled with gold. Such at least was formerly the practice; but it was found that the goblet had a marvellous tendency to increase its dimensions, till at last the emperor's potatory powers were scarcely equal to the task imposed upon him, while his privy purse was at the same time made sensible of the expansive quality of the commandant's goblet. A compromise was at last deemed expedient. The emperor fixed the officer's *douceur* at 200 ducats, and since then his majesty has found it less difficult to comply with the periodical usages of his water-drinking predecessors.

The first gun that announces from the fortress the return of spring, draws the multitude to the quay to admire the commandant's boat, and within an hour afterwards, hundreds of gondolas may be seen rowing merrily about in all directions. Masses of ice come floating for several weeks from the Ladoga Lake, but the Russian gondolier is too familiar with ice to let it frighten him; and, besides, the spring ice is rarely so dangerous to shipping, as the sharp ice that forms at the first setting in of winter. The young ice cuts like a knife, and the strongest vessel may be cut through in a few hours, by the successive masses that come floating down the river at the commencement of the frost. The old ice, on the contrary,

though it often looks much more formidable, is comparatively harmless, for in the melting mood it yields to the slightest pressure, and is more or less broken by every collision it encounters.

"The first vessel that arrives is received with a joy bordering on enthusiasm, and the cargo, consisting mostly of foreign fruits and French fashions, is certain to go off at extravagant prices. A crowd of English, Swedish, Dutch, Hanseatic, and American vessels follow almost immediately. The death-like silence of winter is converted in a few days into a scene of life and commercial bustle. From the Baltic come the foreign ships decked out with all the variegated flags of Europe, and from the interior there arrive a multitude of clumsy barges and fragile rafts, which when unloaded are mostly taken to pieces, and their materials disposed of as firewood. The native merchandise, stored up during the winter in the warehouses, is quickly got afloat; the men-of-war prepare to sail forth to their peaceful evolutions in the Baltic; steamers sort and smoke, and urge their splashing course backwards and forwards to Cronstadt; the light gondolas are flying along in all directions, every day, every hour brings forth something new, and the disenchantment of the icy palace is complete."

(To be continued.)

A Result of the Exploring Expedition.

The First no. number of the Horticultural Magazine, in an article entitled a Retrospective View of Horticulture for 1842, has the following interesting paragraph:—

"An important addition has been, or ultimately will be, made to our collections by the labours of the Exploring Expedition. The number of living plants brought home amounts to between two hundred and three hundred species, among them several new fruit trees from the East Indies. The collection of seeds embraces many hundred kinds, from all the various places where the Exploring Expedition touched; among them many of the ericas, from the Cape of Good Hope, and the splendid *Pinus Lambertiana*, and others from the Columbia river. The seeds were placed under the direction of the National Institute at Washington, and have been liberally distributed by Dr. Pickering, the curator. For the growth of the live plants, a green house fifty feet long has been erected on the vacant ground in the rear of the patent office. Part of this has been partitioned off, as a stove or hot-house, for the tropical plants and fruits. These, when increased, will probably be distributed among the nurserymen of the country. The whole of the plants are under the charge of our correspondent, — Breckenridge, from whom we hope to receive a list of their names, as well as some extracts from his original notes and remarks on the many beautiful and grand productions of Flora, examined by him in their native habitats. This the government will not allow him to do; but as soon as the injunction is removed, we may promise our readers some interesting articles from — Breckenridge's pen."

GROWTH OF POWER.

The exercise of power, even when it is conferred by the Head of the Church, is a nice and delicate matter. There is great danger of losing sight of the rights of others, and the more so where constant deference is paid to those invested with it. Some may lead the vanity of others, to secure more effectually their own post and authority, and in this way combinations may be formed, dangerous to the liberties and rights of their fellows. Where a love of power and preeminence exists, there is danger to the peace and harmony of society. No man who is fond of ruling is fit for the station in the church, because self and not the honour of Christ is the object. The requisite qualifications for ruling will be accompanied with the disposition which our Saviour manifested, of whom it is said, He made himself of no reputation among men; and when they were determined to make him a king, he went and hid himself. Perhaps the following selections from D'Aubigné's History of the Reformation, may convey some salutary hints, even to the active members of the humble Society of Friends. It is good often to recur to first principles, both in doctrine and discipline, and to take warning from what has occurred in our own Society, and in christendom at large. Human nature may be as weak and aspiring under a plain garb, as under a gorgeous robe; and power may dazzle and bewilder where there is no pecuniary advantage, as well as where high salaries are at stake, though it is a little more difficult to tell why it should be so. D'Aubigné says:—

The church was in the beginning a community of brethren. All its members were taught of God; and each possessed the liberty of drawing for himself from the Divine fountain of life. The Epistles which then settled the great question of doctrine, did not bear the pompous title of any single man or ruler. We find from the Holy Scriptures that they began simply with these words, "The apostles, elders and brethren, to our brethren." Acts xv. 23. But the writings of these very apostles forewarn us, that from the *midst of these brethren* there shall arise a power which shall overthrow the simple and primitive order. [How often since that period has it happened that from amongst ministers, elders, and other conspicuous and influential members, individuals have arisen, who, from ambitious motives, have sought to monopolise power and authority in the church, which has terminated in schisms, and in scattering the flock.]

Let us contemplate the formation, and trace the development of this power alien to the church. Paul, of Tarsus, one of the chiefest apostles of the new religion, had arrived at Rome, the capital of the Empire, and of the world, preaching the salvation that cometh from God only. A church was formed beside the throne of the Caesars. Founded by this same apostle, it was at first composed of converted Jews, Greeks, and some inhabitants of Rome. For a while it shone brightly, as a light set upon a hill, and its faith was every

where spoken of. But ere long it declined from its first simplicity. The *spiritual* dominion of Rome arose, as its political and military power had done before, and was slowly and gradually extended. The first pastors or bishops of Rome employed themselves in the beginning, in *converting to the faith of Christ*, the towns and villages that surrounded the city. The necessity which the bishops and pastors felt of referring, in cases of difficulty, to an enlightened guide, and the gratitude which they owed to the metropolitan church, led them to maintain an intimate union with her. As is generally the consequence in such circumstances, this reasonable union soon degenerated into dependence. [Have we not seen the same result in our day? Have not many, after receiving aid from persons of natural and acquired powers, transferred their dependence from the Head to these members of the church, even among the professed spiritual Quakers? And what has been the consequence—mischief to the exalted man, and weakness brought upon his dependents.] The bishops of Rome regarded as a right the superiority which the neighbouring churches had voluntarily yielded. The encroachments of power form a large portion of all history; the resistance of those whose rights are invaded forms the other part; and the ecclesiastical power could not escape that intoxication which leads those who are lifted up, to seek to raise themselves still higher. It felt all the influence of this general weakness of human nature.

Nevertheless the supremacy of the Roman bishop was at first limited to the overlooking of the churches, in the territory lawfully subject to the prefect of Rome. But the rank which this imperial city held in the world, offered to the ambition of its first pastors a prospect of wider sway. The consideration which the different Christian bishops enjoyed in the second century, was in proportion to the rank of the city over which they presided. Rome was the *greatest*, the *richest*, and the most *powerful* city in the world. It was the seat of empire, the mother of nations. "All the inhabitants of the earth are hers," said Julian, and Claudius declares her to be, "the fountain of laws." If Rome be the queen of cities, why should not her pastor be the king of bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority be the universal law? It was natural to the heart of man to reason thus. Ambitious Rome did so. [And so may ambitious men in this day—they may think the church safe in their hands, and that their authority is tantamount to all law.] Hence it was that when heathen Rome fell, she bequeathed to the humble minister of the God of peace, seated in the midst of her own ruins, the proud titles which her invincible sword had won from the nations of the earth. The bishops of the other parts of the Empire, yielding to the charm that Rome had exercised for ages over all nations, followed the example of the Campagna, and aided the work of usurpation. They willingly rendered to the bishop of Rome something of that

honour which was due to this queen of cities; nor was there at first any thing of dependence in the honour thus yielded. They acted towards the Roman pastors as equals towards an equal; but *usurped power swells like the avalanche*. *Exhortations* at first simply fraternal, soon became *commands* in the mouth of the Roman pontiff. A chief place amongst equals appeared to him a throne. [Every society, civil and religious, has its order and government, and which is essential to its existence. Some govern and others are governed; but they are to govern and be governed, according to the rules and laws which have been adopted and enacted in a lawful manner. The governors are equally subject to the operation of these laws with the governed, and have no more right to transcend them. Fundamental and constitutional principles cannot be dispensed with at the will of either party. All must bow to these principles, else anarchy or despotism will follow.]

The bishops of the west favoured this encroachment of the Roman pastors, either from jealousy of the eastern bishops, or because they preferred subjection to a pope to the dominion of a temporal power. On the other hand, the theological sects which distracted the east, strove, each for itself, to gain an interest at Rome, hoping to triumph over its opponents, by the support of the principal of the western churches. Rome carefully recorded these requests and intercessions, and smiled to see the nations throw themselves into her arms. She neglected no opportunity of increasing and extending her power. The praises, the flattery, and exaggerated compliments paid to her, and her being consulted by other churches, became in her hands as *titles and documents of her authority*. Such is the heart of man exalted to a throne; flattery intoxicates him, and his head grows dizzy. What he possesses impels him to aspire after more.

The doctrine of "the church," and "the necessity for its visible unity," which had gained footing as early as the third century, favoured the pretensions of Rome. The great bond which originally bound together the members of the church, was a *living faith in the heart*, by which all were joined to Christ as their one Head. But various causes ere long conspired to originate and develop the idea of a necessity for some exterior fellowship. Men accustomed to the associations and political forms of an earthly country, carried their views and habits of mind into the spiritual and everlasting kingdom of Jesus Christ. Persecution—powerless to destroy, or even to shake the new community, compressed it into the form of a more compacted body. To the errors that arose in the schools of deism, or in the various sects, was opposed the truth, "one and universal," received from the apostles, and preserved in the church. All this was well, so long as the invisible and spiritual church was identical with the visible and outward community. But soon a great distinction appeared:—*the form and the vital principle parted asunder*. The semblance of identical and external organization was gradually substituted in place of the internal and

spiritual unity, which is the very essence of a religion proceeding from God. Men suffered the precious perfume of *faith to escape*, while they bowed themselves before the empty cake that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought; and Christians were united by means of *bishops, archbishops, popes, mitres, ceremonies and canons*. The *living* church, retiring by degrees to the lonely sanctuary of a few solitary souls—an exterior church was substituted in place of it, and installed in all its forms as of Divine institution. Salvation no longer flowing forth from that word which was now hidden—it began to be affirmed that it was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means! No one, it was said, can by his faith attain to everlasting life. Christ communicated to the apostles, and the apostles to the bishops, the unction of the Holy Spirit, and this Spirit is found only in this order of communication. In the beginning of the gospel, whoever had received the Spirit of Jesus Christ was esteemed a member of the church:—now the order was inverted; and no one, unless a member of the church, was counted to have received the Spirit of Jesus Christ.

As soon as the notion of a supposed necessity for a visible unity of the church had taken root, another error began to spread:—namely, that it was needful there should be some *outward representation of that unity*. Though no trace of any primacy of St. Peter above the rest of the apostles appears in the gospels; although the idea of a primacy is at variance with the mutual relations of the disciples as "brethren,"—and even with the spirit of the dispensation, which requires all the children of the Father to minister one to another, acknowledging but one Master and Head; and though the Lord Jesus had rebuked his disciples whenever their carnal hearts conceived *desires of preeminence*;—a primacy of St. Peter was invented, and supported by misinterpreted texts, and men proceeded to acknowledge in that apostle, and in his pretended successors, the visible *representative of visible unity*—and head of the whole church. [Is it not possible that in other churches members who have not submitted to spiritual baptism, or have parted with its influence, may imperceptibly place an undue reliance upon ministers, and elders, and active Friends, concluding if they appear to be in unity, the church will rest safely in their hands, and thus give themselves little or no anxiety about its concerns? But what a lapse from primitive life and zeal. With such indifference how can all the children of the Father minister one to another?—how can such be regarded as his adopted children?—and on what ground can they expect to hear the heavenly salutation, "Well done good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over more; enter thou into the joy of thy Lord?"]

The constitution of the patriarchate contributed further to the exaltation of the Roman papacy. As early as the first three centuries,

the churches of the metropolitan cities had been held in peculiar honour. The council of Nice in its sixth canon, named especially three cities, whose churches, according to it, held an *anciently established* authority over those of the surrounding provinces. These were, Alexandria, Rome, and Antioch. The political origin of this distinction may be discerned in the name, which was at first given to the bishops of these cities; they were called Exarchs, like the political governors. In later times, they bore the more ecclesiastical name of Patriarch. It is in the council of Constantinople that we find this title first used. The same council created a new Patriarchate, that of Constantinople itself, the new Rome, the second capital of the empire. Rome, at this period, shared the rank of Patriarchate with these three churches. But when the invasion of Mahomet had swept away the bishoprics of Alexandria and Antioch, when the see of Constantinople fell away, and in later times, even separated itself from the west, Rome alone remained, and the circumstances of the times causing every thing to rally around her, she remained from that time without a rival. New and more powerful partisans than all the rest soon came to her assistance. *Ignorance and superstition* took possession of the church, and delivered it up to Rome, blindfold and unattended. Yet this bringing into captivity was not effected without a struggle. The voices of particular churches frequently asserted their independence. This *courageous remonstrance* was especially heard in proconsular Africa, and in the east. [A man may be a vital Christian with very little learning; but ignorance, and a disinclination to make any effort for the acquisition of useful knowledge, particularly of the state of religious Society, its doctrines and its discipline, whether they are held and administered in the Spirit, and according to their intent and signification, will never add to the spiritual growth of any one. Such a temper of mind fosters idleness and laziness, and lands in stupidity. It prepares the man who indulges it, to become the tool of shrewd men, ambitious of their own consequence in society, and they will be very likely to use such in subserving their schemes of aggrandisement and power.]

To silence the cries of the churches, Rome found new allies. Princes, who, in these troublesome times, often saw their thrones tottering, offered their adherence to the church, in exchange for her support. They yielded to her spiritual authority, on condition of her paying them with secular dominion. They left her to deal at will with the souls of men, provided only she would deliver them from their enemies. The power of the hierarchy in the ascending scale, and of the imperial power which was declining, leaned thus one toward the other—and so accelerated their two fold destiny. Rome could not lose by this. An act of Theodosius II., and of Valentine III., proclaimed the bishop of Rome ruler of the whole church. Justinian issued a similar decree. These decrees did not contain all the popes pretended to see in them. But in these times of ignorance, it was easy

for them to gain reception for that interpretation which was most favourable to themselves. The dominions of the Emperors in Italy becoming every day more precarious, the bishops of Rome took advantage of it to withdraw themselves from that dependence. But already the forests of the north had poured forth the most effectual promoters of papal power. The barbarians who had invaded the west, and settled themselves therein—but recently converted to Christianity—ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half savage and half heathen state of mind at the feet of the chief priest of Rome. At the same time, the people of the west also submitted to him. First, the Vandals, then the Ostrogoths, a short time after the Burgundians and the Alains, then the Visigoths, and at last the Lombards and the Anglo-Saxons came bowing the knee to the Roman Pontiff. It was the sturdy shoulders of the children of the north which elevated to the supreme throne of Christendom, a pastor of the banks of the Tiber. These events occurred in the west, at the beginning of the seventh century, at the precise period that the Mahometan power arose in the east, and prepared to overrun another division of the earth. From that time the evil continued increasing. In the eighth century, we see the bishops of Rome on the one hand resisting the Greek Emperors, their lawful sovereigns, and endeavouring to expel them from Italy; whilst, on the other, they court the French Mayors of the Palace, and demand from this new power now rising in the west, a share in the wreck of the Empire. We see Rome establish her usurped authority between the east, which she repelled, and the west, which she courted; thus erecting her throne upon two revolutions.

Alarmed at the progress of the Arabs, who had made themselves masters of Spain, and boasted that they would speedily traverse the Pyrenees and the Alps, and proclaim the name of Mahomet on the seven hills—terrified at the daring of Astolpho, who at the head of the Lombards, threatened to put every Roman to death, and brandished his sword before the city gates, Rome, in the prospect of ruin, turned on all sides for protection, and threw herself into the arms of the Franks. The usurper, Pepin, demanded the confirmation of his claim to the throne:—the pope granted it; and in return obtained his declaration in defence of the "Republic of God." Pepin recovered from the Lombards their conquests from the emperor, but instead of restoring them to that prince, he deposited the keys of the conquered cities on the altar of St. Peter; and with uplifted hand swore that it was not in the cause of man that he had taken arms;—but to obtain from God the remission of his sins, and to do homage for his conquests to St. Peter! Thus did France establish the temporal power of the popes.

Charlemagne appeared. At one time we see him climbing the stairs of St. Peter's, devoutly kissing the steps. Again he presents himself—but it is as master of all the nations of the western empire, and of Rome itself. Leo III.

decided to confer the rank on one who already possessed the power; and in the year 800, on Christmas day, he placed the crown of the Roman Emperors on the brow of the son of Pepin. From this period, the pope belonged to the empire of the Franks, and his connection with the east, was at an end; thus losing his hold on a decayed tree, nodding to its fall, in order to graft himself upon a wild but vigorous sapling. Little could he then have dared to hope for the elevation that awaited his successors among the German natives to which he thus joined himself.

MORNING HYMN.

Psaltery and harp, awake! awake!
Him will we praise, with cheerful voice,
Whose constant power and goodness make
The outgoings of the Morn rejoice!

Sing to the Lord!—the shades of night
At his commands have passed away,
And with Morn's genial light
Heath brighten'd to the full-orbed day!

Watch'd by that Eye which never sleeps,
Safe, and in confidence, we slumber—
Who suns and stars in motion keep,
His servants faithfully hath kept.

No earthquake shock—no hungry flame—
No tempest, with destroying breath,
At midnight to our dwelling came,
To make our sleep the sleep of death.

With life preserved, with strength renewed,
Help us Thy purpose to fulfil,
And manifest our gratitude
By meek submission to Thy will!

Oh, keep us, Father! through the day—
Sustain, uphold, instruct, and guide—
Nor suffer us from Wisdom's way
To turn to paths of sin aside.

So, when our pilgrimage is trod,
And from our eyes ether's shadows gone,
Hidden our life with Christ in God,
We shall awake to heaven's bright morn!

W. H. Barleigh.

A Touching Incident.—A truly touching incident occurred at Boston on the 3d instant. A little girl, about seven years of age, was sitting at the corner of Washington and State streets, upon a small pine box, with a basket by her side, containing some half dozen apples, which she was patiently waiting to sell, though her little form trembled from head to foot with the cold, which was most severe. The little half clad object happily met the eye of a boy, not more than eight years old, dressed in the richest style of the day, even to an unusual extent, who stopped before her, and taking a rich kerchief from his own neck, tied it snugly about hers, and tripped away.—*Boston paper.*

DEKO, of consumption, on the 28th of First month, at the city of Funchal, Madeira, where she had gone for the benefit of her health, COUREUX H., wife of Nathan Winslow, and daughter of the late Samuel F. Hussey, of Portland, Maine.

—, on the 26th of Second month, 1843, HENRY CHARLES, youngest son of Charles and Mary Wright, of Concord, Belmont county, Ohio.

—, at Fryville, Worcester county, Mass., on the 3d instant, of dropsy, LINDA WHEELER, aged 47, wife of Amos Wheeler; a member of Bolton Monthly Meeting. Leaving a husband, and a large family of children, strictly brought up in the way of Fricads, "to rise up and call her blessed."

For "The Friend."

War, with some Preliminary Observations
from Barclay.

(Concluded from page 192.)

"From hence it appears, that there is so great a connection betwixt these two precepts of Christ, that as they were uttered and commanded by him at one and the same time, so the same way they were received by men of all ages, not only in the first promulgation by the little number of the disciples, but also after the Christians increased in the first three hundred years. Even so in the apostasy, the one was not left and rejected without the other; and now again in the restitution, and renewed preaching of the eternal gospel, they are acknowledged as eternal and unchangeable laws, properly belonging to the evangelical state and perfection thereof; from which, if any withdraw, he falls short of the perfection of a Christian man.

"And truly the words are so clear in themselves, that, in my judgment, they need no illustration to explain their sense; for it is as easy to reconcile the greatest contradictions, as these laws of our Lord Jesus Christ with the wicked practices of wars; for they are plainly inconsistent. Whoever can reconcile this, resist not evil, with resist violence by force. Again, give also thy other cheek, with strike again; also love thine enemies, with spoil them, make a prey of them, pursue them with fire and sword; or, pray for those that persecute you, and those that calumniate you, with persecute them by fines, imprisonments, and death itself; and not only such as do not persecute you, but who heartily seek and desire your eternal and temporal welfare; whoever, I say, can find a means to reconcile these things, may be supposed also to have found a way to reconcile God with the devil; Christ with anti-christ; light with darkness, and good with evil. But if this be impossible, as indeed it is, so will also the other be impossible; and men do but deceive themselves and others, while they boldly adventure to establish such absurd and impossible things.

"Nevertheless, because some, perhaps through inadvertency, and by the force of custom and tradition, do transgress this command of Christ, I shall briefly show how much war doth contradict this precept, and how much they are inconsistent with one another; and, consequently, that war is no way lawful to such as will be the disciples of Christ."

The author then states the proofs and reasons for this position, and afterwards the objections of the opposers of this doctrine, and gives his answers thereto; which are passed over, except the sixth, which is the last, and being the most to the present purpose, is extracted.

"Sixthly, they object, that the Scriptures and old fathers, so called, did only prohibit private revenge, not the use of arms for the defence of our country, body, wives, children, and goods, when the magistrate commands it, seeing the magistrate ought to be obeyed; therefore, although it be not lawful for private men to do it of themselves, nevertheless, they

are bound to do it by the command of the magistrate.

"I answer, if the magistrate be truly a Christian, or desires to be so, he ought himself, in the first place, to obey the command of his master, saying, Love your enemies, &c., and then he could not command us to kill them; but if he be not a true Christian, then ought we to obey our Lord and King, Jesus Christ, whom he ought also to obey: for in the kingdom of Christ all ought to submit to his laws, from the highest to the lowest, that is, from the king to the beggar, and from Cæsar to the clown. But alas! where shall we find such an obedience! O desperate fall! concerning which Ludov. Viv. writes well, lib. de con. vit. Christ. sub. Turc. by relation of Fredericus Sylvius, Disc. de Revol. Belg. p. 85. The prince entered into the church, not as a true and plain Christian, which had indeed been most happy and desirable; but he brought in with him his nobility, his honours, his arms, his ensigns, his triumphs, his haughtiness, his pride, his superciliousness; that is, he came into the house of Christ, accompanied with the devil; and which could no way be done, he would have joined two houses and two cities together, God's and the devil's, which could no more be done than Rome and Constantinople, which are distant by so long a tract, both of sea and land. (What communion, saith Paul, is there betwixt Christ and Belial!) Their zeal cooled by degrees; their faith decreased; their whole piety degenerated; instead whereof, we make now use of shadows and images, and as he saith, I would we could but retain these. Thus far Vives. But lastly, as to what relates to this thing, since nothing seems more contrary to man's nature, and seeing of all things, the defence of one's self seems most tolerable, as it is most hard to men, so it is the most perfect part of the Christian religion, as that wherein the denial of self and entire confidence in God doth most appear; and, therefore, Christ and his apostles left us hereof a most perfect example. As to what relates to the present magistrates of the Christian world, albeit we deny them not altogether the name of Christians, because of the public profession they make of Christ's name; yet we may boldly affirm, that they are far from the perfection of the Christian religion; because in the state in which they are, (as in many places before I have largely observed,) they have not come to the pure dispensation of the gospel. And, therefore, while they are in that condition, we shall not say that war, undertaken upon a just occasion, is altogether unlawful to them. For even as circumcision, and the other ceremonies were for a season permitted to the Jews, not because they were either necessary of themselves, or lawful at that time, after the resurrection of Christ, but because that Spirit was not yet raised up in them, whereby they could be delivered from such rudiments; so the present confessors of the Christian name, who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of Christianity, and therefore cannot be undefending themselves until they attain that perfection. But for such whom

Christ has brought hither, it is not lawful to defend themselves by arms, but they ought over all to trust to the Lord."

The following extracts are from R. B.'s vindication of his Apology, from John Brown's Examination and Pretended confutation thereto, in his book called Quakerism the Pathway to Paganism. Sec. 16 of Wars.

"What he says, of the necessity of defensive war, to defend from those that unjustly assault, and thieves, and robbers, and cut-throats, &c.; he speaks more like an atheist than a Christian, and like one that believeth nothing of a Divine Providence of restraining evil men at his pleasure, and not suffering them to go further than he seeth meet. Doth he think that all the endeavours of the wicked men of the world can do any thing, but as God permits them? and that all the opposition to such, by force of arms, can prevail, but by God's blessing? if so, he must not think that such carnal and atheistical reasons can brangle the faith of those, who, out of pure obedience to God, desire to be conform to the image of his son, according to the measure of the grace given them, so as to make them think, they are less secure under the protection of the Almighty, than by their guns and swords. But this is consistent with his faith, the most eminent of whose brethren have learned to preach with sword and pistols; and instead of the guard of a Christian boldness, and a good conscience (which the primitive Christians and apostles used) will be guarded with men in arms, and that in opposition to the authority of those, they confess to be their lawful magistrates. And if he say, that we must not lay aside lawful means; I ask him, whether he thinks not to defend a man's self from a principle of conscience, be simply unlawful? Let him remember, the most remarkable deliverances that God's people met withal, were, when there appeared less of outward help, and where the arm of flesh had least hand in it; as the children of *Israel's* deliverance out of Egypt, as also Judges, chap. 5, from v. 16, to the end, 2 Kings vi. 17, &c., and chapters 7, 13, and 19; 35, and in other places. How men can love their enemies, and yet kill and destroy them, is more than I can reach; but if it were so, such as rather suffer than do it, do surely more love them, and to do so, is no injury to ourselves, nor neighbours, when done out of conscience to God in answering our duty, to whom we must not regard our own or neighbour's profit. And if what I grant of the lawfulness of fighting to the present magistrates and state of Christians, be considered, it will render all his arguments superfluous; since he confesseth, a time will come, in which the prophecy of *Isaiah* ii. 4; *Mic.* iv. 3, will be fulfilled; and thinks fit there should be a praying for the fulfilling of it. And what, if some believe, that (as to some) there is a beginning already of the fulfilling thereof? We do nothing doubt, but that of Rev. xvi. 5, 7, which he mentions, will in due time be fulfilled; but we see no necessity of believing that that will be performed by outward fighting, or that the saints shall need to draw carnal swords, or shoot cannons towards the performing of it.

When, he saith, that the argument of fighting is not taken from the corrupt nature of man, he must have forgotten himself; since had not man fallen, and so his nature been corrupted, he may infer, if he can, where there should have been an occasion for fighting with carnal weapons? and since he confesseth, that in nothing more than in war, is seen the fruits of man's rebellion against God; he may therefore see, how little Christians have to plead for it."

Testimony of the Monthly Meeting of Friends of Philadelphia, for the Southern District, held Elcventh month 25th, 1829, concerning our beloved friend Hannah Evans.

She was the daughter of David and Mary Bacon, late of this city, and was born in the Third month, 1765. In early life, she was made sensible of the fear of the Lord, and through the gracious extendings of his love, was drawn into submission to the humbling power of the cross of Christ. Being concerned to abide under the purifying operation thereof, she was enabled to maintain a steady example of humility, and a close adherence to our religious testimonies, and was thus gradually prepared for usefulness in the church.

In the year 1786, she was married to our friend Jonathan Evans, and settled within the limits of this meeting; and sometime after was appointed an elder; which station she endeavoured to fill with fidelity and a tender concern for the prosperity of Truth, and a lively exercise for the improvement of her fellow-members.

She was an example of simplicity and singleness in her family, and endeavoured to bring up her children in the fear of the Lord; being more concerned for their everlasting welfare, than for the acquisition of any temporal advantage.

In seasons of religious retirement, when the family was collected in silence, or for the purpose of reading the Holy Scriptures, and other religious books, the fervent exercise of her spirit was often felt, to the tendering of the hearts of those present.

She was circumspect and solid in her deportment, yet affable, affectionate and cheerful; rendering her company agreeable and instructive. Feeling much sympathy with such as were under affliction, she was often engaged in alleviating their distress, labouring to promote the welfare and happiness of her fellow-creatures.

Being endued with a sound judgment, sanctified by Divine grace, she was made eminently useful in the exercise of our Christian discipline, labouring in meekness and love to support the salutary order of church government. She was faithful in private labour with such as had missed their way; earnestly and affectionately seeking their restoration.

Having for several years been impressed with a weighty sense that in the ordering of Divine wisdom, she was called to the ministry of the gospel of Christ, she was greatly humbled under the prospect; and after enduring

various baptisms, preparatory to this awful work, she was strengthened to resign herself to the all-wise direction of the blessed Head of the Church, and came forth in public testimony in the year 1801.

In our religious meetings, she was engaged in humble, reverent waiting on the Lord, for the renewal of spiritual strength, being concerned not to move in the exercise of her gift, without the fresh evidence of Divine requiring.

With the approbation of this meeting, she paid religious visits to many of the meetings of Friends, within our own, and some of the neighbouring Yearly Meetings; though, during the last sixteen years of her life, her constitution was so impaired by frequent attacks of severe illness, that she was unable to travel much. Yet in this debilitated state, and even while under great bodily infirmity, she manifested a continued dedication to the cause of Truth, in the diligent attendance of our meetings for Divine worship, and for discipline; in which respects her care and example were co-operious, even when her weakness was so great as scarcely to admit of her going out. She suffered much in spirit on account of the attempts made of latter years to destroy a belief in the authority of the Holy Scriptures, and faith in the divinity and offices of our Lord and Saviour Jesus Christ; and was concerned to bear testimony, both publicly and privately, against the danger of yielding in the smallest degree, to the delusive opinions of those, who, under a profession of great spirituality, were secretly endeavouring to undermine the foundation of the Christian religion.

On the 22d of the Second month, 1820, she was taken very ill. On Third-day morning, the 24th of the month, she remarked; "I feel like a poor thing; my bodily weakness and distress are very great. If my mind can only be kept in humble dependence upon Him, who alone can support and sustain in affliction, it will be a great blessing." On Fourth-day, she remarked, "The extreme pain causes me to moan; but I do not murmur or complain." And shortly after; "This suffering is only of the body, the mind is quiet and calm. It seems as if I could take hold of no worldly thing." In the afternoon; "We must all fill up our portion of suffering, but if it only purifies and cleanses, and prepares us for a better inheritance, it is no matter what our sufferings here are." In the evening, she remarked, "My sufferings on Second-day night were so great, that I thought it would have been the closing scene; but it was a great favour that I felt nothing, as regarded myself, pressing on my mind."

On Fifth-day morning, she remarked to one of her family, "It is marvellous how calm and peaceful my mind is preserved; it is a great mercy." It being observed that death would be a happy change for her, she replied, "Yes, through mercy, it will; death never seemed to me to be so near before. I have no wish either for life or death; but desire to suffer patiently whatever the Lord may see meet to dispense. I leave it all to Him, who knows how to order all things for the best.

My mind is mercifully centered in a state of peaceful resignation. I have endeavoured to do what I could; and now I must leave you in the hands of Him who has been my strength and support, under many deep trials and conflicts. Keep low—keep humble,—what a precious thing true humility is! O, how I have prayed for myself, that I might be kept little and humble; and for you also." In the afternoon, she thus expressed herself, "Some of us can say we have nothing to boast of but infirmities. It is not by works of righteousness that we have done; it is of his mere mercy that we are not consumed, because his compassions fail not." After a pause; "O this pain, this severe pain, it is hard for nature to bear; but it is all pain of body, the mind is calm and quiet. It has been a great support and consolation to me many times under trial, that I have held firm my faith in the mediation and redemption of our Lord and Saviour Jesus Christ, and it was never more firm than at this time. It is all I have to trust to now in this time of suffering. Nothing else will do for us."

A little while before her close, it was remarked, that it seemed likely her sufferings would shortly be over; to which she replied, "Yes; they will soon be over. I feel very quiet and comfortable." And soon after, her husband being by her, she said to him, "Trust in the Lord;" which were her last words.

She quietly departed on the morning of the 27th of the Second month, 1829; we have no doubt, of an inheritance incorruptible—undefiled, that fadeth not away—eternal in the heavens; being aged nearly sixty-four years; a minister about twenty-eight years. In the recollection of her circumspect life, and her dedication to the service of her Lord and Master, we can feelingly adopt the language; "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

For "The Friend."

WATER BAPTISM.

I think no attentive observer of the times can fail to perceive that the present is a period of remarkable unsettlement and shaking in professing Christendom. We can scarcely find any religious denomination in which this state of things is not apparent; and we may hope that He who is ever watching over his church for good, will overrule this agitation and collision so as to make it subservient to the gracious purposes of his own will, in breaking down the dependence of men upon each other, and on those outward rites and ceremonies, the tendency of which is to keep people from coming under, and fully submitting to the work of regeneration, through the power of the Holy Spirit, begun, carried on and perfected, in the heart of man.

Of latter years a change has been gradually going forward in the views of the more spiritually minded professors of nearly all denominations, respecting the importance and necessity of what are called the ordinances of water

baptism, and the participation of bread and wine. Formerly, these were considered essential to salvation—now, few are to be found who contend for so monstrous a position; while many, who do not go under the name of Friends, and never were connected with our Society, view them as matters of indifference.

As all true religion, wherever it is found, must be the work of God, by his Spirit, in and upon the soul of man, it is certainly much to be desired that whatever acts as a veil to separate the soul from him, or to divert the attention of the people from the operations of his Spirit in themselves, should be done away. That such have been the effects of what are termed the ordinances, I have no doubt, and it is satisfactory to observe that the dependence upon them is lessening in many minds, and more clear views of the purity and spirituality of the gospel dispensation opening upon them.

Having lately met with a tract on the subject of Water Baptism, written by a member of the Methodist Episcopal Society, containing some clear views on that subject, I have marked copious extracts from it for insertion in "The Friend," and would solicit for them an attentive and careful perusal. Coming from one who belongs to a society which practices that ceremony, they cannot be charged with any sectarian bias; and it seems to me they have both Scripture authority and gospel Truth to recommend them.

In his introductory remarks, the writer says,—

Titus iii. 5, 6.—5. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.

6. "Which he shed on us abundantly through Jesus Christ our Saviour."

Introductory Remarks.

No subject that has ever been presented to the intelligence of man, is so momentous as that of salvation. The design and attention of all sciences, is to enlarge the amount of man's happiness in time, and to afford him an opportunity of securing his happiness in a future world; a happiness, the foundation of which is deeply laid in the principles of moral order. A departure from those principles on the part of man, has laid the foundation of all that amount of misery which is incident to man in time and eternity.

The design of Providence in giving the Scriptures of Truth, was to arrest the attention, and direct the views of mankind to this important subject, so that his return to the enjoyment of unobstructed happiness might accord with the nature and principles of the Divine government; but unhappily for man, his self-sufficiency in the interpretation of the sacred oracles, has led to an almost endless diversity of incongruous and contradictory sentiments, which has split the visible church into numerous divisions; while the invisible church, the body of Christ, is spiritually but one.

Among the many subjects that has thus divided the church, *Baptism* has held and now holds a conspicuous place as an apple of discord in the church. It has perhaps afforded as fruitful a source of division, as any one subject that has occupied the attention of the religious world since the introduction of the Christian era.

To the attentive and sincere inquirer into human nature and the dispensations of God to man, it must at once appear obvious that the introduction of the rites and ceremonies of former dispensations, was intended as so many lively emblems of spiritual things vouchsafed for the purpose of leading mankind out of the darkness and moral gloom of nature, into the light and spirituality of the gospel kingdom.

So difficult is it to wean man's attention, and with it his affections from these sensible objects with which his temporal happiness is so inseparably connected, and to fix them upon objects of enjoyment of a purely spiritual nature, that in order to effect this transition, infinite Wisdom resorted to the adoption of rites and ceremonies, as so many significant emblems of spiritual things; not because there was any temporal advantage in the performance of them, (for the very reverse was the fact, as we may learn from Peter, Acts xv. 10, where he calls the ceremonial law a yoke that neither they nor their fathers were able to bear;) but that the inquiries of the performers might lead them to the understanding of those spiritual matters to which they pointed. This view of the use of the Jewish ritual, is very plainly exemplified by a few particulars here introduced:—

1st. The bloody sacrifices that were offered for the sins of the people, pointed to the bloody sacrifice of Christ for the sins of the world.

2d. The blood of sprinkling, denoted the forgiveness of sin or redemption from guilt through the blood of Jesus.

3d. The baptism of water, shadowed forth the washing of regeneration, or the cleansing of man's soul from moral pollution by the baptism of the Holy Ghosts.

All these significant signs and ceremonies had their completion the moment Christ Jesus gave up the ghost; for at that moment the veil of the temple was rent in twain, which denoted the passing away of all sign and ceremony, and the disclosure of the substance in spirit and truth, and thus had their fulfilment in the opening of the gospel dispensation. The two former particulars, viz. the bloody sacrifices and bloody sprinklings, had their fulfilment in the death of Christ on the cross; and the legal purification by water or water baptism, had its fulfilment in the outpouring of the Spirit of God, or baptism of the Holy Ghost.

The Apostle Paul, in the most unequivocal language, shows that the dispensation of typical ordinances was done away by the death of Christ, he having nailed them to his cross. Col. ii. 14.

The pride of human judgment, aided by the influence of the prejudice of education, interposes a formidable obstacle to a display of the

spirituality of the gospel kingdom in its fulness. So prone is man to substitute something, either to aid in the accomplishment or to serve as a substitute for holiness of heart, that thousands to this day continue to seek the substance in the shadow; and so inveterate are their prejudices in behalf of their favourite dogmas, that they are ready to set down all who differ with them in opinion, as little better than the subverters of the very foundations of Christianity.

We now assume the Method Proposed.

1st. There is but one baptism in the gospel.

This proposition, we presume, will hardly be contradicted, since the Apostle Paul has so unequivocally declared, that "there is but one Lord, one faith, and one baptism." Eph. iv. 5. That this declaration of the apostle referred to the gospel church is evident; for he has told us elsewhere that under the Jewish economy there was divers baptisms.

We are aware that different writers on baptism, have insisted that water baptism as the sign, and the baptism of the Holy Ghost as the thing signified, go together to make up the one baptism of the apostle. Eph. iv. 5. To show the futility of such a scheme, it is only necessary to notice a parallel case.

The same apostle has told us, Heb. x. 14, that "by one offering, Christ hath forever perfected them that are sanctified." Does it follow of course that the offerings under the Jewish economy, (of which that one offering is the antitype,) must go with it, to make up that one offering. If so, then the blood of bulls and of goats must go together with the blood of Jesus to expiate sin.

If the type must go with the antitype in washing us from moral pollution, by what rule will you exclude the type from going with the antitype in the expiatory sacrifice by which we are pardoned! Is it not plain, that if water baptism (the symbol of legal purification among the Jews,) must go along with the baptism of the Holy Ghost to cleanse us from sin, the legal offerings of the same dispensation must go with the one offering of Jesus Christ to save us from guilt? Surely if the baptism of the Holy Ghost is insufficient to sanctify us without the addition of water baptism, so the blood of Jesus must be insufficient for our pardon, unless accompanied with the blood of bulls and of goats.

Those who hold that the addition of water baptism is necessary to constitute the baptism of the Holy Ghost, the one baptism of the gospel, are placed in the following dilemma: they must either hold that water baptism is essential to salvation, or grant that it is not part of the one baptism of the gospel.

To make this matter plain, we observe that the addition of water baptism is essential to constitute the baptism of the Holy Ghost, the one baptism of the gospel, or it is not. If it is, then the baptism of the Holy Ghost is not the one baptism of the gospel, where the baptism of water is wanting, and of course is not of itself a saving ordinance. If it is not, then the baptism of the Holy Ghost is the one baptism of the gospel, without the addition of

water baptism. If any should yet be disposed to say that baptism is not rightly administered where either part is wanting, and therefore of no efficacy, do they not make water baptism essential to salvation?

One more consideration puts this part of our subject to rest. The baptism of the Holy Ghost consigns all its subjects to one body, "for by one spirit are we all baptized into one body." Not so with water baptism, that divides its subjects into as many bodies as there are different sects in Christendom who use it. Is that any part of the one baptism of Christ that thus divides the body? Is Christ divided? 1st Cor. i. 13.

2d. *This one baptism of the Gospel, is the baptism of the Holy Ghost.*

This proposition will not be so readily accepted as the former, by many professors of the Christian faith; having adopted the idea that water baptism is a gospel ordinance commanded by Jesus Christ, many of the sects have come to the conclusion that this one baptism of the apostle, is the baptism of water. This view of the case has led to all the difficulty and disputes that have arisen in the Christian church on this subject from the apostles' days to the present. This deceptive view derives its greatest strength from apostolic practice, and not from any express command, in so many words, by the Author of the Christian religion; it being supposed by the advocates of water baptism, that the apostles practised it in virtue of the commission given by Jesus Christ. Mat. xxviii. 19. Hence the washing of regeneration spoken of in our text, has been taken by many to mean water baptism; and whereas the apostle has coupled salvation with it, many have been led to conclude that water baptism is almost, if not altogether, a saving ordinance.

We come now to notice those scriptures that prove the baptism of the Holy Ghost to be the gospel baptism.

1st. Long before the introduction of the gospel dispensation, this soul-saving baptism was proclaimed by the prophet Joel, ch. ii. 28, and is rehearsed by the apostle Peter, in Acts ii. 18: 'And it shall come to pass in the last days,' saith God, 'I will pour out my spirit upon all flesh.' The same apostle shows, Acts, xi. 16, that this outpouring of the Spirit is the baptism of the Holy Ghost. This accords with the testimony of John the baptist. Matth. iii. 11. When pointing out the distinctive peculiarity between his dispensation and that of Christ, he says: 'I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, he shall baptise you with the Holy Ghost and with fire.' Now this very view of baptism, spoken of here by John the baptist, is recognised by Jesus Christ, Acts i. 5, and its introduction speedily promised in the following words: 'John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence.' This baptism of the Holy Ghost accompanied the ministry of the apostles; for Peter says 'as I began to speak, the Holy Ghost fell on them as on us at the beginning; then remembered I the word of the

Lord, how he said, John indeed baptised with water, but ye shall be baptised with the Holy Ghost.'

We are aware of the resort made use of to evade the force of our conclusion drawn from these texts, in proof of the baptism of the Holy Ghost being the one baptism of the gospel (particularly by the Campbellite baptists.) It is said, that 'Christ gave to Peter the keys of the kingdom of heaven, and commissioned the apostle with one to open the gospel kingdom to the Jews, and with the other to open it to the Gentiles, (the accomplishment of which is recorded, Acts, ii. 4, and Acts x. 44;) and that on those two occasions, the promised baptism of the Holy Ghost was administered; and having thus fulfilled the purpose for which it was promised, it ceased its mission in the church, and was immediately superseded by the introduction of water baptism.' Much stress is laid upon the circumstance of the apostle's administering water baptism immediately after the effusion of the Holy Spirit. This administration of water baptism will be attended to under our fourth and fifth heads: in the meantime we propose to show the fallacy of such a scheme.

(To be continued.)

From an Epistle of 1755.

We exhort you, brethren, above all things to give attention to, and have your dependance on the Spirit of Christ, the Word of Divine wisdom, the universal Teacher, the only searcher of every secret thought, and discoverer of the intents of the heart.

THE FRIEND.

THIRD MONTH, 18, 1843.

THE NEW COMET.

Our attention has been attracted, in common with hundreds of others, within the last week, by the brilliant appearance of a comet, or more strictly speaking, the tail of a comet, for to the naked eye its nucleus or body is not here perceptible. The appearance has been noticed at several places to the Eastward, as at Boston, New Haven, Braintree, Portland, &c.; and it is asserted in more than one account, that the body of the comet, with its tail, was distinctly visible even in the day time.

The time for observing this interesting celestial visitant, is from seven to eight o'clock in the evening. To us it seemed a streak or a collection of streaks of white light, resembling a shaft of the northern light reversed, commencing at a point a little south of west, and stretching along the south-western horizon, nearly to the point of due south.

From the United States Gazette of 13th inst., we copy the following:—

"The new comet was observed by several of our savans at the High School Observatory on the evening of the 11th inst. The nucleus was about 25° south of the star Zeta Ceti, of the third magnitude, and was of equal brightness with that star, the tail extended from it

to the feet of Orion. The disc in small telescopes had the appearance of a planet without nebulous border; but in the powerful 9 feet refractor, there was no appearance of a well defined disc, on the contrary the body resembled a faint cloud with border gradually fading away, and a deep condensation in the middle. The comet is doubtless the same as that which was seen at the close of the last month in New England in several places.

"It is moving eastward about three and a half degrees, and southward about one-third of a degree per day, nearly in the direction of its tail. It may remain visible perhaps for the rest of the month; but it is hardly likely to retain its present brilliancy, as it is receding from the sun and earth. Its place at twenty-one minutes and twelve seconds past seven o'clock, on the evening of 11th inst. was in right ascension one hour forty-five minutes and one second, and its declination south eleven degrees thirty-five minutes twenty-three seconds. It is understood that arrangements have been made to observe its place with care at the observatory. It is on such occasions that the importance of an established and well endowed observatory is felt."

A young man, a member of the Society of Friends, who has had several years experience in teaching, wishes to obtain a situation in a Friend's School, as teacher of the usual branches of English education, including mathematics. Good testimonials will be produced. For further particulars, inquire of the agent of "The Friend."

The subscriber wishes to take two boys, members of the Society of Friends, as boarding scholars. They will (if required) be carefully instructed in the various branches of a solid English education, viz.: Orthography, Reading, Writing, Geography, English Grammar, Composition, History, Arithmetic, the Elementary branches of Mathematics, Natural Philosophy, and Chemistry. The charge for board, washing, and tuition, will be \$30 per quarter, one half payable in advance.

GEORGE M. GLOVER.

Burlington, Third mo. 18th, 1843.

AGENCY.

Reuben J. Peckham, Providence, R. I., who has very acceptably acted as agent for that vicinity, is now released at his own request. We should be glad if our Providence subscribers would name a successor.

Correction.—No. 24, page 185, third column, in third line from bottom, for "clothing," read "teaching." Second line from bottom, for "sustaining," read "instructing."

MARRIED, at Friends' Meeting, Bolton, Worcester county, Mass., on the 9th instant, AMOS WILLIAM CUTLER, of North Stonington, Ct., to LUCY T. FRY, daughter of Jonathan Fry.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XVI.

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EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Pictures and Sketches of Petersburg.

(Continued from page 194.)

It must not, however, be supposed that the Petersburgers lets all the ice of the Neva float away, to cool the liquor of the fishes in the Baltic. The Russian is too fond of ice to be a single day without it, if he can get it. Throughout the summer every liquid is iced, not even excepting tea, and an ice-house is of all others the appendage that a Russian ménage is least inclined to dispense with. Even the peasant's cottage is rarely without one, and Petersburg is supposed to contain no less than 10,000. It must of course require the work of many hands to fill all these cellars with ice, for each cellar is supposed to afford accommodation for fifty sledge-loads. Supposing each cellar to be filled, and there are few that are not, this would give 500,000 sledge-loads of ice for the consumption of the capital, or about one sledge-load for every man, woman and child in the place. The most extensive commerce carried on during winter is decidedly that in ice, and many thousands find constant employment in fishing up this cooling produce from its "native element," the water of the Neva. The men who make it their business to raise the ice, go about it in a most artist-like way, sawing and chopping their raw material in such equal and mathematical shapes as may most conveniently be packed, first in the sledge, and afterwards in the cellar; but we will allow our author to describe the operation in his own words.

"They begin by clearing away the snow from the surface, that they may draw more distinctly the outline of their work. A large parallelogram is then sketched upon the ice, and is divided by cross lines, into a number of squares, to suit the dimensions of the sledges. The next step is to loosen the great parallelogram, which is done by digging a trench all round, and as the ice is often one and a-half to two ells in thickness, the stooping labourers are at last as completely lost to sight, as though they were so many miners working in a mine. Under their feet they must leave a

coating of ice sufficient to bear their own weight, and the whole is afterwards loosened by the aid of poles. The subsequent subdivision of the parallelogram is a comparatively easy task; into each fragment a hook is then fastened, and amid shouts and acclamations, the beautiful, clear, green crystals are drawn to land. The Neva ice is of a sparkling emerald green, or at least looks so when laid on the snow. The glassy store is then piled upon the sledges, the drivers seat themselves on their cool thrones, and amid songs and jests they drive away to the habitations of their several employers. It affords no little amusement to visit these ice-quarries on the Neva, and to observe the Russians when engaged in an occupation so congenial to their habits and character.

"In the ice-cellars the fragments are built up with mathematical exactness, but in such a manner as to leave shelves and niches for the reception, in summer, of milk, butter, meat, and other articles likely to be damaged by the heat. This description applies to what may be considered well-managed establishments; but into many cellars the ice is flung in good Russian fashion, without the least attempt at order. So completely are the Russians accustomed to these ice-cellars, that they cannot imagine a well-ordered household without one. It may safely be calculated that the ice consumed in Petersburg, during the warm months, costs the inhabitants at least two or three millions of rubles."

Over the four principal arms of the Neva no permanent bridge has yet been erected, but over the smaller branches, which have been made to assume the appearance of canals,—the Fontanka, the Ligofka, the Moika, &c.—the number of bridges can scarcely fall short of sixty. These are far from being sufficient, for at several of them constant stoppages occur, and policemen are obliged to be stationed there to keep the carriages in proper order. The bridges over the main branches of the river, composed merely of boards resting on pontoons, are taken to pieces on the approach of winter, and put together again in spring. It sometimes happens that a gale of wind will break up the whole of the ice in the Constadt Bay, before the ice of the Neva has put itself in motion. In such cases the whole body of the ice in the Neva, as the sides become loosened, glides down the river in a mass. No satisfactory plan has yet been proposed for providing a power of resistance against so enormous a pressure. Nevertheless, the inconvenience often felt, of having all communication cut off, for day's together, between the several parts of the city, is so great, that a remedy will, no doubt, be some day found.

Of these bridges of boats there are nine,

The longest is the Troitzkoi Mort (Trinity Bridge) more than 800 yards in length; but by far the most important to the inhabitants of Petersburg is the Isaac's Bridge, which connects the largest and wealthiest part of the city with Vasiliefskoi Island, on which stands the Exchange, and on which the foreign merchants find it most convenient to reside.

"During the summer, the pontoons on which they rest, lie firmly anchored in the river, but as soon as the ice begins, in autumn, to make its appearance in large masses, the bridges are taken to pieces. To each bridge a regular commandant is appointed, who has a number of workmen under his orders. As soon as the ice stands the bridges are reconstructed, for as the Neva ice presents a very uneven surface, every one prefers the artificial to the natural bridge. In spring, the bridges are kept standing till the booming artillery from the citadel sends forth the official announcement that winter is departing. Upon this signal, the bridges immediately vanish, a passage for the pontoons having been carefully provided before-hand, by making open channels in the ice. As soon as the masses of ice have floated by, the bridges are put together again, to be again removed, on the arrival of a fresh reinforcement. So great is the inconvenience felt when the communication is interrupted, that every moment of liberty is taken advantage of, and, though the mere putting together of the Isaac's Bridge costs each time several hundred rubles, it has often been taken to pieces, and built up again two or three times in one day.

In one spring, this operation has been repeated no less than three-and-twenty times. It may easily be supposed, therefore, that these wretched wooden bridges are any thing but economical constructions. The frequent taking asunder and putting together again greatly accelerates the wear and tear of the material, while the upper boards are rapidly destroyed by the great number of carriages constantly passing over. The Isaac's Bridge alone has probably cost more, during the short time of its existence, than has ever been expended on the massive Dresden Bridge, 1420 feet long, which has now stood for more than three centuries.

"While the bridges are down, the inhabitants of the several islands on which the city stands, become, for day's together, so many separate communities. Relations are unable to hear from one another; the public officers receiving no commands from their superiors, are reduced to the necessity of acting on their own responsibility; merchants are unable to receive communications from one another; teachers cannot visit their pupils, nor the schools; and the *isvozhitschiks*, or hackney

coachmen, are forced to confine their courses within narrower limits; and the dinner parties and *soirées* have often to dispense with more than half their guests. In spring, therefore, as well as in autumn, when the bridges are down, every advantage is taken of the ice, however insecure it may be. Boards are laid, side by side, till a complete path has been formed across. When the danger of these supplementary bridges is thought to have become imminent, they are prohibited, and policemen are stationed on both sides to prevent people from venturing across. Sometimes, however, messages of such importance have to be conveyed, that high rewards are offered to the *musnik*, bold enough to brave a watery grave, and all the horrors of the police cane. On these occasions, crowds assemble on the quays, to admire the boldness and activity of the *musnik*, who, armed with a light board, makes his way nimbly from one flake to the other, and generally contrives to give the slip to the soldiers, who are watching for his landing. Often, of course, the attempt fails, and the unfortunate messenger is swallowed up by the remorseless Neva. Indeed it may safely be assumed, that in no city are there so many people drowned in the year as in Petersburg."

During the warm and beautiful clear nights of the brief Russian summer, the Neva presents a scene of remarkable animation, far surpassing, while it lasts, what even the canals of Venice are able to offer. A Petersburg night, at this season of the year, is merely a short transition into twilight, to mark the limits of the departing and the coming day. The gay colours of the flowers remain visible in their minutest shades, and even the little birds think it scarcely worth while to go to roost, but keep chirruping away till morning. On such a night, let the reader imagine a river like the Neva, in some places upwards of half a mile broad, and winding with its several branches, for nearly fifteen miles, amid palaces, gardens, and villas. The open sea is close at hand for those of a more adventurous turn. The English captains in their light boats are proud to display their nautical superiority; the pompous gondolas of the Russian nobles are rowing about with bands of music; the humbler classes enliven the scene by their favourite national songs; and thousands come to admire a spectacle, to the gaiety of which they themselves contribute.

The immense extent of ground on which Petersburg has been built, the width of the streets, the vast space occupied by the squares or parade places, and the separation of the several quarters or "sides" of the city, by the great surface of water which the branches of the Neva present, contribute to prevent that bustling and populous appearance of the streets, that characterises the more ancient capitals of Europe. Along the Neva Quays, in the vicinity of the Admiralty, and in the Nievkoï Prospekt, there is at all times much life and activity; but in the other parts of the town the appearance of solitude and desolation is at times oppressive. Vast open, unpaved spaces occur of many acres in extent, over which a

solitary droschky will now and then be seen wending its way, like a small boat on the open ocean; and streets of palaces succeed each other, with but one or two pedestrians to enliven the scene, having the effect rather of skulking banditti, lurking about a rocky gorge, than of the denizens of one of the gayest cities in the world.

(To be continued.)

Mules, it seems, are, most certainly, beasts of bulky burthens, if not of heavy ones, in Mexico. Kendall, in one of his amusing sketches, remarks, that it is singular enough with what facility the muleteers can confine almost any burthen upon the backs of these animals. "Frequently we met," he adds, "moving fodder stacks along the road—many of them nearly the size of a common load of hay—and as not a sign of life or living thing could be seen about them, their appearance at first struck us as curious in the extreme. Large bundles of wheat straw, square and compact, and reaching to within an inch of the ground, would be seen approaching us, and it was only when we bent close to the earth, that the locomotive power which set them in motion could be seen. Then, and not till then, the four feet of the animal beneath the stack could be discovered—head, body, and ears, all being alike concealed under the bulky, although light load, which was packed with the greatest regard to symmetry upon the back of the animal. Nearly the entire transportation business of the country is carried on in this way, and the traveller sees boxes, bales, barrels—in short, every species of merchandise, taken from one point to another, securely packed upon the backs of mules."—*Late paper.*

A Self-taught Man.—At a meeting of the Synod of Alabama, on the third week in last First month, contributions were called for to purchase a coloured man, a slave, of extraordinary character. It was stated that he was a good clerical scholar, and wholly self-taught. He is a blacksmith; and it was stated on the floor of the Synod, by members, and others who knew him, that he first learned the letters of the alphabet, by inducing his master's children, and others, to make the letters, one at a time, on the door of his shop. In this way he familiarized himself with the letters and their names. He then learned to put them together, and make words, and soon was able to read. He then commenced the study of arithmetic, and then English grammar and geography. It was also stated, that he is now able to read the Greek Testament with ease, has some knowledge of the Latin language, but relinquished it in consequence of not having suitable books. It was stated, that he studied at night till eleven or twelve o'clock, and that in conversing with him, they felt themselves in the presence of their equal. He is between thirty and thirty-five years of age, and is willing to go out as a missionary to Africa, under the Assembly's Board.

Matthew Hale, Chief Justice of England.

Sir Matthew Hale, lord chief justice of England, was born in Gloucestershire in the year 1609; and, by the care of a wise and religious father, had great attention paid to his education.

In his youth, he was fond of company, and fell into many levities and extravagances. But this propensity and conduct were corrected by a circumstance, that made a considerable impression on his mind during the rest of his life. Being one day in company with other young men, one of the party, through excess of wine, fell down, apparently dead, at their feet. Young Hale was so affected on this occasion, that he immediately retired to another room, and shutting the door, fell on his knees, and prayed earnestly to God that his friend might be restored to life, and that he himself might be pardoned for having given countenance to so much excess. At the same time he made a solemn vow, that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered, and Hale religiously observed his vow.—After this event, there was an entire change in his disposition; he forsook all dissipated company, and was careful to divide his time between the duties of religion, and the studies of his profession.

He became remarkable for his solid and grave deportment; his inflexible regard to justice, and a religious tenderness of spirit, which appear to have accompanied him through life. His retired meditations on religious subjects manifest a pious and humble frame of mind, and a solemnity well adapted to excite kindred emotions in the breast of the reader.

"True religion," says he, "teaches the soul a high veneration for Almighty God; a sincere and upright walking, as in the presence of the invisible, all-seeing God. It makes a man truly love, honour, and obey him, and therefore careful to know what his will is. It renders the heart highly thankful to him as the Creator, Redeemer, and Benefactor. It makes a man entirely depend on him, seek him for guidance, direction, and protection, and submit to his will with patience and resignation of soul. It gives the law, not only to his words and actions, but to his very thoughts and purposes; so that he dares not entertain any which are unbecoming the presence of that God by whom all our thoughts are legible. It crushes all pride and haughtiness, both in a man's heart and carriage, and gives him a humble state of mind before God and men. It regulates the passions, and brings them into due moderation. It gives a man a right estimate of this present world, and sets his heart and hopes above it; so that he never loves it more than it deserves. It makes the wealth, and the glory of this world, high places, and great preferments, of but little consequence to him; so that he is neither covetous, nor ambitious, nor over-solicitous, concerning the advantages of them. It makes him value the love of God and the peace of his own conscience, above all the wealth and

honour in the world, and to be very diligent in preserving them. He performs all his duties to God with sincerity and humility; and, whilst he lives on earth, his conversation, his hope, his treasures are in heaven, and he endeavours to walk suitably to such a hope.

“They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of truth and goodness, which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls, and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible, nor discernable by sense, yet it is equally as real as if a man heard a voice, saying, ‘This is the way, walk in it.’

“Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul; yet even in the concerns of this life, a good man fearing God, and begging his direction, will, very often, if not at all times, find it. I can call my own experience to witness, that, even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it.

“In the course of my life, I have been in as many stations and places as most men. I have experienced almost continual motion; and although of all earthly things, I have most desired rest, and a fixed private station, yet the various changes that I have seen and found, the public employments that, without my seeking, and against my inclination, have been put upon me, and many other interventions, as well private as public, have made it literally my experience, that I have here no continuing city. When I had designed for myself a settled mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained by my necessary employments to leave it, and repair to another; and when again I thought to find repose there, and had fitted it to my convenience, some other necessary occurrences have diverted me from it. And thus, my dwellings have been like so many inns to a traveller, of longer continuance, indeed, but of almost equal instability.

This unsettledness of station, though troublesome, has given me a good and practicable moral; namely, that I must not expect my rest in this lower world; but must consider it as the place of my journey and pilgrimage, and look further for complete happiness. And truly, when I reflect, that it has been the wisdom of Almighty God to exercise, with this kind of discipline, those worthies whom he has exhibited as patterns to the rest of mankind, I have no reason to complain of it as a difficulty or an inconvenience, but to be thankful to him for it, as an instruction and document, to put me in remembrance of a better home, and to incite me to make a due provision for it; even that everlasting rest which he has provided for them that love him; it is his gracious design, by pouring me thus from vessel to vessel, to keep me from fixing myself too much upon this world below.

“But the truth is, did we consider this life

as becomes us, even as wise men, we might easily find, without the help of such discipline, that the world below neither was intended for, nor indeed can be a place of rest; but that it is only a laboratory, to fit and prepare the souls of the children of men, for a better and more abiding state; a school to exercise and train us up in habits of patience and obedience, till we are fitted for another station; a little narrow nursery, wherein we may be dressed and pruned, till we are fit to be transplanted into paradise.

“The greater part of mankind make it their whole business to provide for rest and happiness in this world; they make the acquisition of wealth and honour, and the preferments and pleasures of life their great, if not their only business and happiness; and which is yet a higher degree of frenzy, they esteem this the only wisdom, and think that the careful provision for eternity, is the folly of a few weak, melancholy, fanciful men; whereas, it is a truth, and in due time it will evidently appear, that those men only, who are solicitous for the attainment of their everlasting rest, are the truly wise men, and shall be acknowledged to be so, by those who now despise them. ‘We fools accounted his life madness, and his end to be without honour; how is he numbered among the children of God, and his lot is among the saints.’”

For “The Friend.”

Remarkable case of a Repentant Convict.

The following account is given in one of the letters of James Backhouse, whilst engaged in a religious visit to Van Dieman’s Land, New South Wales, and South Africa. He and his companion visited the Penal Settlement at Macquarie Harbour, in the Sixth month, 1832. On the 7th, he relates—

“We returned to dine with our kind host, who went with us in the evening to the adult school, in which eighteen prisoners are making pleasing progress. Amongst them is a man who lost his arm a few months ago, and who, by this accident, had his attention turned to the things belonging to salvation. He now seems to be a sweet spirited Christian, having put on the meekness and gentleness that is in Christ, in place of the contentious spirit he formerly lived in. Whilst others pity him for the loss of his arm, he says, he thinks it the greatest blessing of his life; he is learning to write with his left hand.

“Eighteenth.—We set off again to visit the out-gangs, but it came on so stormy and wet, that before we had gone far we put back. About noon I walked over several parts of the settlement, and conversed with many of the prisoners. The man who lost his arm said, that when he was awakened, and in imminent danger from this accident, and the Lord found him, when he sought Him not, so strongly did he feel his own desperate wickedness, that he could entertain no hope, until he was reminded by William Schofield, [a Wesleyan missionary stationed here,] of the mercy extended to Manasseh, Solomon, Mary Magdalene, and others of similar character. He said he had been guilty of house-breaking, and many other

crimes, for which he had been three times sentenced to the settlement; that the gallows was no terror to him, and that he was so hardened that he did whatsoever he wished, in defiance of the laws of God and man, till the Lord visited him, and brought him low by this accident. This man now ranks amongst those, who, having been forgiven much, love much. The alteration in his conduct is noticed by all around him: the commandant says his very voice is changed; formerly it was ferocious, now it is mild; formerly he was contentious, and addicted to fighting, now he is gentle and peaceable; formerly he was so given to swearing, and the habit of it had such power over him, he had to lay his hand upon his mouth, that he might not swear; now he is to be found warning others against this sin. The men who have turned from their evil ways, are allowed to sit in the room used for the adult school, in order that they may not be disturbed in reading and meditation, by those who still remain in folly, and would be disposed to deride them; and this man, on account of his infirmity, is also allowed to retire alone to one of the caves which are formed in the base of the island, to meditate and pray. Though he has lost an arm close to the body, he is not idle, but employs himself in carrying wood for fuel, after it is landed from the boat. I invited him to show me his cave: he readily consented, and led me down a steep and slippery path at the back of the island, and near to the place where J. Thomas was killed a few days ago. The cave was damp on one side, and had a honey-comb like incrustation upon it; its sloping roof was dry, a few old palings formed its loose floor, and a cold wind blew through it from a small opening at its farther extremity. I could not stand upright in it, but entered by stooping; he followed, and we sat down upon its floor, and conversed for a while on the mercy of God to sinners, in sending his Son into the world to save them, and in calling them by his Spirit to come unto Him. After spending a little time in this cold and forlorn place, so much prized by its occupant, and in which he compares his privilege, (to use his own words,) in being allowed to meditate in quiet, and to wait for the Spirit’s influence, with the privations of those who in former ages wandered in sheep-skins and goat-skins, in deserts and mountains, and in dens, and caves of the earth, being destitute, afflicted, tormented, we knelt down before the Lord, whilst I prayed for this ‘brand smelted from the burning,’ as well as for myself; and when I ceased, he prolonged the voice of supplication, ascribing glory, honour, and praise to Him that liveth forever and ever, who in the riches of His mercy had called him out of darkness into His marvellous light, and translated him from the kingdom of satan, into the kingdom of His own beloved Son. In the course of conversation, this monument of Divine mercy desired that I would tell audacious sinners of the mercy that God had shown unto him; and that he found such comfort and pleasure in righteousness, as he never could have thought of whilst he remained in sin. When he became awakened, he found himself in ignorance as

well as in sin: since that time he had learned to read."

The following lines are said to have been composed by the Princess Amelia, daughter of George Third, shortly before her death.

Unthinking, idle, wild, and young,
I laugh'd, and danc'd, and talk'd and sung;
And proud of health, of freedom vain,
Dream'd not of sorrow, care, or pain;
Concluding, in those hours of glee,
That all the world was made for me.

But when the woe of trial came,
When sickness shook this trembling frame,
When folly's gay pursuits were o'er,
And I could dance and sing no more,
It then occur'd, how sad 'twould be
Were this world only made for me.

The late gales on the coast of Great Britain and France, during a period of six weeks, produced a loss of property, in ships and cargoes, belonging to England, of about 1,000,000*l.*, and about 500 human lives.

THE FRIEND.

THIRD MONTH, 25, 1843.

The Comet whose appearance was briefly noticed last week, continues to display its radiations, with more or less intensity, according to the state of the atmosphere, every star-light evening. The following additional account will interest our readers, the more so as coming from the quarter it does:

To the Editors of the North American.

HAVERFORD SCHOOL, 3d Mo., 9th, 1843.

There can be no doubt that a comet, second only in splendor to the memorable one of 1680, is now within the limits, or in the vicinity of our system. As this unusual visitor appears not to have been very generally seen in this part of the country, perhaps the following brief statement of observations made at this place on the evenings of the 6th and 7th inst. may not be wholly uninteresting.

The comet, or rather its tail, was first observed here on the evening of the 6th by one of the students. Its appearance then was that of a luminous train, making an acute angle with the horizon, and intersecting it about 15 degrees south of west. It continued visible for about an hour, and then rapidly vanished from sight. This somewhat sudden disappearance, which occurred about 8 o'clock, is easily accounted for from the oblique position of the train, bringing the fainter portions towards the extremity, within the mists of the horizon, soon after the brighter parts nearer the nucleus had descended below it. Very little doubt was entertained as to the real character of this phenomenon, yet as a partial display of auroral light occurred later in the evening, it was suggested that possibly some connection might exist between the two appearances, and therefore the return of the strange visitor on the following evening was awaited with much anxiety. On the evening of the 7th, the sun descended in a cloudless

sky, and about twenty minutes after, the train began to be visible, gradually increasing in brilliancy until 7 o'clock, when it presented a most beautiful appearance.

The elevation of the extremity of the tail was now ascertained to be 20 degrees, the length to the horizon 37 degrees, the inclination with the horizon about 33 degrees, and the general breadth by estimation, 1 degree. The point of intersection with the horizon was observed to move rapidly towards the south, as would of course be expected. It may be well to mention for comparison on a future occasion, that the conspicuous star Sirius was exactly in the direction of the train produced.

SAMUEL J. GUMMERE.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town, will meet there, on Sixth-day, the seventh of next month, at ten o'clock, A. M.

The Committee on Instruction meet the preceding evening, at half past seven o'clock.

The Semi-Annual Examination is to commence on Third-day morning of the same week, and to continue till Fifth-day evening. The scholars to disperse as usual on Sixth and Seventh-days.

THOMAS KIMBER, Clerk.

Philada., 3d Mo., 25th, 1843.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth

street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street.

Visiting Managers for the Month.—George R. Smith, No. 457 Arch street; George G. Williams, No. 61 Marshall street; Benjamin H. Warner, No. 179 Vine street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

A stated annual meeting of the "Bible Association of Friends in America," will be held in the Committee-room, Mulberry Street Meeting-house, on the evening of Second-day, the 17th of Fourth month, at eight o'clock.

SAMUEL BETTLE, Jr., Sec'y.

MARRIED, at Friends' Meeting, Goose Creek, London county, Va., on Fifth-day, the 9th of Second mo. last, JOSEPH N. JULLIFFE, of Hopewell, Frederick county, Va., to SARAH E. JANNEY, of the former place.

———, at Friends' Meeting-house, Twelfth street, Philadelphia, on the 1st inst., EDWARD BELL, of White-marsh, to ELIZABETH SMITH, daughter of Daniel B. Smith, of the former place.

DIED, at New Bedford, Mass., on Third-day, the 21st of Second month, BASHERA I. BLISS, wife of Samuel S. Bliss, aged 28 years; a member of New Bedford Particular Meeting. During a protracted illness of consumption, she manifested a confident trust in the mercy of God, through his dear Son, Christ Jesus, our Lord, and was a striking example of patience and resignation to the Divine will, rejoicing in the prospect of her dissolution, evincing that death was divested of its terrors, and the grave its victory.

PRICES OF BIBLES AND TESTAMENTS REDUCED.

The Managers of the Bible Association of Friends in America, have concluded to reduce the prices of nearly all their Bibles and Testaments, which are now sold at the rates following:—

Bible Association of Friends in America.—Depository No. 50 North Fourth street, up stairs, Philadelphia.

PRICES OF BIBLES AND TESTAMENTS.

	Size of Bible or Test.	No. of Bible.	No. of Vols.	How Bound.	Price to Authorities, Subscribers & Retailers.	Retail Price.	
Common Bible, without References,	3vo.	No. 1	1 vol.	Best sheep	1 50	1 50	
Do.	24mo.	No. 2	1 vol.	do.	75	75	
Fine Bible, with Ref. Fam. Record, Index & Concordance,	3vo.	No. 4	1 vol.	do.	1 75	2 00	
Do.	do.	do.	2 vols.	do.	2 25	2 50	
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For "The Friend."

WATER BAPTISM.

(Continued from page 200.)

1st. To suppose that the infant church should (according to promise,) be ushered into the full enjoyment of the spirituality of the gospel kingdom, and then be immediately led back into the dispensation of figures, to feed upon the shadow instead of the substance, is a supposition at war with the nature of the Christian religion. The genius of the Jewish religion was to worship God through a system of figures that veiled the glories of the inner temple, into which none were admitted save the high priest, and he but once a year. At the moment Jesus gave up the ghost, that veil was rent asunder; and now, says the apostle, Heb. x. 19, "We have liberty to enter into the holiest by the blood of Jesus, and there worship God in spirit and in truth, in a new and living way."

2d. The apostle Peter's exposition of Joel's prophecy, puts this matter to rest. The Jews, together with the strangers, who assembled in multitudes on the day of Pentecost to see what was the matter, began to express their amazement as to the cause of those extraordinary movements that accompanied the outpouring of the Spirit on that occasion, and some even conjectured that these men were filled with new wine. The apostle commenced at once undeceiving them, by observing that "these men were not drunken, as they supposed, but that this was that which was spoken by the prophet Joel; and it shall come to pass in the last days, (the last dispensation,) saith God, I will pour out my Spirit upon all flesh; not upon the disciples who were present on that occasion, and the few who assembled at the house of Cornelius only, but "upon all flesh;" and so far was this outpouring of the Spirit from being limited to the few that were present on those occasions, that the apostle says, "the promise is to you and your children;" (their offspring after them,) and not only those who were present, but to all those who were afar off. So much for the idea that the Holy Ghost fulfilled its mission of baptism on those two occasions, and then ceased its baptising office in the church.

But we are not done with this view of the subject yet. We purpose showing under our next head, that the baptising influence of the Holy Ghost is just as necessary in the Christian church at this day, as it was on the day of Pentecost or on any other day. In the meantime we will bring forward one more text to prove that the baptism of the Holy Ghost is the one gospel baptism. Paul says, 1st Cor. xii. 12, "For by one spirit," (not by one water,) are we all baptised into one body." There the apostle makes use of the term body, meaning the church of Christ; "As a spiritual house made up of living stones," or as the apostle Peter has it, 1st Pet. ii. 5, "Ye also as lively stones are built up a spiritual house." We now ask, is this the case in reference to water baptism? Are the members of the Christian church all baptised into one body by water? Alas! brethren, instead of this being the case, water baptism has been the fruitful source of

much division in the church, both as respects its mode and subject, more particularly the former. While some contend for sprinkling, others contend for pouring, and others again for immersion; and while some put the subject into the water on their back, others put them in face foremost; and while some are content with giving the subject one dip, others give them a dip for each member of the trinity; and yet another sect, we are informed, taking the passage in reference to Philip and the eunuch literally, both the administrator and the subject go under the water together. Again, while some consider infants as proper subjects of baptism; others contend that none but adult believers ought to be admitted as subjects of this ordinance; and so tenacious are some of those divisions in behalf of their own views, that they proscribe the members of all other branches of the church from a participation with them at the Lord's table; nor will they admit any to church membership with them, but such as enter through this rite. Is this a baptism that unites the members of Christ into one body?

3d. We come now to the third head, viz.:

That the Baptism of the Holy Ghost is the only Saving Baptism.

Much has been said and written on this subject by those who believe water baptism to be an ordinance of the gospel, commanded by Jesus Christ. Some have advocated it as a saving ordinance, among whom are the Romanists; and if I am not mistaken, the Campbellite baptists; at all events, to be born of water is with them indispensable. They, together with some of the clergy of the high church of England, call it regeneration, and of course consider it an ordinance, without which salvation is almost, if not altogether impossible. We will not undertake to say that any sect or denomination of Christians entirely exclude the influences of the Spirit from accompanying the administration of water baptism; but it is evident that they do not admit that any can enter Christ's spiritual kingdom unless baptized with water, and thus cut off the Quaker church at a stroke—and if immersion be the only right mode, the pedobaptist churches also.

We have made these introductory remarks for the purpose of showing, that the advocates of water baptism have not agreed among themselves whether to consider it a saving ordinance or not. In reference to ourself, we have no faith in it, save as an initiating rite: the performance or non-performance of which has nothing to do with our final salvation, any more than circumcision among the Jews had to do with their final salvation, since the apostle has told us that he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.

So we say he is not a Christian that is one outwardly, neither is that baptism which is outward on the body; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit, and not in the letter.

We will now attend to those Scriptures that prove the baptism of the Holy Ghost to be the only baptism that is saving.

The first passage we shall notice is 1st Pet. iii. 21, where, speaking of Noah and his family being saved by water, he calls it "a figure of the baptism that now saves us." If the apostle meant water, both in the figure and the thing prefigured, then water baptism is a saving ordinance, for the apostle calls it "the baptism that now saves us." But if the anti-type be the baptism of the Holy Ghost, then our conclusion stands uncontradicted, viz., that the baptism of the Holy Ghost is the one saving baptism. The text we have chosen for our motto, involves the very same view; the apostle there says, "he saved us by the washing of regeneration." If the apostle meant water baptism, then it is a saving ordinance, for the apostle says, "By it he saved us;" but if the term regeneration means what we have said it does in our explanatory remarks, then the washing of regeneration in our text means the cleansing of the soul from moral pollution by the baptism of the Holy Ghost, and its being again begotten and born of God. Those two passages are conclusive, and would need no comment, were it not that the prejudice of education leads so many to think that wherever baptism is spoken of it means water baptism, unless accompanied with the term Holy Ghost, or Holy Spirit. That the Apostle Peter in this passage uses water baptism as a figure of the baptism of the Holy Ghost, is evident from several considerations:

1st. He "calls it a figure of the baptism which now saves us." If he means water baptism both in the figure and the thing figured, then he makes use of one figure to represent another, which would be a manifest abuse of all figurative language, because all figures are intended to represent realities, and not one shadow to typify another; for it must be admitted on all hands, that water baptism, at best, is nothing more than an outward and visible sign of inward and spiritual washing. An inquiry may arise in the minds of some as to how the salvation of Noah and his family, in the ark, could be a figure of spiritual baptism?—We will answer this query after asking how it could possibly be a figure of immersion, or any other modes? Noah and his family were not immersed in the waters of the flood; it was the wicked inhabitants of the old world that were immersed, while Noah and his family floated above the water. What kind of an immersion would you call it, gentle reader, suppose you saw an administrator of water baptism, take his subjects aboard of a boat, and float them on the water for a given time, and then land them on dry land? would you call that immersion? Or suppose you saw them taken aboard a covered boat that remained where it was built, until a heavy shower of rain should float it? would you call this immersion? or would you not rather call it sprinkling, or pouring? To us it would appear a strange representation of any of the present modes of baptism, when not a drop of water in either case touched the subjects of this baptism.

But let us now see how this baptism of Noah and his family, represents the baptism of the Holy Ghost.

1st. The wicked inhabitants of the old world represent the carnal mind that is enmity against God, not being subject to his law.

2d. The water of the flood that swept away the ungodly race, represents the washing of regeneration; the destruction of the carnal mind by the baptizing efficacy of the Holy Ghost.

3d. The ark, represents Jesus Christ the author of the baptism of the Holy Ghost, who is called the ark of safety.

4th. Noah and his family, from whom a new generation was to spring, who should no more be destroyed by a flood, represent the new man, who by the baptism of the Holy Ghost, is renewed in knowledge after the image of him who created him.

This explication of the figure has a parallel in 1 Cor. x. 1 and 2; "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." It is not a little amusing to see how the advocates of both sprinkling and immersion, strain this passage to make it a figure of their respective modes of baptism! We have already shown that it is an abuse of all figures to suppose that one is presented to typify another. We cease to wonder that Israel should remain with the veil on their hearts in the reading of Moses, when the Christian ministry of the nineteenth century is put to their shifts to understand a passage of Scripture that is written as with a sunbeam. — Campbell in his debate with — McCalla, supposes that whereas the Israelites had a wall of water on each side, and a cloud over their heads, they were of course immersed. On the other hand, — McCalla is equally confident that there was no immersion in the case, except with the Egyptians, who were overwhelmed in the depth of the sea; yet supposes they were somehow baptized either by affusion or sprinkling; had the cloud afforded rain, — McCalla would have had the best of the argument; but as it is, their suppositions are equally groundless. How could the Israelites' baptism in the cloud and in the sea be a figure of any of the modes of baptism now in use, since not one drop of water touched the bodies of the Israelites? but let us suppose, for a moment, that the baptism of the Israelites unto Moses in the cloud and in the sea was a figure of the saving baptism of the Holy Ghost, whereby the spiritual seed of Abraham are baptized unto Jesus Christ as his natural descendants were unto Moses, how would the analogy then stand:

We say it would stand as follows:—

1st. The children of Israel, while in Egyptian bondage, represented the condition of Adam's fallen family under the bondage of sin.

2d. Moses, unto whom they were baptized, and who led them out of Egyptian bondage, represents Jesus Christ who leads his people out of spiritual bondage.

3d. The Egyptians, to whom Israel were in bondage, are a representation of the carnal mind into which all are in bondage, until redeemed by Jesus Christ.

4th. The cloud, and the sea, while they were the instruments of the destruction of Israel's enemies, were the instruments of Israel's salvation. This baptism in the cloud, and in the sea represents the baptism of the Holy Ghost, which while it destroys our spiritual enemies, saves our souls.

5. Moses, unto whom the Israelites were baptized, was the law giver of Israel, who gave them the law written on tables of stone, and was the representative of Jesus Christ, who is the Christian lawgiver, and who writes his law on the fleshy tables of the heart, 2 Cor. iii. 3, and thus they became the children of God by faith in Christ Jesus, "for as many as have been baptized unto Christ, have put on Christ."

2d. That the apostle did not intend water baptism in the thing figured, is further evident from his immediately adding that it was "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now a washing with water is a putting away of the filth of the flesh, and it requires something more efficacious to give the answer of a good conscience. Paul in the ninth chapter of Hebrews, makes this subject luminous as the beams of day: he there shows that the rituals of the Jewish tabernacle, which stood in meats and drinks and divers washings, (or baptisms,) which were only a shadow of good things to come, could therefore never make the comers thereunto (or performers of those rites) perfect, as pertaining to the conscience; that nothing short of the blood of Christ applied by the eternal Spirit, through which he offered himself without spot to God, could purge the conscience from dead works to serve the living God. This, and only this, could the apostle have had in view by the answer of a good conscience. This will appear still more apparent from the consideration that the apostle calls it a saving baptism. Now those who contend that it was water baptism that was pre-figured, are placed in the following dilemma, they must either hold water baptism to be a saving ordinance, or admit that the baptism which the apostle says now saves us, is the baptism of the Holy Ghost.

This view of the subject, is further strengthened from the following consideration:—water baptism has no relation whatever to man's moral condition as a sinner, only as a figure to convey the idea of a spiritual washing. Should a man be polluted all over with natural filth, the application of water would have a fit relation to his condition, as a means of purification or cleansing the body; but the idea of immersing a man in water, for the purpose of cleansing the soul from moral pollution, is too absurd ever to have entered into any enlightened mind.

From the above considerations, we conclude, that the baptism to which the apostle's figure alluded, is the baptism of the Holy

Ghost, as no other baptism is saving in its nature.

(To be continued.)

For "The Friend."
MEETINGS FOR WORSHIP.

"Not forsaking the assembling ourselves together, as the manner of some is."

The habitual neglect of attendance at meetings for Divine worship, would seem to indicate on the part of any who are in this habit, a very imperfect view of happiness in this life, superadded to the want of a deep interest in their own spiritual welfare.

To those whose minds have been awakened to feel their weakness, and the need they have of daily support in the varied pursuits of this life, it is a high privilege to assemble at stated periods, and mingle together in social worship.

The peace that flows from this humble offering, if it spring from faith in the heart, feeble as it may seem to them, is an evidence that it is acceptable in the sight of our Heavenly Father.

These seasons of retirement, of solemn introspection of thought and prostration of soul before our Maker, are often fraught with deep instruction, and may become the means, in condescending mercy, of our preservation from many of the temptations that surround us.

Spiritual worship, the peculiar privilege of the Christian, is essential to preserve the mind in a state of watchful dependence upon the Father of all our sure mercies.

Although not confined to time or place, yet indifference or neglect of public worship is a sure indication, that the heart is becoming estranged from the power of true religion, the only source of consolation and support in the hour of trial, a period from which none are exempt.

If any should esteem the cares of business a sufficient excuse for neglecting our religious meetings held during the week, let them reflect that the obligation for Divine worship, is of a higher nature, and of far greater importance to us, than the eager pursuit of the things of this life can possibly be. If we neglect the offers of salvation, by the omission of our religious duties, how awful a responsibility we assume, not only as respects ourselves, but also in relation to the effects of our example upon others.

There are many who regularly assemble with us on First-days, at least on the morning of that day, who no doubt believe they would sustain a loss in their temporal concerns, by constant attendance at our religious meetings held on other days. But if they would be entreated to remember, that every temporal, as well as spiritual blessing we enjoy, flows from the bounteous hand of our Heavenly Father; that we owe all to his watchful providence over us; that "in him we live and move, and have our being," and that without him we cannot do any thing as we ought; surely every selfish feeling would cease in the contemplation of our own unworthiness, and our need of spiritual strength; and we should

rejoice in the privilege which these opportunities afford us of mingling in religious fellowship with our brethren and sisters.

The proper estimate of our highest duties, is a subject of great importance to us. We glide along through time too much engrossed in the pursuit of business, and are apt to permit our minds to become absorbed with the things of time, to the exclusion of those which belong to our eternal interests.—Is this not clearly a cause which leads to the neglect of our religious assemblies?

If the knowledge of the will of our holy Redeemer, and the ability to perform it, were our chief desire; if the prayer of his disciples "Lord, increase our faith," were more continually present with us, the visible effects would be to chasten the affections, subdue our unprofitable thoughts, and regulate our whole lives.

There would then be no voluntary absence from our religious meetings, nor a mere formal attendance of them. The latter, it must ever be borne in mind, constitutes no part of true worship. For, in the language of Diamond, "To religious feelings as to other things, the truth applies, 'By their fruits ye shall know them.'" "He who rises from the sensibilities of seeming devotion, and finds that sensible and permanent effects are not produced in his mind, may rest assured that, in whatever he has been employed, it has not been in the pure worship of that God who is a spirit. To the real prostration of the soul in the Divine presence, it is necessary that the mind should be still. Such devotion is sufficient for the whole mind. When the soul is humble in the presence of God; when all its desires are involved in one desire of devotedness to him,—then is the hour of acceptable worship; then is the petition of the soul *prayer*; then is its gratitude thanksgiving, its oblation praise."

E. S.

Third mo. 13th, 1843.

For "The Friend."

A Little Sup in the Bottom of the Glass.

In the extracts from the letters of James Backhouse, concerning a religious visit to Van Dieman's Land, and New South Wales, under date of Tenth month 29th, 1837, at Hobart—

He relates, that James Dore "gave us some striking particulars of his past life. He said, the first time he took spirits, a little was given him in a small vial, when going a short voyage, which he was charged to drink lest he should take cold! His father was a man who endeavoured carefully to inculcate honest principles into his children, both by example and precept, and who used to ejaculate on leaving his house. 'The Lord preserve my going out and my coming in, from henceforth and for evermore,' in a low tone of voice; but he was a drunkard, and James was sometimes sent to the public-house to bring him home; and on such occasions his father often gave him a little sup in the bottom of the glass, and was amused at the wry faces that his son

made on drinking it. When the boy became able to drink a whole glass-full, his father expressed great pleasure; little anticipating that he was training his son, not only to drunkenness, but through drunkenness to dishonesty; and at length he became both a drunkard and a thief, and was transported for a robbery. He was now a prisoner in bondage in a foreign land; but years rolled on, and the term of his transportation expired, and he regained his freedom; but not from bondage to habitual drunkenness; this to him was more powerful than the laws of his country. He many times sold his shirt off his back for drink, and, to use his own expression, also parted with his flesh off his back for it; for he was several times, while a prisoner, flogged for being drunk; but, as soon as he was loosed from the triangles, he hurried on his clothes, with his back bleeding, to the first place where drink was sold, and drank again! Often the declaration, "Drunkards shall not inherit eternal life," came awfully before his mind; he was alarmed, miserable, and ashamed of himself, and he cried to God for deliverance. He joined the Temperance Society, resolved he would leave off the use of spirits, and drink only a little wine or beer; but these kept alive his depraved appetite. He began to attend the Methodist meeting, hoping thereby to gain strength; but in a few weeks he was again overcome by his old enemy, and being ashamed to be met in that condition, he left the road, and lost himself in the bush, where he remained all night. Still in the anguish of his soul, he cried unto the Lord for deliverance, and in this state, he attended a meeting at the Back River, where his attention was directed to the teaching of the Holy Spirit as a witness against sin, revealed in the secret of the heart, leading to repentance, and to the bearing of the cross, and giving mankind a sense of their weakness, in order that they might place their trust in the Lord alone, and obtain strength from Him to perform his will, and receive remission of sins through Jesus Christ. These doctrines made a deep impression upon J. Dore, and he sought help under the conviction wrought upon his mind, to leave off the use of all stimulating liquors; and keeping dependent upon Divine help, he forsook the use not only of spirits, but of wine and beer. He has also been enabled to leave off smoking and chewing tobacco; and, to enable him the sooner to pay his debts, he has left off also the use of tea and sugar. These privations cost him something for a few weeks; but now the desire for such indulgence has left him, and he is in better health and spirits than before. Several persons, however, have brought liquor to him, and tried to persuade him, that as he had drank, chewed, and smoked so long, he would certainly die from leaving off these practices. The poor man is now working for 10s. per week, as a builder, and is in a very humble, thankful state of mind. He walks eight miles into town to meeting, and is likely to stand his ground, so long as he continues in humility and watchfulness."

CORPORAL PUNISHMENT.

A late writer for the Massachusetts Common School Journal has addressed to the readers of that publication some animated and forcible remarks upon the subject of Corporal Punishments. He says that his experience in school-keeping, as well as his own reflections and observations upon the experience of others, has brought him to the conclusion, that they ought to be abolished. Though some of us may still incline by Solomon's sentiment—at any rate in what are called extreme cases—it will do us no harm to hear the other side, and, perchance, we may, on reconsideration, ourselves come to the conclusion, that we can get along at least more agreeably than heretofore, by rendering our requisitions upon the rod less frequent, though we may not be convinced of the propriety of abolishing it altogether. Certainly, the more we govern by moral means, and the less by brute force, the better for all parties. The more we accustom ourselves to violent measures, the greater the risk of hardening our own hearts, and those of the children committed to our care.

The writer begins by the statement of a truth, about which there will be no difference of opinion between those who take opposite sides on the main question, that "no school is answering its highest purpose, without *order*. Of this," he says, "let every one that is entering the field, be fully persuaded. I will admit, that, *without order*, one man may keep a better school than another *with it*. But he does not keep so good a school as he might do *with order*. It is certain he cannot keep a *very good* school. But the question is continually asked, 'What shall be done with the habitually idle, or pertinaciously disobedient and refractory pupil,—especially if we may not resort to the rod, or some other kind of corporal punishment?' This is a fair question, and deserves an answer. It will be my purpose in this communication to answer it.

"The conditional negative, with which the question concludes, always by some understood, though not always expressed, viz. 'especially if we may not resort to the rod, or some other kind of corporal punishment,' seems to imply a belief that the whole difficulty would vanish, were teachers at liberty to *whip*. This is often adverted to as the grand panacea for all incurable evils and desperate cases in school. The advocates of the rod often put the question to those who discard it, with an air of triumph, as though they thought it would prove an effectual poser, 'What would you do when a scholar proves callous to all the appeals of love and the kindly influences of persuasion, and every appliance of a milder nature, and will not study, and will not behave well? such cases are continually occurring; and what will you do?' Now this poser, so triumphantly put, might perhaps, be very fairly met by putting another question, viz., 'Does whipping *always* cure idleness, or disobedience? Does it make the idle *very* industrious, or the disorderly correct? Let the experience of any advocate of the rod, answer. How often have we heard the con-

fession from the lips of advocates and dispensers of the rod, "I have whipped and flogged, and whipped and flogged, again and again, this or that boy, and all to no purpose; he continues idle and disorderly; he seems, indeed, incorrigible; I know not what to do." We say then to these advocates of the rod, under such circumstances, what will you do? Will you try the rod yet again? Very well, you try it again, and James (the offender) continues still idle and disorderly. And now, what will you do? Will you go on whipping indefinitely, making your punishment more frequent and more severe, until the offender yields and reforms? Are you ready to take the ground, which it is said the president of one of our collegiate seminaries did, in the correction of his own child, and avow that a teacher may carry his chastisement even unto death, unless he can subdue the obstinacy of the child? Very few, I think, are ready to take this ground. If not, whipping may fail of its intended effect, and the advocates of the rod be left on no better ground than others; yea, on ground not so favourable, for they have appealed to force, and by so doing lost, in part, their moral hold upon the child. And now the question may be retorted upon them with an emphasis, What will you do? You have attempted to conquer by force, and that has failed; and you stand before the school in a less favourable light than if you had not attempted it. You have hedged up your own way; and cannot, but with shame and mortification, go back, and appeal to the scholar's better feelings, and thus endeavour to win him back to virtue's way. What will you do? You must either call in the committee to your aid, or turn the boy out of doors, or acknowledge "БЕЗЪ," and let the boy go on in his own way, keeping him partly in check by threats and blows, as well as you can, until the close of the term, or of his connection with the school. Such is often the effect of rod-using and flogging. Now and then, it is admitted, a good whipping, i. e. in a proper degree, and without passion, may have brought the young master to his senses. But this is the exception, and not the general result, especially when frequently resorted to. The ordinary effect is rather to harden the feelings, and make the offender more sly, mischievous and vindictive; more averse to study and to the school. Often has one whipping done little more than make way for another. Here and there, I believe, a naughty boy has been really reformed by flagellation; somewhat oftener has there been the appearance of reform; yet so few and far between have been the instances of decided good, from this sort of discipline, that no enlightened, well qualified and judicious teacher will depend upon it as a means of preserving order, and securing a good school.

"I have thus far attempted to show, that the rod does not certainly remove all school difficulties. Far from it. Some of the most disorderly schools that I have ever known, have been those in which there was a free use of the rod.

"But the question returns, What shall be done with the habitually idle and disobedient scholar? What would you do? You have

discarded the whip and ferule. Give us your substitute. What would you do, if a scholar, when bid den to do this, or that, should say, "I won't," and should begin to put on airs of grinnage, impudence and menace? Or what would you do, if a scholar should come every day to the recitation-seat with unprepared lessons? What is better than the rod? I reply:

"4. In regard to unprepared lessons. If the imperfect preparation arises from neglect and a want of interest in the subject, and not from incapacity to learn, I would advise the teacher to look well to the matter, to examine himself, and be sure where the fault lies—whether in the scholar or in the teacher. I would advise him to see to it, and ascertain whether this want of interest in the pupil has not its origin in want of interest, or tact, or qualification in the teacher. I would have him stir up the gift that is in him, and add to its power, and endeavour, by increasing his own resources, to render his instructions more serviceable, and the recitations more interesting and valuable to his pupils. I would say kindly, but plainly to the teacher who poses the question, What would you do with bad lessons? that bad recitations and slow progress are not always the fault of the scholar. Far from it, James recites badly, but his master teaches worse. And why should James be whipped, or even reproved, for not resisting the influence of his teacher's dry, dull, prosy manner? Let the teacher prepare himself to hear the lesson, i. e. to conduct the recitation, as well as scholars to recite it. Then things will go well. Let the teacher learn every thing he can about the lesson, and be able at the recitation, by his ingenious and intelligent illustrations, by his statements of facts and incidents, by narrations of anecdote, historical and biographical, to throw around the exercise a charm, which no native dullness or indifference, or acquired indolence, shall be able to resist. Few teachers have yet considered what they ought to do, or can do, in this respect. Let every teacher do what he can, and I am persuaded we shall have much fewer complaints about dull lessons. The teacher, as well as the pupils, should study every lesson. He should study the text-book; he should look into other authors, and task his own memory, observation and ingenuity, that he may come well furnished every day to his work, and give to it new power and interest. Let him lengthen, shorten and diversify the lessons—adopt new methods of reciting, or even lay aside one study and take up another for a season, and strive in every way to infuse life into his pupils. Yet should all these appliances, and every thing his wits can invent, fail to reach the evil, still, I can hardly conceive of a case which would justify a resort to the rod to secure good lessons. To make a boy love his school,—love his book,—and become deeply interested in his studies, put him under the torture of the lash! What an absurdity! It is a process more befitting the age of barbarism, than the age of schools and enlightened civilization. To me it seems much like whipping children to make them eat their breakfast, say their prayers, or become pious and good. No. Let us act

reasonably. Let us use moral means for moral ends, if we would produce the greatest and best possible effect. In this way the boy will learn something, and, perhaps, all that his Creator intended he should learn; all that he can understand. There is, unless a great mistake has been committed in the work of education—there is an aptitude in the human mind for knowledge. And when the right hand of knowledge (I mean knowledge adapted to the existing stage of intellectual development,) is presented in the right manner to the young inquirer, he will appreciate and embrace it. To say that whipping and goading, and such physical appliances, are necessary to entice scholars to study and to learn, is a reproach and a slander on human nature. Children can learn, and will learn, without the aid of such appliances. And let the teacher who thinks otherwise, retire for self-examination. Let him weep over his own barrenness and deficiency.

"But, 'I have tried it,' says one. And so have I, with sorrow, I add. You may, in a few instances, have worked out a few more lessons in this way than you could otherwise have done; but really you have done nothing, or less than nothing, for the real advancement of education. And this is the point which the enlightened educator is constantly looking at. My idea is just this. The Creator has placed us in this world, dependent in some measure upon each other, with a capacity to learn—an aptitude and desire for knowledge; and when it is presented in the right manner, the active, aspiring, panting mind will embrace it. It will take in all that it is prepared to take in, all that it can comprehend or profit by."

Departed this life on Fourth-day, the 25th of First month last, at Sandy Spring, Columbiana county, Ohio, after an illness of about a week, with congestion of the lungs, (typhoid pneumonia,) Mary FERRY, wife of William Pettit, in the 61st year of her age. She was an exemplary member of Sandy Spring Meeting for about thirty-six years; was a diligent attender of meetings, and for several years filled the station of overseer to satisfaction. Her life secured one continued manifestation of love to her Creator and to her fellow-creatures, which was strikingly evinced by her unremitted attention to the wants of the afflicted, for up to the hour of her sickness, she was assiduous in visiting and nursing her sick neighbours, without any apparent regard to sect or condition. So remarkable was this trait, that when the intelligence of her life being in danger was known, there was an unusual anxiety manifested in the inquiries of the indigent of the neighbourhood, who thronged the house to hear of her state. A large concourse of truly sincere mourners followed her remains to the place of interment, in Friends' burying-ground at Sandy Spring. During her short illness, she expressed no desire to recover, on her own account; but it was the Divine will, on the account of her family, and especially that of her husband, who had long been in a feeble state of health, that she should be spared longer, she was resigned. She remarked, among other things, that the aged in Society were fast passing away; and she hoped that there would be a succession of standard bearers coming up in the church. She admonished those that were about her to be careful of their department at religious meetings; said that she had been tried with so much standing around the meeting-house, conversing in groups after meetings. And she also discouraged the young people from frequenting the "parties" (as they were called) of the neighbourhood, believing that they tended to draw away from the Truth.

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For "The Friend."

Pictures and Sketches of Petersburg.

(Concluded from page 202.)

In those quarters, however, where the people of Petersburg do more especially congregate, the scene is one which no other city can match for the gaiety and variety of costume. The garrison seldom consists of less than 70,000 men, and includes generally detachments from all the Tartar, Circassian, Persian, and other oriental corps that have been incorporated with the great Russian army. Petersburg, moreover, is not only the principal garrison town of the empire, but also the great naval station. Every man holding a situation under government, however trifling, and every professor, teacher, or pupil, belonging to a public school, has a distinct uniform, in which alone it is lawful for him to appear in public. When to this we add the policemen; the servants of the nobles, and all other human beings whose peculiar office it appears to be to wear bright colours, and to go about bedizened with tags and lace, the imagination will be at no great loss to form a picture of the gay and tulip-like effect of a Petersburg promenade. The mercantile portion of the public add to the variety of the groups that are constantly forming in the more busy parts of the town. Every nation in Europe, nay, every nation on the globe, appears to have its representatives there. English and French, Americans and Germans, Italians and Greeks, Spaniards and Moors, Turks and Persians, Indians and Tartars, Bocharians and Laplanders, Kamtschadales and Mongolians, nay, even Chinese and Arabs, may all be seen mingled in gay confusion, each clad in his native garb. Some of the eastern strangers are drawn by the hope of commercial gain, but many are wealthy magnates among their own tribes, and are detained in the Russian capital as hostages for the tranquillity of their districts, and the submission of their countrymen.

"The Nievkoï Prospekt is decidedly the best place to study the street population of Petersburg. This magnificent street leads from the convent of Alexander Nevsky to the Admiralty, and is four versts in length. Tow-

ards the extremity it makes a bend. It cuts through all the 'rings' of the town; through the quarter of the poor inhabitants of the suburbs, as well as through the centre of wealth and luxury, and a journey from one end to the other, is decidedly the most interesting that can be made within the limits of the capital. At one extremity we have a convent and a cemetery, to remind us of death and solitude. Leaving these, we pass between low wooden houses, by cattle markets, and before brandy shops, with Russian peasants swarming around them, offering in the suburb a tolerable picture of the life of a Russian village. As you advance, we come to houses of stone that boast of two floors, to a better description of public houses, and to shops rather better than would be looked for in a remote provincial town. Next we arrive at magazines of ancient household wares, and of decayed garments, things that have worn away their gloss in the service of the wealthy, and are banished in the days of their decrepitude to the homes of the poor. As yet we see the houses painted red and yellow, according to the time-hallowed practice of the antique Russian, and all the men we meet are decorated with long beards and longer caftans. A little farther, and we already see a few *Izookshtshiks*,* whom chance has thrown into remote spots from the centre of the great world. A few shaven-chins and swallow-tailed coats begin to be seen, and here and there a mansion of some pretension. On arriving at the turn, we obtain a view of the more important portion of the street, with the golden giant needle that surmounts the Admiralty tower, floating over the mists that rise from the street. We cross a bridge or two, and feel that we are approaching the centre of the capital. Palaces are on either side to the height of three or four stories, and the inscriptions of the shop-fronts increase in number and size, till we arrive at that of Bouton, the tailor, whose name adorns the front of his house in letters of several yards in length. Carriages and four now become more frequent, and occasionally an officer dashes by in an elegant uniform, and with feathers streaming in the wind. At length we reach the Fontanks, cross the Anitshkoff bridge, and are reminded by the palace of Count B. that we are entering the fashionable part of the town. Here the bustle of the scene becomes fairly bewildering. Carriages and four at every step, generals and princes elbowing among the crowd; splendid shops; imperial palaces; cathedrals and churches of every confession.

* The drivers of the different kinds of public carriages.

"This part of the Prospekt, in the middle of the day, may challenge a comparison with all the most celebrated streets in the world, and the promenade loses none of its attraction by the splendor of its decoration. The whole of this part of the street [upwards of an English mile in length] is formed of only fifty 'houses,' but each is of colossal dimensions. The ground belongs mostly to the different churches, (the Dutch, the Catholic, the Armenian, &c.,) having been given to them by Peter the Great, at a time when the land was of little value, but it now produces revenues of enormous amount.

"On a fine clear day the promenade might be compared to a festive saloon, with the canopy of heaven for a ceiling. The houses are so new, so brilliant, and so rich in columns. Along the centre of the broad street magnificent equipages roll noiselessly over the wooden pavement. The trottoir on each side is spacious and convenient. Vulgar mob-like sounds are no where heard, for the public of Petersburg are remarkable for their civility, and are rarely guilty of brawling and quarrelling. People do not attempt to run one another down. This is partly owing to the respect which the humbler classes from their birth are taught to show towards those above them, and partly to the innate flexibility of the Slavonian races, in whom there is but little of that sharpness and angularity which never allows us Saxons to pass one another without the hazard of a collision."

Another public walk remains to be noticed, namely, the Summer Garden, the usual resort of all the nurses and nursery-maids of Petersburg. Here the juvenile aristocracy of the great empire may, on every fine day, be seen at their gambols, in their elegant caftans and high Tartan caps; for the Russians of all ranks clothe their little boys in the old national costume till the seventh or eighth year. The Summer Garden is a piece of ground situated in the very heart of the city, and contains somewhat more than thirty English acres, laid out in the formal manner so much in vogue about a century and a half ago. In one corner of this garden stands the small palace that sufficed for the residence of Peter the Great. It is a modest unpretending mansion, and ashamed apparently to be seen by the side of the sumptuous edifices reared by the successors of the great monarch, it hides itself timidly among the lofty linden-trees that have grown up to a respectable size around it.

It is curious to listen, sometimes, in this garden, to the Babylonian jargon in which the children of the Russian nobility are taught to slip their infantine discourse. The fashionable

language among the upper classes is French, and it is thought a great point in most Russian families, that children should learn French as soon as they can learn any thing. English is nearly as much in favour, and English and French nursery-maids are, accordingly, an article of luxury, in which those who can afford it, rarely fail to indulge. The private teachers are for the most part Germans, and the children acquire, by this means, a smattering of all the four languages, long before they have made any tolerable proficiency in any one of them.

The Grand Parade, in the Admiralty Square, forms a daily exhibition of the idlers of Petersburg. The emperor is generally there in person. Accompanied by his sons, and followed by a numerous train of princes and generals, he comes dashing through clouds of dust. The spectators uncover themselves at his approach, and the soldiers present arms. "Good morning, my children," is the emperor's usual salutation; and "We thank your majesty," is the reply that thunders forth from some thousands of throats at the same moment. It is not, however, necessary for those who wish to see the emperor to attend the parades; for of all the inhabitants of Petersburg, there is scarcely one who may be seen more frequently in all parts of the town. There is no other monarch in the world whose avocations require him to spend so large a portion of his life in the streets. Either there are reviews to be held, troops to be inspected, or public buildings to be visited, almost every day. Then, at almost all public rejoicings, it has ever been customary for the Russian sovereigns to share in the diversions of their subjects; and they frequently visit the houses of those of their grantees to whom they wish to show especial favour. Nicholas, who, of all the successors of Peter, has shown himself most desirous to preserve national customs, omits no opportunity of mingling with his people, is a frequent guest at the entertainments of his nobles, and often an unexpected visitor at the bed-side of a sick favourite. When seen in the streets, it is generally in a plain sledge, or droschky, drawn by a single horse, and in this he but imitates the constant habit of Peter, Paul, and Alexander.

"The ivoshtshik, or hackney coachman of Russia, is a being that varies very materially from his colleagues of other large European cities. In Petersburg, the number of these convenient charioteers is said to exceed 8000, and they appear all to find employment, partly on account of the great extent of the town, and partly owing to the annoyances to which a pedestrian is frequently exposed. In winter, every one that can is glad to creep into a sledge, and place every part of his person but his eyes under the shelter of his furred cloak. In spring, all Petersburg is one swamp, and in summer, the dust is intolerable.

"The most determined walker is seldom able to keep long upon his feet, nor will he often have occasion to summon one of these coachmen to his aid; he need only cast a look of indecision on the snow or mud that hides the pavement from his view, and half a dozen sledges or droschky's will dart up to him in a

moment. The bag of oats is immediately cast off, the harness braced up, and each driver seats himself upon his box, as though he had not the slightest doubt of being preferred to all his competitors. 'Where shall I drive to?' 'To the Admiralty?' 'I'll go for two rubles?' 'I for one and a half;' and they go on under-bidding each other, till the fare is reduced, perhaps, to half a rouble."

The ivoshtshik is a thoroughly nomadic being. If he thinks the market overstocked in the capital, he bundles his little moveables together, and in a few days afterwards reappears on the pavé of Moscow or Novogorod, and some of them travel from town to town, till they have made the round of the empire. Their only vehicles are the sledge in winter, and the jolting droschky in summer. Both are always uncovered, and the passenger's mantle must be his shield against rain, snow, or the shower of mud with which he will occasionally be saluted. Many an ivoshtshik has no regular home but his sledge, which serves him for dining-room by day, and for bed by night. He and his horse are alike seasoned against every weather, and patient under every privation. They eat and sleep when they can, and seem always in good humour; the steed ever ready to start off at a smart trot; the driver always prepared for a jest, a song, or a repartee. About the suburbs, the droschky's are often wretched enough, but in the fashionable quarters, there are ivoshtshiks whose equipages rival those of princes in splendour. Indeed, scandal says, that many a Russian prince, when he has no occasion himself for his horses, will send them to earn their oats in the public streets.

We have seen that the ivoshtshik is not subjected to any fixed fare. It is, therefore, always advisable, before engaging his services, to make a bargain. In the morning, or on ordinary days, they are to be had for a mere trifle, but on holidays, or during the bustle of noon, their demands are comparatively high. Once hired, however, and the man is your serf till you discharge him. Scold him, and he receives your rebuke with a cheerful smile; speak to him, and he replies only cap in hand; beat him, and he becomes more solicitous to do your bidding. The spirit of slavery is so instilled from the birth into the lower classes of Russians, that they seem always to look upon their employer for the time as a master whom they are bound to obey, and they do so cheerfully, provided he holds a tight rein; but woe betide him if he show himself unfit for command.

The great plague of the ivoshtshiks is the pedestrian, who in other countries is expected to get out of a coachman's way; whereas, in Russia, a coachman is bound to be always on his guard against a pedestrian. To drive up against a foot passenger in the street, even without hurting him, entitles the driver to a flogging and a fine; and in case of a more serious accident, the equipage is confiscated, whoever the owner may be, and the coachman is liable to be flogged and sent to Siberia. Without some severe regulation of this kind, it would be impossible to keep the Russian nobles in any order in the streets. As it is,

they are continually urging their coachmen to drive faster, and wide as the streets are, and formidable as the penalty is that awaits an unfortunate charioteer, accidents frequently occur, and one often hears in Petersburg that the coach and four of this prince has been seized by the police, or that the coachman of another is under sentence for Siberia.

The word Siberia, though it sounds less terribly to an English than to a Russian ear, has the effect of making most of us creep closer to the fire, and of reminding us of those terrible stories which we all read in our times, of water congealed in its descent to the ground, and of travellers frozen to death in despite of all the appliances of furs and schnaps. What then shall we say of the climate of Petersburg, which even the Siberian makes matter of complaint? In central Russia, when winter makes his appearance, he puts his house in order, and freezes away for dear life, till he begins to make preparations for his departure. Not so at Petersburg, where, even in January, you are not secure against rain, but may have to wade through whole oceans of mud. The marshy soil on which the city is built, and the mitigating influence of the west wind blowing from the Baltic, are assigned as causes of the frequent variations to which the temperature of the Russian capital is liable. Few cities are subject to so great a range of the thermometer, which, in summer, often rises above 100°, and, in winter, as often falls to 45° or 50° below zero. It is nothing extraordinary for the thermometer to vary 40° in one day, making people shiver with cold in the evening, after having languished under the heat of a sultry morning. To suit one's habits to all the fantastic changes of so unstable a climate would be impossible. The Russian, therefore, ensconces himself in his furs in October, as a matter of course, and never allows a few warm days, during the winter months, to seduce him from the shelter to which he has once consigned himself. A self-willed "*I-say-tee*,"* sometimes ventures to vary his garments, according to the vagaries of the climate, but generally rues his imprudent disregard of the warnings of the more experienced resident.

WHO'S THE NEXT.

From Old Humphrey's "Thoughts for the Thoughtful."

Here comes the cheerful old man with his vegetables. So sure as the morning comes, so sure does he come too, with his horse and cart. He is usually dressed in an old great coat and blue apron; and his cart plentifully supplied with potatoes, greens, celery, parsley, bunches of turnips piled up at the front, and bunches of carrots hanging round the sides, is quite a picture. The old man has something lively to say to every customer, and his horse knows where to stop, and when to go on, almost as well as his master. As the seasons go round, a change takes place in his merchandize. In the spring, he adds fresh

* The nickname given to all Englishmen in Russia, from the frequent use which they are said to make of the words "I say."

radishes and young cabbages to his stock; in the summer, peas, beans, lettuces and cauliflowers; in the autumn, fruits of various kinds, and in the winter, laurel, prickly holly, and white-berry mistletoe. The dry wind may blow, or the rain come down in showers; the sun may throw his burning beams around, or the flakes of snow fall thickly one upon another; but they never hasten or delay the old man's appearance. At the accustomed hour his horse and cart are sure to stop at the doors of his customers. Now this old man has a singular custom of crying out in a sharp, shrill voice every time he serves a customer, "Who's the next?" Before he has received the money for his stuff, even while he mounts his cart to pull a bunch of turnips from the top of the pile, or weighs in his scales the potatoes he is selling, he calls out, "Who's the next? Who's the next?"

The other morning as I sat with pen, ink, and paper, before me, musing on the various changes that had taken place in the last year; sometimes thinking of those who had left the neighbourhood to pitch their tent in another place; and sometimes reflecting on those who had been called away from this world of mingled joys and sorrows; while I sat, thus musing, the sound of the old man's voice broke upon my ear, "Who's the next? Who's the next?" and lifting up my head, I observed a hearse with its nodding plumes slowly passing by. Before it walked the mutes with their shorter staves; on each side were men with staves, and behind came the mourning coaches. Whether a father of a family was being conveyed to his long home, or whether a beloved mother had been summoned to the eternal world, I could not tell; however this might be, the spirit of a fellow-creature had winged its way from time to eternity, and the breathless body was about to be committed to the grave, "Ashes to ashes, and dust to dust." No wonder, then, that the call of the old man affected me. "Who's the next? Who's the next?" cried he, at the very moment the hearse passed by, and the inquiry seemed to sink into my heart.

It is true that the old man had no thought of the breathless being about to be committed to the tomb; he only meant to inquire who would be his next customer, but to me it sounded awfully. A fellow-mortal was being conveyed to the house appointed for all living, where thousands have already gone, where thousands must still go, and the thrilling inquiry, "Who's the next?" appeared to be directed to me and to all around.

If it pleased God always to remove the sick, and to leave those who are in health; to smite the aged, and to preserve the young, we should be in less doubt about who would next be called away from the world, but this is not the case; the strong man is sometimes cut down in an instant like a blade of grass by the mower's scythe; the child, nay the babe at its mother's breast, is nipped and destroyed like a flower by the frost. We cannot tell, then, whose turn is approaching. "Who's the next?" is a fit inquiry for us all.

Is it not a little strange that we should think so much of things which are uncertain, and so

little of what is certain? that we should prepare for what may never happen, and make no preparation at all for what must happen? The warning words of Holy Scripture should tingle in every careless ear; for they will apply to us all. "As the Lord liveth, as thy soul liveth, there is but a step between me and death." In a short time, it may be said to every one who fears not God, "Thou fool! this night thy soul shall be required of thee." If we read our Bibles more diligently, and pondered more thoughtfully on the manifold passages that bid us prepare for our latter end, we should look around us anxiously, and the question, "Who's the next?" would be more frequently in our mouths.

It is said that the Sultan Saladin had a shroud carried before him, to remind him of death; we all require something to remind us of the same thing, and you must not think hardly of me, if I have gently and quietly led you along, by my account of the old man and his cart of vegetables, to ponder a moment on your latter end. *Who is the next* among us to enter eternity we cannot tell, nor will it much matter, if we are prepared for death by having an interest in Christ Jesus.

There are thousands who have been in bondage all their lives long through fear of death; now, this is a sad state to be in, and yet there is no cure for it but a lively faith in the merits and sacrifice of our blessed Redeemer. If God is against us, we have nothing to hope; if He be our friend, we have nothing to fear. What a mercy then, instead of trembling at the thought of death, to rejoice in the hope set before us, and to be able to say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Oh that we may all then seek the Saviour with all our heart, with all our soul, and with all our strength: his promises are very precious, and what he has promised he is able and willing to perform. "Be thou faithful unto death, and I will give thee a crown of life." "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord."

Let us ponder these things more deeply, that when the question solemnly occurs to us, *Who is the next* to enter eternity? we may feel no fear, but, confiding in the promise of eternal life given in the gospel of Jesus Christ, rather rejoice, and say, "O death, where is thy sting? O grave, where is thy victory?"

For "The Friend."

CASH AND CREDIT.

The truly sensible and practical character of an Essay, with the above title, in course of republication in the Burlington Gazette, induces the belief that its appearance in "The Friend" may prove beneficial to young persons that have recently commenced, or are about commencing, the cares and business of life. A short introduction in the Gazette intimates, that for convenience the Essay is divided into three parts, and that it was originally published in "The Northern Light,"

with the name of the author, John T. Norton, of Farmington, Conn., well known for his philanthropy, and as a prominent advocate of Temperance.

No. I.

Political economy is now called a science. Unlike most other sciences, however, but few of the principles on which it is based, are fixed and settled. So much, indeed, has the subject been obscured and confused by different and contradictory theories, that it is no uncommon thing to hear intelligent men, after diligent endeavours to arrive at settled conclusions, confess their ignorance, and their utter inability to understand the complicated and widely differing schemes, that have from time to time been spread before the public.

In saying a few words on the advantages of cash over credit, I shall not attempt to examine the theories above referred to, in their connection with this branch of political economy. Such an examination would only tend to confuse what I wish to present in a plain and practical manner. Indeed, so clear are the truths in support of cash transactions, under all circumstances, that they seem almost self-evident. So much error prevails, however, and so false, mistaken, and ruinous, are the current opinions and practices, that such a view of the subject, as I propose, will not, I hope, be entirely useless.

By cash, I mean an immediate payment for whatever is purchased or sold, either in money or its equivalent, so that no farther claim will exist, either on the one side or the other. By credit, I mean the purchasing or selling of property on mere promises of payment, without any express or certain appropriation of means for so doing.

The purpose for which this essay is designed renders it necessary that I shall be brief in my statements, and afford but little room for proofs and illustrations. I shall proceed, first, with an enumeration of some of the advantages of cash transactions to purchasers.

The first and most obvious advantage is in the cost of the article purchased. As a general fact, this is fully equal to twice the common interest, or say 12½ per cent. To one whose earnings, or whose income afford a mere support, this would equal one-eighth of said income or earnings—whilst to the mechanic, or trader, who buys to sell again, it would equal nearly or quite the whole of the net profits of his sales. To this may be added the saving of time, much of which invaluable treasure, worth, indeed, infinitely more than money, is inevitably lost in providing for, and making payments.

The next advantage is security against excess in expenditure, overtrading in business, and hazardous speculations. The tendency to these errors, whilst credit is free, is almost universal. How many individuals and families are thus led into habits of life which they are unable to sustain, and the result is disappointment, if not disgrace! How many mechanics, merchants, and farmers, are tempted to contract engagements which they cannot

fulfil, from the evil effects of which they never recover! And how many of all classes are led into unjustifiable speculations, which end in irretrievable ruin! He who pays for every thing, and owes nothing, can hardly fall into these errors.

Again—the cash principle guards one almost wholly against sudden changes and reverses. Could this principle be generally adopted, the changes and reverses now so common, would be almost wholly unknown. Indeed, they are now nearly or quite unfeared and unknown by those who steadily pursue this principle, except in the increased advantages their position affords them during periods of general disaster.

The cash-payer is free from the anxiety inseparably connected with credit. The debtor who has not the means in hand, or certainly within his control, to meet his engagements, is subject to an anxiety by no means favourable to happiness, or to improvement in mind, body, or estate. The cash-payer knows, too, at all times, the exact state of his affairs, and is in no way liable to do injustice to his fellow-men, from inability to pay his just dues.

The cash-payer, and he alone, is truly independent. Whatever he possesses is his own, without any incumbrance or drawback; whilst no one can feel that the food he eats, the coat he wears, or the house he lives in, are truly his own, until they are paid for. Not only the cash-payer's possessions, but his opinions, his actions, are his own, subject to no man's will or caprice. In the words of a recent poet,

"He looks the whole world in the face,
For he owes not any man;"

whilst unerring wisdom declares that "the borrower is servant to the lender."

Again—the cash-payer encourages no false expectations in his family or others, by the possession of property unpaid for. He can expend for himself or family, or, if charitably disposed, he can give to objects of benevolence, without injustice to any one. And then, above all, he can die without the reproachful consideration that his affairs are embarrassed, and that he will leave his family a legacy of perplexity and perhaps disgrace.

One other consideration I will name, and by no means the least, in favour of cash payments, viz., they promote integrity of character. The man who contracts debts that he finds it difficult or inconvenient to pay, is often strongly tempted wholly to get rid of paying them. This is true to a lamentable extent in our country; while communities, and even states, having been led to forget their obligations to creditors.

THE FRIEND.

FOURTH MONTH, 1, 1843.

The occurrence, in close proximity to our own shores, of one of those awful convulsions of nature so calculated to fill the minds of men with fearfulness and dismay, properly

claims some notice in this journal. We allude to the terrible Earthquake on the 8th of 2d month last, in several of the West India Islands. The following is an abstract of one of the most detailed statements that have come under our notice:

We have advices from most of the West India Islands, in the range of the late appalling earthquake. Only the windward, or easternmost cluster of those islands, have suffered material damage. Guadaloupe, (on which the town of Point Petre was situated,) and the neighbouring small island of Montserrat, appear to have been the focus of the explosion. A volcano on the former island was seen by the captain of the Griffin, arrived at St. Thomas, to issue thick and successive volumes of flames; and Montserrat is stated to have been enveloped in smoke or dust, as if thrown up from a volcano. We think the report of the sinking of this island will prove to be incorrect. We proceed to give some details.

Guadaloupe.—Captain Knowles, of schooner Ellen, which arrived here yesterday in 17 days from St. Thomas, states that before he left, news had been received from Point Petre, Guadaloupe, that every building was thrown down by the concussion, and from 10,000 to 15,000 persons killed.

The scene was terrific. It was breakfast hour with the inhabitants. Captain Fisher, of an American vessel, when the shock commenced, was sitting in the lower story of a store fronting the water, and sprang for his boat, at the end of a short wharf. In an instant he was at the end of the wharf, but the wharf and the boat both rocked so fearfully that he hesitated. Just then, the ground opened beneath his feet, and with a leap he reached the boat, and was saved. Several other captains were with Captain Fisher at the time, and all saved. Vessels were so much shaken as to be in great danger.

—Ridgeley, from Philadelphia, was on the lower floor of a hotel, and sprang into the street. On all sides he saw men throwing themselves upon their faces on the ground. In another instant the stone walls fell, and buried all beneath them, except a few who were so fortunate as to find themselves above the ruins. When — Ridgeley recovered himself, he was unharmed, though all the persons he had just seen were hopelessly buried.

The earth rocked so that a man could not keep his feet. It opened in several places, and closed again, swallowing up people and buildings, and in some instances, the water spouted up sixty and seventy feet. Many large openings remained. About two-thirds of the inhabitants perished. Of the garrison of eight hundred men, only seventy survived.

A furious fire broke out immediately after the earthquake, which raged for some days, adding greatly to the horrors of the scene. Some persons, after having been almost extricated from the rubbish, were necessarily abandoned to their fate, on account of the approach of the fire. The cries of people buried under the ruins were heard for several days, and a large number were dug out in a mutilated and suffering condition. Some, it was hoped, would survive, but others died after their de-

liverance. The stench from sulphur at first, and from the decaying bodies after two days, was intolerable.

Four thousand bodies had been dug out of the ruins of Point Petre, by the sailors in the harbour, and taken out to sea in boats, in order to prevent a pestilence.

The survivors were reduced to such awful extremities for food, that they rushed out to intercept cartloads of canes, which had been ordered in for them from the country.

[Went of space obliges us to postpone the remainder to next week.]

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7½ o'clock, on Second-day evening, Fourth month 3d, at the usual place.

JOSEPH KATE, Clerk.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town, will meet there, on Sixth-day, the seventh of next month, at ten o'clock, A. M.

The Committee on Instruction meet the preceding evening, at half past seven o'clock.

The Semi-Annual Examination is to commence on Third-day morning of the same week, and to continue till Fifth-day evening. The scholars to disperse as usual on Sixth and Seventh-days.

THOMAS KIMBER, Clerk.

Philada., 3d Mo., 25th, 1843.

A stated annual meeting of the "Bible Association of Friends in America," will be held in the Committee-room, Mulberry Street Meeting-house, on the evening of Second-day, the 17th of Fourth month, at eight o'clock.

SAMUEL BETTLE, Jr., Sec'y.

An annual meeting of "The Institute for Coloured Youth," will be held at the committee-room, on Mulberry street, on Third-day evening, the 18th of Fourth month, at eight o'clock.

M. C. COPE, Sec'y.

Third mo. 29th, 1843.

SCHOOL FOR BOYS.

The subscriber feeling encouraged by past success, has prepared a large and desirable school-room, near his former location, in the vicinity of the car-office, Germantown, six miles north-west of the city of Philadelphia. Where he hopes to merit an additional number of students, desirous of improvement in a general extended English education, and in the classics.

Terms for boarding and tuition, thirty-five dollars per quarter, of twelve weeks. For tuition, ten dollars per quarter.

CHARLES JONES.

References.—Germantown, Samuel B. Morris; Haverford School, Daniel B. Smith; Philadelphia, Samuel Alsop, Principal of Friends' Select School, and Charles Ellis, No. 56 Chestnut street.

For "The Friend."

WATER BAPTISM.

(Continued from page 266.)

Again, we learn what the gospel baptism is, together with its saving efficacy, from the following passages: Malachi, iii. 1, 2, and Matth. iii. 10, 11, 12. Malachi begins his chap. iii. with a note of attention. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer an offering in righteousness." John the Baptist, is the messenger, who was sent to prepare the way before Christ. He gives the same view of the coming of the Messiah; he says, "whose fan is in his hand, and he will thoroughly purge his floor;" and when speaking in direct reference to baptism, he says, "his own baptism was only unto repentance," (as a preparatory dispensation,) but he that came after him was to baptize with the Holy Ghost, and with fire; or to use the language of Malachi, he was to sit as a refiner, and purifier of silver, &c.

Once more. We learn from the Apostle Paul the nature and design of this spiritual baptism, in Romans vi. 1st and 8th inclusive. In the conclusion of the foregoing chapter, the apostle had been dwelling on the abundant provision that had been made for man's redemption; and shows that notwithstanding sin had so much abounded in our world, it had not exceeded the grace of God in Christ Jesus; but, that although sin had abounded, yet grace did much more abound, to the family of Adam. After having made a statement of his subject, he anticipates a misapprehension of his views, on the part of his readers, as though he was inculcating the doctrine that sin was advantageous, and proceeds to let them know that this abundance of grace was given, not to encourage them to sin, that grace might abound, but to give them to understand that however sin might abound, yet the grace of God in Christ Jesus, was sufficient to destroy it, and was vouchsafed for that purpose. This the apostle had done in the words immediately following the anticipated objection, which stands thus: ("what shall we say then? shall we continue in sin that grace may abound?") God forbid, how shall we that are dead to sin live any longer therein? The apostle then proceeds to explain what he means by being dead to sin; this he has accomplished by the introduction of three figures. The first is a death and burial, the second is a planting, where the old seed dies, and a new germ springs up into newness of life; the third is a being crucified, that the body of sin might be destroyed. These three figures are all of the same import, all intended to illustrate the point of doctrine he had just introduced, viz.: a salvation from sin by the baptism of the Holy Ghost.

We are aware of this passage in part, being strongly urged by baptists as a proof, not only of the doctrine of water baptism but its mode also; but we think a few reflections will be sufficient to satisfy the candid reader, that there is nothing in this whole chapter, from which to draw such a conclusion, but every thing necessary to prove that it was the baptism of the Holy Ghost, the apostle had in view. To make this plain, we will inquire what point the apostle was aiming to establish? Surely no person would undertake to say, that the subject with which the apostle closed the fifth chapter, and commenced the sixth, had any connection at all with water baptism; if not, is it reasonable to suppose that the apostle would drop a point, he had barely introduced, without finishing it, and take up another with which it had no connection? The idea is preposterous. The whole context goes to show that the single point upon which the apostle had fixed his eye, and to which his attention was directed, was the destruction of the carnal mind, and the death of the body of sin: the whole of the figures he has introduced go to prove this point. He commences by saying, "how shall we who are dead to sin live any longer therein?" He then presents them with the instrument of this death, viz.: the baptism of the Spirit; "know ye not," saith he, "that so many of us as were baptized into Jesus Christ (not into water) were baptized into his death. Therefore we are (at the present time) buried with him by baptism into death?" not into water. We have said, at the present time, to show that the apostle, when speaking of the instrument or agent, viz., the baptism of the Holy Ghost, speaks in the past sense, "we were baptized into his death." But when he speaks of the effects produced by this instrument, viz., a death and burial to sin, he speaks in the present tense, "we are buried with him by baptism into death." Now this could not be true of water baptism. The apostle could not mean that he and those to whom he was then writing were then buried under water, but it was literally true, at the time he was writing, that they were buried into a state of death to sin.

Again: that the apostle could not, by the term buried, mean immersion, as those contend, who bring forward this text, is evident from the following reason: if the word *baptism*, in the original, means *immersion*, as we are willing to admit, then the apostle has been guilty of tautology, and according to the views of the baptists, the passage should read thus:—therefore we are immersed with him by immersion into death. This would be a species of tautology that would make nonsense.

We now come to his second figure. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This figure is taken from planting seed in the ground; the body of the old seed perishes, and a new germ springs up into newness of life. This is beautifully illustrative of a death to the body of sin, and a new principle of life and action springing up in the soul. This plain and palpable application of the figure has been en-

tirely unseen and overlooked, by those who suppose that the apostle is here treating on water baptism. They suppose the apostle meant by planting, a putting under the water, thus interpreting this figure, as well as the former, to mean water baptism by immersion; giving both figures a literal allusion to water baptism. Will this latter figure bear this allusion?—we think not. Seeds are not planted under water; they are planted under ground, and to understand the apostle literally, we must suppose those of whom, and to whom, he was writing, were literally planted with Christ under ground. This construction would exactly agree with the apostle's third figure, provided we also give that a literal interpretation; "knowing this," says he, "that our old man is crucified with him, that the body of sin might be destroyed." Surely if we are crucified with him, we should be buried with him, and if the burial is a literal burial, the death must be a literal death also! This is the inevitable conclusion to which the premises conduct us. What reason have we to believe that the two former figures ought to be understood literally any more than the latter? was it not the same point he was endeavouring to illustrate by the use of all those figures, viz., a death to sin; if so, the baptism spoken of in this passage is the baptism of the Holy Ghost, as no other baptism will wash away sin.

Fourth.—We come now to our fourth proposition, that Christ never commanded water baptism as an ordinance of the gospel church.

We are aware of the prejudice we have to encounter on this part of our subject. Every denomination, as far as we know, except the Society of Friends (Quakers) practice water baptism from a conviction that Christ commanded it, and commissioned the gospel ministry to administer it. How this opinion became so universal, we are at a loss to tell, unless we ascribe it to apostolic practice, since Christ has no where commanded water baptism. Were we to admit that he did, we must admit either that there are two baptisms belonging to the gospel, or that the baptism of the Holy Ghost has ceased; neither of which is supported by one shadow of proof from Scripture, as we purpose showing before we are done.

The whole stress of this system, so far as the authority of Jesus Christ is concerned, derives its support from three passages of Scripture, one only of which is in the form of a command, and in which water is not mentioned. Matth. xxviii. 19. "Go teach all nations, baptizing them in the name of the father, the son, and the Holy Ghost." This text has been thought to be conclusive in favour of water baptism for the following reason:—the apostles, it is said, could not baptize with the Holy Ghost, therefore it must have been water baptism. This argument has been thought by the advocates of water baptism to be invincible, in proof that Jesus Christ did command the continuance of that ordinance; but we think a little attention to the following particulars, will show the weakness and fallacy of this argument.

First.—That the apostles were endowed

with the gift of conferring the Holy Ghost by the laying on of hands, is too evident to need any other proof than to recite the passages where this fact is established. Acts vii. 17, "Then laid they their hands on them, and they received the Holy Ghost." Acts v. 11, "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, &c." Again Acts xix. 6, "And when Paul had laid his hand upon them the Holy Ghost came on them."

What evidence is there to be found any where in the New Testament, to prove that our Lord meant water baptism in this commission, rather than the baptism of the Holy Ghost? We think that the evidence is all in favour of the latter.

We have already shown that the administration of water baptism by the apostles, commenced during our Lord's ministry, and therefore was not the result of a commission given after our Lord's death and resurrection; whereas, the administration of the baptism of the Holy Ghost by the instrumentality of the apostles, did not commence until after they received this commission from Christ.

From whence did the apostles derive their authority, and the power to baptize with the Holy Ghost, if not from this passage? Will it be said, that the gift to confer the Holy Ghost by laying on the apostles' hands was a miraculous gift, bestowed on the apostles with other gifts of a miraculous nature, which were to continue for a time, and then to cease in the church, and so could not be that baptism, in the administration of which, Christ promised his concurrence to the end of the world?

To which we answer, this miraculous gift was not the whole of the power conferred on the apostles by this commission, for although miraculous powers were bestowed for the purpose of confirming the first converts to Christianity in the Divine mission of the apostles, yet something more was needful to support the faith of the church when miracles should cease. This additional gift is that baptizing power that accompanies the administration of the gospel ministry, wherever that ministry is the result of inspiration from on high.

Paul says, Thes. i. 5, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost." 1 Cor. 2. 4. He says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but the power of God." These texts show conclusively, that it was the baptism of the Holy Ghost, which was included in the commission. Math. xxviii. 19. See the language of our Lord on that occasion.

Why did our Lord say, "All power is given unto me in heaven and in earth; go ye therefore," &c. Did the apostles stand in need of supernatural agency to enable them to teach and baptize with water? Not so; had our Lord meant water baptism, it would have been a mere verbal commission that any man of oratorical abilities might perform, without supernatural power from on high. But to preach in demonstration of the Spirit and of

power, they must be qualified by the "Holy Ghost sent down from heaven." Thus preached, the gospel is a baptizing ministry; this is the power which Jesus encouraged them to expect, when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The gospel of Jesus Christ never was preached, but by the Holy Ghost sent down from heaven. First Peter i. 12. "But unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven," &c. The gospel thus preached in the demonstration of the Spirit, and of power, is a baptizing ministry, for as Peter spake, "The Holy Ghost fell on them" that heard; "then, says he, (Acts xi. 15, 16), remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

Third.—Math. xxviii. 18, reads as follows:—"And Jesus came and spake unto them, saying," "All power is given unto me in heaven and in earth; go ye therefore, &c., and lo I am with you even unto the end of the world." With them, how? See Luke xxiv. 47. "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This dispensation of Divine power from on high, commenced on the day of Pentecost, and ushered in the baptism of the Holy Ghost, according to Christ's promise; John xv. 26. "But when the Comforter is come, whom I will send from the Father, even the Spirit of Truth." The fulfilment of this promise was predicted by our Lord speedily to take place, in his last interview with his disciples. Acts i. 5. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This took place on the day of Pentecost, and was the commencement of the gospel baptism or baptism of the Holy Ghost. Not so with water baptism, for although administered to the three thousand that were added to the church on that occasion, yet it commenced and was practised by the apostles during our Lord's ministry; and therefore, as already noticed, could not have commenced as the result of a commission that was given after our Lord's crucifixion, and resurrection from the dead.

Much stress has been laid on the circumstance of the apostles baptizing "in the name of the Lord Jesus." This, it is said, shows that they understood our Lord to mean water baptism; to which we answer, it is worthy of notice that there is not an instance recorded in the New Testament, of the apostles baptizing in the language of the commission, which is, "in the name of the Father, and of the Son, and of the Holy Ghost."

(To be concluded.)

Iron Ore.—Ore in large quantities, and of superior quality, has lately been discovered in the neighbourhood of Reading, Pennsylvania.

Testimony of the Monthly Meeting of Friends of Philadelphia for the Southern District, held Ninth month 25th, 1839, concerning Jonathan Evans.

From a sense of the benefit which accrues to posterity, especially the youth, in contemplating the example, and following the footsteps of those servants of the Lord, who, by obedience to the teachings, and submission to the humbling baptisms of the Holy Spirit, have been made useful members of the church of Christ, and "who through faith and patience inherit the promises;" we feel engaged to preserve a memorial concerning our beloved friend Jonathan Evans.

He was the son of Jonathan and Hannah Evans, members of our Society, and was born in Philadelphia, the 25th of the First month, 1759; and was a member of this Monthly Meeting from the time of its institution in 1772, until his death. His parents gave him a liberal education, at the schools under the care of Friends in this city; and possessing strong mental powers and quick perceptions, he made considerable proficiency in most of the branches of useful learning. He was placed apprentice at the carpenters' trade, and afterwards followed that business many years. Being but little restrained from a course of self-gratification, during his apprenticeship, he often spent his evenings with gay and volatile companions, giving himself up to mirth and conviviality; being much estranged from the cross of Christ, and from that description of society which would have promoted a life of religion and self-denial.

When nearly arrived at man's estate, he incidentally met with a copy of "Penn's No Cross no Crown," and the singularity of the title inducing him to open it, his attention was arrested by the words "the Light of Christ." He however closed the book as one not adapted to his taste, and passed away; but those words, the "Light of Christ," made such an impression, that they frequently recurred to his mind, and in such a manner as to induce him to get the book for the purpose of further examining it. He became deeply interested in it, and through the Divine blessing it was made instrumental in leading him into serious reflection on his past course of life, and bringing him under strong condemnation for the levity and follies of his youthful career.

Having withdrawn from his former gay companions, by whom he was much missed, he was called on by one of them, who strongly solicited him to return to their society; and endeavoured to persuade him that his determination was the result of a fit of melancholy which the cheerfulness of company would soon dissipate. But he told his visitor that he was mistaken in the cause of his change; and so opened to him the sinfulness of the course they had been pursuing, as to produce convictions in his mind, which eventually wrought a similar change in his conduct. He became an eminent and beloved minister in the Society, and a close and inti-

mate Christian friendship subsisted between them, until dissolved by death.

It was a time of great civil commotion, when he was thus favoured with the visitations of Divine grace; and about this period, he was drafted as a soldier for the war of the revolution. While many of the younger members of the Society were caught with the martial spirit of the day, he was constrained to maintain his testimony to the peaceable nature of the Messiah's reign; in the support of which he suffered an imprisonment of sixteen weeks.

Being now brought to submit to the humbling power of Truth, he was led to bear his cross before the world in plainness of dress, language and demeanor; and was concerned to watch closely over his words, that they might be few and savoury, seasoned with grace; and being thus livingly convinced of the Christian obligation of these and the other testimonies held by our religious Society, they became very precious to him; and he was engaged to maintain them through life with remarkable integrity and uprightness. He also felt restrained from indulging in luxurious living, and confined himself to the simplest fare.

When not engaged at his trade, he spent his time in retirement, having then but few plain young Friends with whom he could associate. Separated very much from the world, he was carried through those dispensations which his Divine Lord and Master saw needful to reduce the pride and the strong will of man; and aiding under the refining power of the cross of Christ, he witnessed the sanctification of the Spirit, and was instructed in the mysteries of salvation. Many were the baptisms he passed through, in which his faith and allegiance were closely proved; but as he endeavoured to abide patiently under the operations of the Divine hand, he was not only brought down into low places, but through the mercy and goodness of Him who is the resurrection and the life, and who was preparing him for an important station in his church, he was raised up again out of the pit and the miry clay, and his feet set upon the rock Christ Jesus, the foundation of many generations. It was in this school he learned to distinguish the voice of the true Shepherd from the voice of the stranger, and was prepared to understand the language of the Spirit unto the churches, and to wait patiently upon the Great Head from whom he received the gift of a discerning spirit, and sound judgment in things pertaining to the ordering of the household of God.

In his twenty-fourth year he was placed in the station of an overseer, and in his thirty-sixth year, in that of an elder; in both of which he endeavoured to discharge his duty without respect of persons, and as one that must give an account. Although he was firm in the support of the discipline, and for that reason drew at times upon himself the reflections of the censorious, and of some who stood opposed to an upright and consistent walking, yet in dealing with offenders, he was clothed with the spirit of meekness, and earnestly sought their conviction and restoration out

of error. But when this could not be effected, love to the cause of Truth, and to the health of the body, led him to maintain its testimony over transgressors.

He was a practical believer in the necessity of Divine qualification, renewed from season to season, for transacting the affairs of the Society; and in meetings for discipline, and on committees, or when otherwise engaged in the service of Truth, he was weighty and deliberative, seeking for, and relying upon its openings, as the ground of right judgment in the church.

In the year 1786, he was married to Hannah, daughter of our friends David and Mary Bacon of this city; who was a true help-meet to him both in spiritual and temporal concerns. They were engaged to set an example of moderation and plainness in the furniture of their house, and in their manner of living, as well as in the education of their children; testimonies into which they felt the Truth to lead them. Having scruples respecting the propriety of doing the ornamental work that was put on buildings, and persons generally declining to meet his scruples, by giving him such parts as he was easy to do; he was, many times, under great difficulty in relation to the means of living, particularly when there was little building of any kind to be done. Deeply impressed with the conviction, that true religion leads into strict justice, the fear of bringing reproach upon his profession by inability to meet his engagements, and to provide things honest in the sight of all men, introduced him into straits in which his faith was greatly proved, and he found it necessary to make little answer in providing for the wants of a family. But being favoured to maintain his integrity, he neither relaxed in his religious nor domestic duties, and having first sought the kingdom of God and the righteousness thereof, all things necessary were added. He bore a decided testimony against covetousness, and the acquisition of great wealth, as being incompatible with the needs and duties of a self-denying follower of the Son of God.

In the education of children, though a friend and promoter of literature, he was more concerned for the useful and substantial parts of learning; and in the ordering of his family, he was remarkably watchful over his own example, that it might in no respect make impressions at variance with the principles and precepts of that pure and undefiled religion, in which he most surely believed. He was a reverent and diligent reader of the Holy Scriptures, and well versed in the history and mysteries which they contain; but while he often read, and had them read in his family, it was his care to inculcate in his children a belief in the omnipresence of their Heavenly Father; that he was constantly watching over them, reproving them for evil by his Holy Spirit, and giving peace for doing right; and that it was only by taking heed to the intimations of this same Spirit, which led the holy men and women, of whom the Scriptures speak, that they could walk in their footsteps. In the discharge of his parental duties, he manifested a fervent concern for their ever-

lasting welfare, endeavouring to restrain them from evil company, and to lead them into a love of the Truth as it is in Jesus, both by precept and example. He rarely conversed before them on the subject of trade, and the accumulation of property, but took occasion to express the sentiment, that he would prefer being without any, than that their minds should be set on earthly treasure, instead of the love of their Heavenly Father.

(To be concluded.)

For "The Friend."

JAMES ALFORD.

James Alford was born near Rahway in the province of East Jersey, of parents who were slaves. We have no certain information of the time of his birth, but he is believed to have been at least eight years of age at the breaking out of the American revolution. He returned to the last a lively remembrance of many incidents of that eventful period, and at times related curious anecdotes connected therewith. His parents died when he was very young, and he could obtain little information about them, except that his mother was remarkable for her shrewd good sense and piety. Whilst remaining in the family to which his parents belonged, he was treated with great kindness. One of the daughters of his master marrying, he was given to her, and she not needing his services, sold him to a man residing in Rahway, who was both a farmer and tanner. Here he began first to experience the bitterness of slavery. His new master was passionate and cruel, and for trifling faults often treated his servants with great barbarity. At one time, whilst James was suffering under a severe sick head-ache, he kicked him down the stairs. At another time, being in the field ploughing, his master, because he had not clearly understood one of his orders, knocked him down, jumped violently upon his body, and with a large stone beat him on the head until he was nearly blind. He would in all probability have killed James on the spot, had not some of the neighbours, by force, dragged him away.

When the sufferer in after life recurred to the many wrongs he had endured, he manifested no resentment or hard feeling towards the individual who had oppressed him. He believed that all these afflictions had been permitted to befall him by his kind and gracious Lord for his eternal well-being. He was naturally of a lively disposition, fond of pleasure, and those amusements to which unregenerate youth are commonly attached; but as these things in time of trial and suffering yielded him no consolation, he was led to seek for support in that Saviour who never forsakes those who trust in him. When about fifteen years old, he accidentally, whilst rambling on a First-day about the tan-yard, fell into one of the pits; it was full of foul water, very cold. Being unable to extricate himself, he would have perished, but for the assistance of others. When taken out, life was nearly extinct. Regarding this circumstance as a merciful dispensation of Divine Providence, in showing him the necessity of

a present preparation for another state of existence, he became very earnest in seeking for help and strength from above. He turned from the path of thoughtless folly, and was truly concerned to perform his duty faithfully to his master. About this time he became acquainted with the religious Society of Friends, and walked every First-day six or seven miles to attend their meetings. His consistent conduct made way for him, and some of the most respected members of the meeting he attended, would, as occasions offered, drop a word of comfort and encouragement to him.

It was fully impressed on his mind, that the Lord in his own good time would open a way for his freedom;—and in this assurance he rested contented. He was very anxious to learn to read; but the privilege of going to school not being allowed him, he was obliged to seek for instruction elsewhere. As he was remarkably civil and obliging, those who visited at his master's house, generally, on going away, gave him something for his care and attention in waiting upon them. This money he carefully preserved, and paid over to his master's children, to induce them to instruct him in the evenings, when the hard bodily toil of the day was over. He was allowed no other light but that of the kitchen fire; it however answered his purpose, and by close and persevering application, he became a tolerable reader. Having a taste for knowledge, without an instructor, he acquired the art of writing, and a sufficient acquaintance with arithmetic, to be able to manage money matters, both for himself and his master. His industry, good management, and strict integrity, gained him the perfect confidence of his master, who now treated him with kindness, and left the entire control of his concerns in his hands. He afterwards said that if he could have been happy in slavery, he might have been so at this period, for he had nothing to complain of.

About the time that he was, as he supposed, twenty-eight years of age, he frequently spoke with his master concerning his freedom. He was willing, although he thought he had served unrequited long enough, to pay a reasonable price for his freedom. His master, however, would listen to no terms; and James, with great frankness, informed him he should leave him. Believing that the proper time had come for his departure, he left Rahway, and proceeded directly to Philadelphia, where he arrived in safety, not having been challenged on the road. He immediately found employment at hay making in the meadows below the city; and soon after obtained a situation in North Wales. His master, who was much incensed at his departure, used many endeavours to search him out, but never was able to obtain the least trace of him. James said, that as for himself, he never suffered the least uneasiness at the thought of his master's finding him, for he was well assured, that the Lord would never suffer him to be taken again into slavery. He continued faithfully serving his different employers,—denying himself every thing that he could possibly do without,—until he had saved two hundred dollars of

his earnings. In unshaken confidence in the protecting providence of his divine Master, he did not hesitate to take this money with him, and proceed at once to Rahway. There he went to the house of a Friend, who undertook to negotiate for his legal freedom. His master, having no hope of ever seeing him again, gladly manumitted him in due form of law, for the two hundred dollars.

James now returned to Pennsylvania, where he was generally favoured to find employment amongst kind and respectable people. Amongst others, he lived for a considerable period with that eccentric, yet able minister of the gospel of Christ, James Simpson. He frequently remained for many years in the same service. In one situation he continued fifteen years, and having allowed most of his wages to remain in the hands of his employers, he lost through their bankruptcy nearly \$1500. This was a serious loss at his time of life; but he did not discover any bitterness towards those who had thus injured him. He seemed to pity and feel for them more than he did for himself. He said it was all permitted for his good; he might have been led to trust in earthly riches if he had met with no losses; but that he felt a firm unshaken faith that the Lord would take care of him, and never suffer him to want. According to his means, he was liberal; and had always something to spare for the destitute. In his personal appearance, he was always neat, plain, and clean, and his clothes lasted long, and looked better than those of most persons in his condition. His economy, as to personal expenditures, was from principle, that he might have the more to bestow on those who needed.

He was at one time addressed in a bitter and sarcastic manner, by a person, who demanded what he knew of perfection? James meekly replied, that he could not say much, but that he thought he had been convinced of that, which, if obeyed, could preserve him from all evil.

In the year 1838, he, and his wife, (he had then recently been married,) had charge of the shelter for coloured orphans when it was attacked by the mob. They fled for their lives, and most of their household goods were destroyed; among these, were many things, the gifts of deceased Friends, which no money could restore. In this season of suffering, James expressed no sentiments towards the multitude who had done him this wrong, but those of pity.

In a few years after this his health declined. To the end, he was every way comfortably provided for. He had many friends,—an affectionate wife for his nurse,—and above all, a humble, yet unshaken confidence in the watchful regard of his Almighty Caretaker. He died of paralysis, the 24th of Eighth month, 1842, aged about 73 years. Having been careful, faithfully to fill up his various duties in this life, he had won the love and esteem of his employers and acquaintance, whose sorrow at his loss was relieved by the firm belief, that he was gathered home in mercy, to the rest prepared for the righteous.

Selected for "The Friend."

Fellowship does not Consist in Words.

Words are but the signs by which thoughts are conveyed,

But when they proceed from a heart
Where the spring has been chastened by Truth, and are made

The meekness of Love to impart,—

Oh! then they are precious and soft as the dew

Which falls on the grass newly mown;
The strength which is drooping they sweetly renew,
Reviving the seed that is sown.

The ties of affection and kindred are dear,

Their value, oh, who can express!
They are sources of joy—but are mingled with fear,—
We tremble e'en while we possess.

But there is a fellowship even more close,

That needs not the aid of a word;
So sweetly 'tis felt in the bosom of those
Who in spirit are serving their Lord.

'Tis His love that unites them, His arm that sustains,

His power that centres in one;
Tis His bond of communion is—that He reigns,
Tis His hope of acceptance—the Son.

Beloved in Him, if faithful, upright,

No other fellowship can sever—
In humility walking as children of light,
This fellowship lasteth forever!

WHITELAND BOARDING SCHOOL.

The summer session of Whiteland Boarding School for girls, will commence on Second-day, the first of Fifth month next. During the winter term, which will close on the 8th of next month, the following branches of learning have been pursued by the scholars:—arithmetic, algebra, geometry, plain trigonometry, Roger's and Coates's physiology, chemistry, astronomy, grammar, geography, and other usual branches of an English education; also the elements of the Latin language.

Terms \$60 per session. Applications may be made to Yardley Warner, Warren Tavern, P. O., Chester co.; John C. Allen, 150 South Second Street.—Third mo. 29, 1843.

DIED, the 24th of Second month last, WILLIAM HALLOWELL, in the 71st year of his age. He removed to Philadelphia from Abington in the year 1794, and remained a member of the Northern District Monthly Meeting to the time of his death. At which meeting he was for many years, as long as strength permitted, a valuable overseer. Declining health, for some time previous to his death, prevented so constant an attendance at meetings as formerly; but even when very much enfeebled, the efforts he made to be with his Friends on these occasions, were exemplary. He was of a meek and quiet spirit, and knowing in whom he trusted, we doubt not he has experienced Him to be "the resurrection and the life."

—, at the residence of her son, near Chester, Penn., on the second ult, JUDITH MARIS, in the 81st year of her age. During a confinement of three years to her bed, in consequence of a fall, she was preserved in a state of great patience and resignation, and was frequently engaged in commemorating the mercy of her Heavenly Father. Some weeks before her final close, she remarked, that she was ready and willing to be removed, whenever it pleased the Lord to take her; and from the quietness of her spirit, and the great love and affection she evinced for all around her, it affords the comforting hope that her end was peace.

—, on the morning of the 9th ult, at the residence of her son-in-law, Lardner Vanuxem, ELIZABETH NEWBOLD, widow of the late John Newbold; a member of Middleton Monthly Meeting, in the 69th year of her age.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

CORPUS PUNISHMENT.

(Continued from page 208.)

"Some teachers may smile at this statement, who are in the practice of getting out good lessons, or lessons of some quality, only by the cow-hide and ferula. 'I wish,' says one, 'the writer were in my school. I am curious to know what he would do with Eliakim Wilder and Kate Essling, and a few of that sort.' Well, gentle reader, I will tell you just what I would do, and keep doing. I would, first of all, set myself to the task of self-examination. I would endeavour to discover, and then to correct, my own deficiencies. The fervent and continual aspirations of my heart should be, that mine eyes might be opened to discern my own spiritual and intellectual needs; and that I might be filled with all grace and knowledge, so that I might meet the wants of my pupils, fulfil all the duties of my arduous calling, and prove myself a workman that needeth not to be ashamed of his work. Each day I would endeavour to come to the recitations better prepared myself, as well as to make my pupils do the same. I would, by conversation and experiments, by anecdotes and facts, by examples and illustrations, and by all other ways which my ingenuity could invent, constrain them to give attention, and bring them to the love and the acquisition of knowledge. It may be, I should not succeed in every instance, or succeed at best but very imperfectly. This is also quite possible on the compulsory process. Nobody has yet discovered the sure method of making every body a scholar. I have no confidence in the salutary influence of the rod; neither, I will add, of premiums, and appeals to the principle of emulation. This quickening of the mind by torturing the flesh, is not in harmony with the relations of humanity to the world, of which we make a part. It is not the remedy which an enlightened philosophy will apply to the disease of an inactive, incurious mind. My reader may smile and say, 'The rod is the best medicine for indolence, dullness, and neglect. It works wonderful cures, and that very speedily.' But in saying this, (for I must be plain,) you betray your own moral and spiritual blindness, and

entire unfitness for teaching. Lessons prepared under the influence of the rod, are recited and forgotten. They impart no real aliment to the soul. Without awakened curiosity, inward, spontaneous action, they cannot enter into the intellectual being, and make a part of its expansive, quickening, life-giving power. This sort of mental discipline in the school-room is not unfrequently the cause of irreconcilable antipathy in future life to books and schools, and all the ordinary processes of intellectual training. And let me ask the teacher, who is so certain that he cannot keep school without using the rod, a few plain questions. What has he done to qualify himself for the responsible station he has assumed? Has he replenished his intellect with a knowledge of things, of history, of human nature? Has he elevated and strengthened his motives by a contemplation of duty? Has he stored his mind with the thoughts and views of others on the sphere of duty he has ventured to select as his profession? Or has he preferred to read Scott, and Bulwer, and Maryatt, and Dickens, and even the miserable love stories in the newspapers, to reading what concerns his own success, and the welfare of his charge. Has he systematically turned his back upon the lights in the path of duty, and does he now say that he knows no higher motives or allurements to diligence and to good conduct than the rod. And how should he know? How should he have the requisite knowledge and the sustaining impulse, without ever having laboured, and studied, and reflected to acquire them? Let me say, that in such a case of omission as I have supposed, inability is voluntary. A quick may as well administer deadly nostrums to a patient, and, when they have done their fatal work, say,—I knew no better. It was his duty, as it is your duty, to know better; because we are answerable for the consequences of the ignorance we might have removed.

"Again, in the treatment of cases of indolence and bad lessons, the teacher should be able to take into account the natural temperament of the pupil, the domestic and other influences under which he has been brought up, &c., &c., and make allowance on this behalf, if he would do justice to the party interested. 'Non omnia possumus omnes' [all cannot do all things.] Some have as little taste for geography as for poetry; some have a peculiar incapacity for grammar; and others for arithmetic. It is my sober conviction, and I will declare it, that of bad recitations in schools, a greater share is to be laid to the account of teachers than of scholars. Teachers! the reform must begin with yourselves. Let it begin speedily, and be carried on unto perfection.

"It is more than time that I should answer the other part of the question,—'What will you do with the boy who is habitually refractory and disobedient;—who returns to your commands nothing but defiance and menace?' I reply,—after trying all other methods, I might, as a possible remedy, resort to the rod;—for there must be subordination and order in every good school. But I would resort to the rod only in cases where I was not allowed by the committee or general regulations of the school to dismiss an incorrigible pupil. I think dismissal from school is better than resorting to corporal punishment. But let me give my views at large.

"I am persuaded that instances of violent outbreak, defiance and settled opposition to authority, among scholars, are matters of rare occurrence; and that they would occur much more rarely than they do, if teachers were what they ought to be, and would do what they ought to do. If a man or woman, inexperienced, passionate, jealous, full of self-esteem, and, withal, but ill-acquainted with the branches of study which he may attempt to teach, goes in to take charge of a school, I will not undertake to point out how he or she may get along *without* the use of the rod; for I have no confidence in such a person as a teacher. I do not believe that such teachers, male or female, can get along in *any* desirable way. There is a moral certainty that they will fail. I think they should forthwith throw down the badges of office, quit the school-room, and abandon the profession. Under such a leader there can be no true progress. There must be confusion and every evil work;—all of which may be traced directly to the impatience, uneven temper, partiality, indiscretion, pusillanimity, or, in a word, the disqualification of the teacher. He has no consistency of character, no dignity, no moral courage, no confidence in humanity; in a word, nothing on which the affection, confidence, and respect of his pupils may rest. He is passionate, selfish, and variable. He appeals continually to fear; puts forth his threats plentifully, and then feels obliged to sustain them by blows. Such a teacher is not *prepared*; he is not self-educated; he does not govern himself, and, therefore, he cannot govern his pupils. Hence occur most of those occasions in school, which are thought to justify, yea, to demand, the use of the rod. I say, I have no advice or directions to give to such persons, but—either to quit teaching entirely, or put themselves in the way of learning first how to teach. But, let a person, well acquainted with the branches which he purposes to teach, (and this, by the way, is very important, for nothing is so irritating to some temperaments as to get puzzled and appear

mines, factories, schools, canal-boats, rail-road cars, stages, hotels, and grog-shops.

We have furnished for distribution, in Maine 106; New Hampshire 1,000; Connecticut 1,268; Massachusetts 105; New England, without specifying which state, 1,088; in New York city and state 2,523; New Jersey 2,539; Delaware 869; Maryland 813; Virginia 269; North Carolina 166; Arkansas 380; Kentucky 316; Missouri 30; Illinois 58; Indiana 2,332; Ohio 1,737; Michigan 100; St. Domingo 50; China 165, and Africa 55. 300 were forwarded to members of Congress.

An edition of 7,500 Moral Almanacs for the year 1843 has been printed and disposed of. Some matter has been selected towards one for 1844.

Owing to the limited amount of our resources, we have felt discouraged from preparing or issuing new tracts. One only has been adopted by the Board, and that has not yet been stereotyped. It waits the replenishing of our Treasury. It is an abridged account of the life of John Davis, and exemplifies in a remarkable manner the power of Divine Grace, in raising from the depths of moral and spiritual degradation those who submit to its operations.

Three auxiliaries have been acknowledged during the past year. One entitled the Rahway Tract Association, situated in the neighbourhood of Rahway, New Jersey.

One the Centre Tract Association, auxiliary to the Tract Association of Friends, at Wilmington, Ohio.—And

One entitled Cross Creek Tract Association, auxiliary to the Tract Association of Friends, at Cross Creek, Jefferson county, Ohio.

We have addressed communications to the Managers of the Tract Association of London, to that of Stockport and Manchester, and to that of Dublin, with a view of furthering a beneficial interchange of sentiment on the important work in which we are severally engaged, as well as of securing an early reception of such new Tracts as they may respectively publish.

Such is a brief outline of the proceedings of the Board since its last report. We are not willing, however, to close without calling the attention of the members of the Association to the fact, that during the past year our labour has been obstructed, and our usefulness diminished by the want of adequate funds. We have felt restrained from seeking with the activity of former years for new channels through which to distribute our productions; and have been obliged in some instances to lay a restrictive hand on those already opened. It is true that the amount distributed has been large,—larger than at any former period, excepting the immediately preceding year. This has been effected by our not putting forth any new Tracts, by reducing the stock on hand, during the year, 23,537, and by our referring a bill of about \$150 for payment, after our annual collections shall have been made. All this shows evidently that unless our receipts during the coming year are greatly increased, our distribution must be very mate-

rially diminished.—Signed on behalf and by direction of the Managers.

JOSEPH SCATTERGOOD, Clerk.

Nathan Kite, corner of Fourth and Apple-tree Alley, is the corresponding clerk.

Ministry.—Now of late I feel a stop in the appointment of meetings, not wholly but in part; and I do not feel at liberty to appoint them so quick one after another as I have heretofore.

The work of the ministry being a work of Divine love, I feel that the openings thereof are to be waited for in all our appointments. Oh, how deep is Divine wisdom! Christ puts forth his ministers, and goeth before them; and oh, how great is the danger of departing from the pure feeling of that which leaeth safely.

Christ knoweth the state of the people; and in the pure feeling of the gospel ministry, their states are opened to his servants.

Christ knoweth when the fruit-bearing branches themselves have need of purging.

Oh, that these lessons may be remembered by me; and that all who appoint meetings may proceed in the pure feeling of duty.—*John Woolman's Journal.*

Prayer.—The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense, and a trumpet was given me, that I might sound forth this language, that the children might hear it, and be invited together to this precious habitation, where the prayers of the saints, as precious incense ariseth up before the throne of God and the Lamb. I saw this habitation to be safe, to be inwardly quiet when there were great stirrings and commotions in the world.

Prayer in this day, in pure resignation, is a precious place; the trumpet is sounded, the call goes forth to the church, that she gather to the place of pure inward prayer, and her habitation is safe.—*John Woolman.*

COMETS.

Their attention having been turned to the comet which has been recently visible, I suppose many readers of "The Friend" will be interested in a brief account of some of the most remarkable bodies of this kind which have been observed in foreign countries. I have accordingly extracted such an account from a modern work, entitled "Dictionary of Dates," and forward it for insertion.

S. E.

The first comet that was discovered and described accurately was by Nicæphorus. At the birth of the great Mitridates two large comets appeared, which were seen for seventy-two days together, and whose splendour eclipsed that of the mid-day sun, and occupied forty-five degrees, or the fourth part of the heavens, one hundred and thirty-five years before the Christian era. A remarkable one was seen in England in the year 1337, during the reign of Edward III. These phenomena

were first rationally explained by Tycho Brahe, about 1577. A comet which terrified the people from its near approach to the earth, was visible from Eleventh month 3d, 1679, to Third month 9th, 1680. The orbits of comets were proved to be ellipses by Newton, 1704. A most brilliant comet appeared in 1769, which passed within two millions of miles of the earth. One still more brilliant appeared in the Ninth, Tenth, and Eleventh months, 1811, visible all the autumn to the naked eye. Another brilliant comet appeared in 1823.

Dr. Halley, the celebrated English astronomer, first proved that many of the appearances of comets were but the periodical returns of the same bodies; and he demonstrated that the comet of 1682, which has been named after him, was the same with the comet of 1456, of 1531, and 1607, deducing this fact from a minute observation of the first mentioned comet, and being struck by its wonderful resemblance to the comets described as having appeared in those years. Halley, therefore, first fixed the identity of comets, and first predicted their periodical returns. The revolution of Halley's comet is performed in about seventy-six years: it appeared in 1759, and came to its perihelion Third month 13th; and its last appearance was in 1835.

A comet was first discovered by Pons, Eleventh month 16th, 1818, but was justly named by astronomers after Professor Encke, from his success in detecting its orbit, motions, and perturbations; it is one of the three comets which have appeared according to prediction, and its revolutions are made in three years and fifteen weeks.

A comet which has been an object of fear to many, on account of the nearness with which it has approached, not the earth, but a point of the earth's path, was first discovered by an Austrian officer, named Biela, Second month 29th, 1826, and has been named after him. It is another of the three comets whose re-appearance was predicted, its revolution being performed in six years and thirty-eight weeks. Its second appearance was in 1832, when the time of its perihelion passage was Eleventh month 27th. Its third appearance was of course in 1839.

From an Epistle of 1751.

Dear beloved young Friends, we in much affection and tenderness exhort you, above all things, to give diligent heed and attention to the voice of the Spirit of Christ, speaking in the secret of your consciences, reproving for evil, and speaking peace when you do well; for this, as it is closely and reverently regarded, will not only season your minds with an holy fear, and dread of offending the Majesty of heaven, and thereby preserve you from the vices, vanities, and allurements of this world, but will also influence you to seek after, and pray earnestly for the wisdom which is from above, "In whose right hand are length of days, and in her left are riches and honour." Prov. iii. 16. Happily are the youth, who thus serve God. How inexpressible are the bless-

sings which such bring upon themselves! and how do they cause the hearts of their parents, and friends, to overflow with joy! whilst the ungodly and disobedient, who, contrary to counsel, &c., give the reins to their unruly passions, wound their parents with grief, become a reproach to their profession, and render their own lives short and miserable.

For "The Friend."

THE CHRISTIAN AND THE INFIDEL.

The following lines were written many years ago, and were suggested by the circumstance, that one of the author's early associates became an unbeliever, and endeavoured to maintain his opinions, by no better reasoning than is to be found below.

Though an amiable youth, his mind was of a cast peculiarly liable to be influenced by the sophistry of those who profess, what are miscalled, "liberal opinions." He was of quick parts, but shallow—ardent in his temper, and hasty in his conclusions. His opinions were therefore formed rashly, and, from appearances, rather than realities. Not only was this the case, as regards things of minor importance, but he judged no better in reference to those of the highest interest.

He was by nature gifted with a copious flow of language. This led his associates to place too high an estimate on the powers of his mind; for it is a common error to judge of the quality of a man's intellect, by the quantity and fluency of his words. But perhaps none were more deceived on this point than himself; for he evidently believed that he possessed a peculiarly strong and independent mind. Thus deceived respecting his own powers, and leaning upon them, he turned away from that Divine and inspeaking voice which leads into all truth, and forsook the path, in which the way-faring man, though a fool, shall not err. He then wandered "in darkness and doubt," from one degree of scepticism to another, until he was finally tempted to say in his heart, with the fool, "there is no God."

This individual has long since gone to give an account of his stewardship, to Him, who will not be mocked, and who cannot be deceived. He flourished awhile, "like a green bay tree," and was cut down. When the terrors of death came upon him, he found that unbelief had no balm for the pains of his body, nor yet for the far greater anguish of his spirit. Having lived without God in the world, he died without hope,—proving in his last moments the truth of the Scripture declaration, "that the way of the transgressor is hard."

Whatever a man's natural or acquired parts may be, or however wise he may be esteemed among the judges of this world, if he rejects the teaching and guidance of the Holy Spirit, and relies on his own understanding, there is nothing too false or too wicked for "the deceptableness of unrighteousness" to lead him into. Such a man will inevitably find—and it may be when it is too late—that he has forsaken the only source of wisdom and truth—the fountain of living waters, "and hewn out for

himself cisterns,—broken cisterns, that will hold no water." J. S. K.

First hear the infidel. He argues thus—
If matter was, as the believers say,
Create, planned, and fashioned by a God,
All-see, all seeing, and omnipotent,
Earth would in all her vast circumference,
Declare the authorship of Deity,
By an entire perfectness throughout.
But is creation perfect? Why do you
Black, barren mountains—vast excrescences—
Useless, unsightly, inaccessible,
In cheerless desolation pierce the clouds?
Why are there dreary deserts—wastes of sand,
Where, of earth's myriads of plants and flowers,
Lush and crowded upon other plains,
None bud or flourish there, to gladden Him,
The poor wild Arab, who inhabits them?
How oft the wanderer o'er these springless wastes,
Tortured with burning thirst, would gladly give
All his possessions—niser though he is,—
For one heart-cheering drop of that, which yet
In its abundance, proves to other lands
An inundating curse.

If earth is governed by Omnipotence,
And follows laws, fixed and immutable,
Why is it rent by earthquakes? Why convulsed
By terrific volcanoes? Why is man
—Perhaps most perfect of imperfect things—
So often ushered on the stage of life,
Distorted, crippled,—deaf and dumb, and blind,—
Monstrous in countenance and lacking mind?
Why is he tortured, through the longest life,
By an accumulating load of ills,
Which has no limit in extent or power?
Say, if there is an overruling God,
Why are there imperfections in his works,
And why is man so wretched?

Cease, unbeliever, cease! Blasphemous zeal,
Transcends thy knowledge far. Dost thou presume,
A dwarf in intellect, to judge the works
Of the Omnipotent and Eternal God?—
Works, which those giant minds, permitted here,
To look most deeply in their mysteries,
Have to exclaim, with accents of holy writ,
How great and marvellous are all thy works
Lord God Almighty, just and true thy ways,
Thou King of saints!" Yet thy dim 'jaundiced eye,'
Sees error and imperfection in all!

Know that the error's thine! The works of God,
Serve all the interests of his creature man—
Knowledge adores, whilst Ignorance revolts.
Even those barren mountains, towering high,
Have their appointed service. They give birth
To fertilizing rivers, and assist
To purify the atmosphere we breathe.
Yea, the volcano in his fearful night,
And the earthquake, at the flood, are
Are never things of chance, but follow laws
Planned in unerring wisdom and design.
And every clime is soited to the wants
Of him, to whom it is assigned of God.
Know that the hunter on his alpine heights,
Springing from cliff to cliff, in swift pursuit
Of wild chamois, or'er eternal snows,
Thinks nature shows her luxuries on him,
And clings with fondness to his mountain home;
While the wild Arab, on his desert sands,
Springless and flowerless as they seem to be,
Would curl his lip with a contemptuous smile,
To hear thy lamentation over him;
And bid thee sigh for those, condemned to dwell
In the green valleys of fertility.

But Christians own, that this is not a scene
Of perfect happiness, nor was designed
By God to be so. They esteem the world
But an actor's court, to prove them in,
And fit them for a better. They can see,
In things accounted imperfections here—
In the distorted, lame, and blind, and sick,
Strong evidence to prove this world is not
Man's final habitation, and his final
And bid thee sigh for those, condemned to dwell
In the green valleys of fertility.
But Christians own, that this is not a scene
Of perfect happiness, nor was designed
By God to be so. They esteem the world
But an actor's court, to prove them in,
And fit them for a better. They can see,
In things accounted imperfections here—
In the distorted, lame, and blind, and sick,
Strong evidence to prove this world is not
Man's final habitation, and his final
And bid thee sigh for those, condemned to dwell
In the green valleys of fertility.
Afflictions are permitted, to wean man

From a reliance here, and point him towards
That brighter, better, and eternal world,
Which is to be revealed!

Ah, unbeliever! wifully made blind!
Wretched in this life—hopeless of the next!
How cold and cheerless thy philosophy!
It has no consolation for that day
Rapidly coming, when, in Death's embrace,
Thy form shall moulder into kindred dust,
Thy brightest hope! for an eternal sleep!
But thou hast fears!—yes, agonizing fears,
Lest there may be, for spiritual life,
A resurrection!—and the very thought
Curds thy flowing blood with agony!
Oh, woe! there is an "after scene" for those,
Who on His earth have blasphemed, and reviled
Almighty God, and his wise providence,
Turning in iniquitous mockery away
From that redemption purchased by His Son.
For these, eternity 's an awful scene,
Of weeping, wailing, and of gnashing teeth!
But for the righteous, in that solemn day,
When all the visible creation fades,
And the soul's tenement returns to dust,
There is a place of purity on high,
Where the redeemed no longer shall be clothed
With flesh diseased, corrupted, or deformed.
All shall be clothed anew—all put on robes
Of immortality, and dwell within
That golden city, whose foundation stones
Are Jasper, emerald and amethyst;
Where is the tree of life, and that pure stream,
Whose waters are all gladness; and the throne
Of the all-wise, eternal, infinite,
And glorious Creator!—unto whom
Hailst of Holies, be, forevermore,
Joyful thanksgivings, and the song of praise!

The Nutmeg Tree flourishes in Singapore, near the equator. It is raised from the nut in nurseries, where it remains till the fifth year, when it puts forth its first blossom and shows its sex. It is then set out permanently. The trees are planted thirty feet apart, in diamond order; a male tree in the centre. They begin to bear in the eighth year, increasing for many years, and they pay a large profit. They are cultivated chiefly by Europeans. There is no nutmeg season. Every day of the year shows buds, blossoms, and fruit, in every stage of growth to maturity. The nutmeg is a large and beautiful tree, with thick foliage, and of a rich and deep green colour. The ripe fruit is singularly brilliant. The shell is glossy black, and the mace it exposes when it bursts, is bright scarlet; making it one of the most beautiful products of the vegetable world.

It is a curious fact that the best slate quarries in Europe are in Bangor, in Wales, and slate quarries have been discovered near the town of the same name in this country, Bangor, Maine, which are pronounced by all the Geologists to be quite as extensive and valuable as those of Wales. The quarries at Bangor, Wales, employ 2000 men and boys, and during the shipping season twenty or thirty vessels are constantly waiting for cargoes, which are delivered at the wharf for \$10 to \$12 per ton. It has been ascertained from actual experiment on a considerable quantity, that equally good slate from the main quarries can be delivered on the wharf at Bangor, Me., at the same price, under all the disadvantages of a new business.—*Newburyport Herald*.

For "The Friend."

WATER BAPTISM.

(Concluded from page 216.)

Again. We are aware it has been asserted that the apostles understood our Lord to mean water baptism, because they uniformly practised it afterwards. We have already shown that they uniformly practised it *before*; will this also prove the same point? or will it not rather prove that their practice, both before, and after, had its origin from a very different source? this we purpose showing under our last head.

But let us suppose, for the sake of argument, that the apostles did understand our Lord to mean water baptism, and practised it accordingly; would this prove they were correct? or would it not rather prove that they had misunderstood him? And lest any surprise should be suggested at our supposition, we will show in the first place, that they did misunderstand the major branch of this commission. And,

2d. We purpose showing that if they understood him to mean water baptism, they misunderstood the minor branch also. 1st. The main branch of this commission was, "go teach all nations." Now it is manifest, that one and all of the apostles misunderstood this part of the commission, since it required almost a miracle to convince Peter that it was his duty to go and preach to Cornelius and his Gentile friends, and on his return, he was taken to task by the rest of the apostles for having done so.

So inveterate were the prejudices of the apostles against our nations, that they mistook a plain command. This being the case, would it be any wonder, if, while their strong Jewish prejudices were in play, they should continue a practice after our Lord's ascension, which they had uniformly practised before, more especially, if they supposed they had our Lord's sanction for its continuance.

2. We purpose now to show that if they did understand our Lord to mean water baptism, as above stated, they misunderstood him. It will be readily admitted on all hands that the advocates of water baptism, (as founded on this commission,) consider it a very broad one, clothing, not only the apostles to whom it was given, with authority to administer it, but also the entire Christian ministry to the end of the world. A very comprehensive commission indeed!

We should like to hear these strenuous advocates, in behalf of this broad commission, account for the circumstance of its not being thought enough to clothe Paul with authority. He has told us explicitly that he had "no commission to baptize with water." Can it be possible that the apostle had never seen or heard of the commission recorded in *Matth. xxviii. 19*; or can we suppose that he was the only Christian minister singled out, from the days of Jesus Christ to the end of the world, who was left without a commission to administer this supposed indispensable ordinance of the gospel? We trust that no one will venture to make such an assertion, for we will undertake to say, without the fear of contra-

diction, that no other gospel minister, from his day to the present, ought to have been so particularly authorized to administer this ordinance, had it been intended by Jesus Christ as an ordinance of the gospel church. Was he not particularly and specially called to be the apostle of the Gentiles? his field of labour was much more extensive than that of all the other apostles, and yet we are told that all the others (together with the entire Christian ministry, to the present day, to a man) were commissioned, and Paul left without. This supposition is too preposterous ever to have entered into the calculation of any, but those who have been carried away by the prejudice of education.

We once got into conversation with a clergyman of the Campbellite baptist order, who acknowledged that Paul had no commission to administer baptism, but observed, that "the apostle always took some one with him that was commissioned." We have stated this occurrence to show how lame error is. The futility of such a shift is made manifest by the circumstance, that the Apostle Paul administered water baptism, as well as the other apostles, and it is evident that his administration of that ordinance was just as valid as that of the others, which it could not be, if the rest had a commission and he not. If it was the case that all the others were commissioned, and Paul not, then he was practising a base imposition upon all those whom he baptized with water. Will any one dare to say this was the case? Will any one dare to say the apostle was an impostor? and yet this is the dilemma to which all those are reduced who believe that Jesus Christ commanded water baptism as an ordinance of the gospel church.

Having thus tested the strength of the main pillar that supports the mighty fabric of water baptism as a gospel ordinance commanded by Jesus Christ, we come to the second strongest text that is brought in support of this claim. *John, chapter iii., v. 5*, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." This text, understood literally, proves a little more than baptists themselves contend for. In the first place, it proves that water baptism is just as essential to an entrance into the kingdom of God, as that of the Spirit; were this true, then water baptism is essential to salvation. Will any man undertake to say that none but those who are baptized with water can go to heaven? 2d. It proves two baptisms belonging to the gospel, equally essential to the salvation of the soul, the one of water, the other that of the Spirit. But why must we understand our Lord to mean water literally? Did not John the baptist, when speaking of the introduction of Christ's baptism, say, that it should be with the Holy Ghost and with fire? Must we understand this text literally too? if so, then we shall have three baptisms, one of fire, one of water, and one of the Holy Ghost; and should no other mode but that of immersion answer the purpose, then the subjects of fire baptism must be plunged into fire. These are the legitimate conclusions to which we are inevitably led by understanding these texts literally.

The true state of the case is this: our Lord makes the same use of water that John does of fire; they are both used as figures; water denotes the washing of moral pollution from the soul; fire denotes the purifying the dress of sin from the soul, and separating it from the pure metal. Now if we take one of these texts in a literal sense, by what rule of criticism or divinity can we take the other in a spiritual sense?

We are aware that it may be said that John the baptist alluded to the cloven tongues of fire that accompanied the out pouring of the Spirit, and which sat on each of the disciples on the day of Pentecost. Well, be it so, as far as that miraculous appearance was an emblem of the holy fire within, which inspired the tongues of the disciples to proclaim the wondrous works of God; but that it went no farther than the outward appearance, is contradicted by what follows in the succeeding verse: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

To understand our Lord's meaning, we must take the whole discourse on both sides together. It is evident that Nicodemus believed that Jesus was a messenger from God, and had a desire to know more of him and his doctrine; his candid acknowledgment of our Lord's Divine mission was followed on the part of the Saviour, with the prompt declaration, that "except a man be born again he cannot see the kingdom of God."

This Nicodemus could not understand, he could not see how "a man could be born again when he was old, or how he could enter the second time into his mother's womb and be born." Our Lord now brings forward the whole subject; the type as well as the anti-type, and shows Nicodemus that it was a spiritual birth, and not a birth of the flesh, to which he alluded. It is worthy of observation, that when our Lord first broached the subject, he said nothing about either water or Spirit. It was no surprise then that Nicodemus did not understand him; but when the Saviour had explained the subject, and showed him that the birth of the Spirit was the anti-type of water baptism under the law, he then makes it a matter of reproach to Nicodemus, as a master in Israel, that he did not know these things.

Now this part of the subject is a key to all the rest; for if being born of water, as well as being born of the Spirit, was new to Nicodemus, and had been taught to him by our Lord for the first time, as those would have us believe, who suppose this to be the case, how could it be a matter of reproach to Nicodemus, as a master in Israel, that he did not know these things? The meaning then of the entire passage, is this:—Our Lord having got the attention of Nicodemus awakened up to this wondrous subject of the new birth, he takes him immediately back to the legal dispensation where he knew that Nicodemus, as a master in Israel, would be at home, and there shows him that those typical cleansings by water, pointed to that very new birth he was then talking about, and that water baptism under

the Jewish dispensation was a shadow of this good thing to come, according to Paul, Hebrews x. 1. After our Lord had shown Nicodemus that it was a spiritual birth, the anti-type of water baptism among the Jews; he then says to him, "Marvel not that I said unto thee, ye must be born again," and proceeds to show him by the analogy of the wind blowing, that this spiritual birth could only be known by its effects; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit."

Nicodemus evidenced throughout the whole of this interview the truth of what Paul said of the Jewish people at large, 2d Cor. iii. 15, "But even unto this day when Moses is read, the veil is upon their hearts." Notwithstanding our Lord had so fully explained this subject to Nicodemus, yet we hear him manifesting his want of conviction, by asking how can these things be? It was at this crisis of the discourse, that our Lord reproached him with being a master in Israel, and not knowing these things. He had, in the language of Paul, been reading Moses to him, but the veil was on his heart. We now conclude our remarks on this passage of Holy Writ, by observing, that upon no other principle can our Lord's censure of Nicodemus be justified than the principle laid down above, viz.: that being born of water, alluded to by our Lord, was the legal purification of the Jewish economy, of which the baptism of the Spirit is the anti-type.

The third text upon which water baptism is built as an ordinance of the gospel commanded by Jesus Christ, is found in Mark xv. 16, "And he said unto them, go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned." This is only a different edition of the commission given, Matth. xxviii. 19, and contains nothing worthy of further remark, save two particulars, the first of which is, that this is the text upon which the baptists lay so much stress in favour of the baptism of none but adult believers. The only ground of dispute on this particular, between the view we have taken, and that of the baptists, is the following: they say he meant water baptism, we say he meant the baptism of the Holy Ghost. We have no idea that our Lord had any intention of misleading his hearers, by leaving an impression on their minds that there was any thing essential to salvation in water baptism. Not so with the baptism of the Holy Ghost; for, notwithstanding the believer is invariably saved, whether he is baptized with water or not, yet he cannot be saved unless he is baptized with the Holy Ghost. Now, as Paul has told us, that there is but one baptism, and whereas our Lord couples baptism with believing as equally essential to salvation, we have no hesitation in avowing our firm conviction that our Lord meant the baptism of the Holy Ghost.

There is no difficulty whatever connected with this plain literal construction of the text; for he who cordially believes with the heart

unto righteousness, and is sanctified by the baptism of the Spirit, will undoubtedly be saved. But several difficulties stand in the way, when we understand it to mean water baptism.

1st. It makes two baptisms belonging to the gospel dispensation.

2d. That these two baptisms are equally essential to salvation: this has all been noticed before.

Testimony of the Monthly Meeting of Friends of Philadelphia for the Southern District, held Ninth month 25th, 1839, concerning Jonathan Evans.

(Concluded from page 215.)

As an elder, he was ended with discernment and sound judgment, in relation to the ministry; and rejoiced when he was sensible that it proceeded from the openings of the Divine gift. He entered into deep feeling and travail of spirit with the sincere and honest-hearted labourers, endeavouring to bear up, and strengthen their hands in the arduous work, and would speak a word in season, when discouragement or dismay assailed them. He was careful, that time should be allowed for those who apprehended it to be their place to come forward in this capacity, to give proof of their ministry; and towards such he acted with prudence, that where a gift was dispensed it might be properly cherished. When it was evident that any had mistaken their place in the body, or that others who had once received a gift were fallen from it, after proper care was extended, he was firm with such, in order to preserve the Society from the desolating effects of a spurious ministry.

Several years before the separation of 1827, he saw with sorrow the inroads, which this kind of ministry was making upon the Society, and contemplated with deep regret, the disorganization which it was insidiously introducing amongst a people, who had hitherto stood a united body, and whose principles, and order, had commanded respect from its members. His love to his own Society, its faith, and its discipline was strong, and the prospect of its reputation, and the cause which it espoused being shaded by the spirit of infidelity and insubordination, brought him often under deep religious exercise. As a faithful watchman on the walls of Zion, he gave warning of the approaching danger; and took an early opportunity with the principal leader in the defection, and pointed out to him the wrong spirit, by which he was influenced; the unsoundness of his ministry, and its tendency to sow disaffection, particularly in the minds of the young people.

In all the trials of that period of conflict, he never flinched from the scorn and suffering, which were abundantly cast upon him; but boldly maintained the testimony of Truth, both in our meetings for discipline and for Divine worship; sometimes openly rebuking those ranting spirits, and at other times labouring with them in private, to convince them of their error.

Endeavours had been used by the elders of this city, to treat with Elias Hicks, and he had refused to regard their judgment in his case. In 1826, he came to our meeting on a First-day morning, where was collected a great crowd of persons not belonging to the Society. To this company he delivered sentiments, denying the Divinity of our Lord and Saviour Jesus Christ, and his offering, as the propitiation for the sins of the whole world; with many other unsound opinions, much to the grief of those who fully believed the doctrines of the gospel. At the close of his communication, Jonathan Evans rose, and to defend the truth, and clear the Society of all responsibility for those anti-Christian sentiments, said, "I believe it to be my duty to say, that our religious Society has always believed in the atonement, the mediation and the intercession of our Lord and Saviour Jesus Christ; that by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist. Any doctrines which go to invalidate these fundamental doctrines of the Christian religion, we cannot own, nor have any unity with. Great efforts are now making to bring the people to believe, that our Lord Jesus Christ was no more than a man; this is not our belief, nor can we admit it. Our Society never held any such opinion, nor do we hold ourselves accountable for the sentiments of those who hold such doctrines; for He is King of kings and Lord of lords; He is judge of quick and dead, and before His judgment seat every soul shall be arraigned. Our Society has always held and believed these doctrines; and we cannot have unity with those who are endeavouring to make Him a mere man. I think it right for me to mention this, in order that the people may not suppose we hold or approve such sentiments."

He retired from business many years before his death, having a competency to enable him to live, in a plain, comfortable manner. In the year 1829, he was deprived by death of his beloved companion,—a bereavement which deeply afflicted him; but believing her removal was in the ordering of Divine mercy and wisdom, he bowed in humble quiet submission to the Lord's will. The remainder of his days, he passed as one waiting for the approach of the solemn messenger, being much redeemed from the world and all its cares and pursuits.

Having accustomed himself through his frequent retirement and meditation, to possess an unfeeling source of consolation and support in his daily reverent approaches before Him, who had been his morning light, his sun and shield in the strength of his days, and through dedication to whom, he was now established as a father and pillar in the church of Christ. He was favoured with the preservation of his faculties, and though not frequent in his remarks in our meetings for discipline, yet their clearness and correctness, proceeding from a mind long experienced in waiting for the motions of Truth, rendered his

counsel and judgment peculiarly acceptable and valuable to his Friends, in their deliberations on the concerns of the church. To his younger brethren, his example, and the gravity of his demeanour, were instructive, and they entertained for him strong feelings of deference and respect.

In the last two years of his life, he was subject to frequent returns of disease, which gradually undermined his strength, and which, at an advanced stage of life, admonished him of its approaching close; but in the severest of those attacks, until the last one, he expressed the belief that he should recover. He was taken with a heavy chill on Fourth-day, the 30th of the First month, which prostrated him, so that he was out of his bed but little afterwards. The remedies used to arrest the disease, it was hoped would, as heretofore, prove availing, but on First-day morning he appeared to be sinking, when it was proposed to him to have further medical aid; but he declined, observing, that at his time of life it was not probable that he could continue long here; and he was entirely satisfied with what was done for him. Being told in the afternoon that a number of Friends had called to inquire after him, he said, "unless something extraordinary occurs, it is not probable that I shall get down stairs again." It was remarked, that it was a trial to have those removed who have long stood for the defence of the Truth. He replied, "I have felt a great deal on that account—a great deal. I am satisfied that there is a spirit at work, which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spirituality of that which they have once known; and many are caught with it."

On Second-day morning, he appeared comfortable, and it being the time of our Quarterly Meeting, he expressed the wish that his children who belonged to it, might attend, one of them from the country being sufficient to remain with him; and in the afternoon he made inquiry respecting some Friends, and how the meeting got on with its business.

The state of his stomach precluded the use of much nourishment, and from the nature of his disease he continued to weaken, though he suffered but little acute pain. His mind appeared to be abstracted from worldly objects, and fixed upon the immutable foundation Christ Jesus the hope of the saint's glory. Sensible of the trial it must be to those over whom he had long watched as a deeply concerned parent, to see him thus rapidly declining, he readily submitted to whatever aid was made to relieve him; and with gentleness and patience endured the wasting effects of the disease.

One morning being asked by the physician how he was, he replied, "very quiet, very quiet, but very weak;" and to one of his children, who remarked to him, that he appeared to be going to his heavenly rest, he mildly answered, "Yes." Throughout the whole course of his sickness, though his understanding was preserved clear, he conversed but little; that deep introversion of mind to which he had long accustomed himself, continued to

the close, and from the peaceful serenity which was felt around his bed, and the holy composure with which he met death, we doubt not that he is gathered to the generations of the just, who have gone before, and has been made a partaker of the crown of righteousness laid up for all them, who, through the mercy of God in Christ Jesus our Lord, and the power of the Holy Spirit, have fought the good fight, kept the faith, and finished their course with joy. He departed on the morning of the eighth of the Second month, 1839, in the eighty-first year of his age.

In contemplating the peaceful close of the long and useful life of this our dear Friend, the loss which the church has sustained in his removal, and the great need there is for more such faithful labourers among us; we earnestly desire that our beloved youth may be induced to come unto Christ, and take his holy yoke and cross upon them, that thus learning of Him, who is meek and lowly in heart, they may become so disciplined and instructed in his school, as to be prepared to take the places of judges and counsellors in the church.

CHRISTIANA PENN.

From the Appendix to Piety Promoted, Tenth Part, by Joseph Gurney Bevan.

Christiana Penn was the wife of William Penn, a grandson of the memorable William Penn, founder of Pennsylvania. Her parents were Alexander and Jane Forbes, of London. Jane Forbes was the youngest daughter of Robert Barclay, the apologist, and of Christiana his wife. Christiana Penn died the 1st of the Ninth month, 1733; but as there is not, that I know of, any printed account of her, I am induced to abridge an ancient manuscript one, which may, at least, be interesting to such as like to trace the descendants of men who have been eminent for virtue; and will tend, like the rest of this collection, to promote piety, by showing its blessed consequences at the close of mortality.

After a longer term of previous suffering than often occurs, she was delivered of her first child, a daughter.* Her husband and friends then began to hope; but she had a view of her approaching dissolution, and endeavoured to be prepared for it. She was fervent, and frequent in prayer, and earnest with her mother† to join her in it. She had a firm confidence that it would be well with her, often declaring that she did not wish to live. She mentioned, with affection, her near connections in life; yet said, that so great was her comfort in the prospect and assurance of future bliss, she could freely part with them all. She said the Lord had been so gracious as to forgive her sins, (alluding to the follies of her youth, which she then esteemed to

* Who died a widow at Bath, 1803, named Gaskill.
† She was one of Robert Barclay's children, of whom John Grattan says, "As they grew in years, they grew also in the knowledge of the blessed Truth;" which he much attributes to the care of their mother.

have been vanities,) and, therefore, she earnestly desired, if it were his will, that she might be removed; for she was then ready, and certain of eternal happiness; but she feared that it might not be so well if she should live longer. "Hast thou not given me up?" said she to her mother. "I desire thou wilt give me up freely, and not endeavour to hold me, or interrupt me, but let me go; I am ready, and have nothing to do but to die." At another time, her father inquired of her whether she would be willing to live if it pleased the Lord. She answered, "God forbid, but that if he have any service for me, I should be willing; but if not, I desire to die; for now I am ready, and have nothing to do, but to die. My joy is full." She expressed a tender and affectionate regard for her friends; but most for her husband. She declared that she had great satisfaction in her marriage, and that she loved him with all her heart; and that her concern for him, and desires for his good, were very great and strong. Her patience in her illness, and her fear of offending her Maker, by complaining, were remarkable: careful of her words, that she might not offend with her tongue. One time, being in great pain, and finding herself thirsty, she said, "Now my tongue wants cooling; but soon I shall be in Abraham's bosom, where all my sorrows will be at an end, and I shall rest forever. I have nothing to do but to die." This was frequently her expression. She would continue in supplication sometimes for hours together. The sweet heavenly disposition she was in, the latter part of her time, even surprised those who visited her. She was so filled with a sense of the favour and goodness of God, and with firm faith in her future happiness, that she declared her eternal joy was begun.

She was allowed her understanding perfect to the last. She often inquired the hour of the day; was glad when she thought the last was approaching; firmly and quietly took her final leave, and, without a groan, or the least uneasy sign, at the age of eighteen years and a quarter, she ceased to breathe.

For "The Friend."

Abolition of Slavery in Uruguay.—I find the following paragraph in the Boston Journal of Third mo. 11th. Amid the gloomy and discouraging prospects which the increase of slavery, and the avowed determination of the South to "maintain the system at all hazards," in our own country, present to us, it is cheering to perceive in various parts of the world, even amongst nations which we have looked upon as semi-barbarous,—the rapid progress of enlightened principles, and a just appreciation of the rights of the African race.

Proofs are accumulating of the perfect safety of immediate emancipation, and in no instance have we any accounts of the destruction of the white population, or the starvation of the liberated slaves, consequent upon this measure. Indeed, it is an established truth, that the world cannot produce an instance of starvation or bloodshed in consequence of emancipation.

J.

"We have received from a friend a copy

of the Britannia, a Monte Video newspaper, of the 17th of December. Most of the political news which it contains has been anticipated; and we find in it a decree of the government, which consummates the abolition of slavery within the territory of Uruguay. The first article of the decree says, 'From and after the promulgation of the present resolution, there are no longer any slaves in the territory of this republic.' This law was officially signed on the 12th of December, 1842."

THE FRIEND.

FOURTH MONTH, 8, 1843.

We should feel it to be doing a good thing, if by any remarks we could offer, the attention of our readers might be turned, with an effect commensurate with the importance and exigency of the case, to the interesting annual Report of the Tract Association of Friends, inserted on another page. No one, on a perusal of the document, but must be forcibly impressed with the extent and variety of the means which the managers have pursued to increase the circulation of their Tracts. These Tracts, now numbering seventy-three, in respect to the sound discretion exercised in their preparation or selection, we may venture to say, will, at least lose nothing in comparison with any equal number of similar publications extant; and the amount of permanent impressions, conducive to piety and virtue, which their diffusion has produced, it would not be easy to compute. But, say the Managers, "owing to the limited amount of our resources, we have felt discouraged from preparing or issuing new Tracts. One only has been adopted by the Board, and that has not yet been stereotyped. It waits the replenishing of our Treasury." In other words, the operations of this humble, unobtrusive, but most valuable agent in the dissemination of sound principles, is likely to become paralyzed—stopped short in its useful career, for the want of a few hundred dollars, which there are many who could well spare, and in sparing bring a blessing to themselves, while they dispensed it perhaps to hundreds. In making this appeal; we have not exclusively in view our fellow-members of this city—there are many in the country—many in other parts of the continent, of ability to contribute a share, and surely the object is of no sectional character—it is no less than the good of mankind at large—the cause of universal righteousness.

ACCOUNT OF EARTHQUAKE.

(Continued from page 212.)

Among the killed is the American consul. He was taken from under the ruins, with both legs broken, and put on board an American vessel in the harbour, but died the next day.

A St. Croix paper of February 16th, with which we have been favoured by a friend, says:

"The mouth of the harbour of Point Petre, which before the event was capable of admit-

ting ships of the heaviest burden, became completely choked up, and forever rendered impassable, by rocks being forced up from the bottom of the sea. The vessels which were at the time in port, will, it is feared, never be got out; among them, many large ships from France, and other vessels from America.

Antigua.—In less than three minutes, says the Antigua Herald, the earthquake laid prostrate, or otherwise seriously injured, almost every wind-mill, steam-engine, and every set of sugar-works on the island, rendering useless almost every church and chapel; as the few that are left standing are so seriously rent and injured, as to be unsafe even for a temporary shelter, and therefore dangerous in the extreme for public worship.

The immense loss of property occasioned by this visitation will require several millions of pounds sterling to replace. The present most luxuriant and large quantity of canes which crown the fields, will unavoidably be sacrificed, for want of mills to grind, and sugar-works to manufacture the present bountiful standing crops.

This sad catastrophe was preceded by an extraordinary and alarming rise of the tide, to the extent of four feet above its usual flow.

We have not been able to ascertain the accurate number of lives that have been lost on the occasion of the melancholy visitation; but we have not heard of more than eight.

A high hill, overlooking English harbour, on the south-west side of Antigua, fell into the harbour, and so obstructed it as to render it useless.

The article headed "Our Religious Testimonies" is in possession of the printer, intended for insertion next week.

Slaves.—The Senate of Kentucky, by a vote of 21 to 14, have decided that the law of that State, prohibiting the importation of slaves, shall not be annulled.

HAVERFORD SCHOOL.

The semi-annual examination of the students of Haverford School commenced on Fifth-day, the 6th instant, and will terminate on Third-day, the 11th instant; when omnibuses will be provided to convey them to the city.

WHITELAND BOARDING SCHOOL.

The summer session of Whiteland Boarding School for girls, will commence on Second-day, the first of Fifth month next. During the winter term, which will close on the 8th of next month, the following branches of learning have been pursued by the scholars:—arithmetic, algebra, geometry, plain trigonometry, Roget's and Coates's physiology, chemistry, astronomy, grammar, geography, and other usual branches of an English education; also the elements of the Latin language.

Terms \$60 per session. Applications may be made to Yardley Warner, Warren Tavern, P. O., Chester co.; John C. Allen, 150 South Second Street.—Third mo. 29, 1843.

A stated annual meeting of the "Bible Association of Friends in America," will be held in the Committee-room, Mulberry Street Meeting-house, on the evening of Second-day, the 17th of Fourth month, at eight o'clock.

SAMUEL BETTLE, Jr., Sec'y.

An annual meeting of "The Institute for Coloured Youth," will be held at the committee-room, on Mulberry street, on Third-day evening, the 18th of Fourth month, at eight o'clock.

M. C. COPE, Sec'y.

Third mo. 29th, 1843.

DIED, at his residence, Bucks County, on the 23d of Second month last, DANIEL CARLIE, in the 68th year of his age; a worthy and esteemed elder of Buckingham Monthly Meeting. Throughout a protracted illness he was favoured with much patience, and appeared entirely resigned to the Divine will. A few months before his decease, to two friends who visited him, he remarked, that although he could not get out to meeting, he was not idle, but endeavoured to keep his day's work going on with the day. He mourned over our poor striped Society—not on account of its smallness, but its weakness. As he drew near the close, he was ready, willing, yes, as he himself expressed it, anxious to go to his everlasting home. Having endeavoured to walk as a perfect man and an upright, his end was peace.

—, at the same place, on the 10th of Third month, ELIZABETH CARLIE, the widow of Daniel, in her 85th year; she was also an elder of Buckingham Monthly Meeting. Lovely and pleasant were this aged pair through life, and in death they were scarcely divided.

—, in the city of Cincinnati, on the 25th of Second month last, CALIZA W. TAYLOR, of the late firm of W. Woodnutt & Co. She deceased left his house on the afternoon, above stated, on hearing an alarm of fire, which proved to be in a smoke-house, attached to one of the pork-houses on the canal. A large quantity of gas was generated by the burning meat, and forced through openings into the pork-house adjoining, where, becoming ignited, it produced an explosion, which literally shattered the building to pieces. At this time the deceased was in the street, opposite, where there was no apparent danger; and with several other valuable citizens was almost instantly killed. For the last year he had been particularly engaged in making preparations for the change that has taken place, and was in the practice of spending a portion of each day in retirement, engaged in religious exercise. A few months previous to his death he retired from business, and was engaged in arranging his temporal concerns, to promote the comfort of his family. In this he was happily influenced by a belief, which afforded to him a peace upon his mind, that his stay here would be short. He has left a wife and four small children to mourn their great loss; but they mourn not as those without hope. Although he was thus suddenly launched from time into eternity, we believe he was fully prepared for the change. He was a consistent member of the Society of Friends, and occupied the stated presence in Cincinnati Monthly Meeting, which was held with great propriety. He was much beloved by his friends, and esteemed by all who knew him, having maintained a fair reputation amongst men, endeavouring in the simplicity of his heart, to do justly, love mercy, and walk humbly with his God.

—, on 26th of Second month, 1843, at her residence in Monkton, Addison county, Vermont, SUSANNAH, wife of Solomon Barton, in the 42d year of her age. She left an infant son nine days old.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Efficacy of Warmth in Preventing Pulmonary Diseases.

[We find the following in a late number of the "Boston Medical and Surgical Journal." It may appropriately occupy a place in "The Friend, as supplementary to the graphic sketches of Petersburg, introduced in several recent numbers. Both the professional and the general reader may, from a perusal, draw inferences of practical benefit.]

Sir George Lefevre, M.D., late Physician to the British Embassy at the Court of St. Petersburg, has published some interesting remarks on the relative frequency of pulmonary diseases in England and Russia, embodying the results of his experience and observation during a residence of fourteen years in the capital above named. There is a lack of the accurate statistics of consumption which one might hope for from an individual possessing such opportunities of information, and we must, therefore, in this respect, be content with his remark, that while one-fifth of the population die of consumption in the British isles, the deaths in more northern latitudes "are infinitely fewer, in proportion, from that disease." This difference is accounted for by the fact, that, because the cold is more intense, far greater precaution is taken against it, so that in fact there is less exposure to it than in milder climates. This precaution in Russia is well illustrated in the following extract. After stating that only certain species of plants can there resist the influence of cold, he adds—

"That animal life would as soon perish is equally evident, but animal life is not exposed to it. The bear, covered by his non-conducting and impenetrable fur, covers himself up under warm leaves; the hare buries himself in the snow; the wolf finds holes, and the foxes procure dens; and domestic animals, and those which are necessary to man, are provided with warm stables. The human species is protected by the clothing which once protected the animal from the same influence. It is not correct to suppose that the Laplander and the Samoide are impervious to cold, or become accustomed to it. That is an error.

They are more susceptible of cold than the inhabitants of more temperate zones; but they do not expose themselves to it. This circumstance surprises strangers during their first winter's residence in Russia. They are astonished to find the natives enveloping themselves in warm clothing at the commencement of autumn, when their own moderately-warm dress proves quite sufficient for them. What astonished them at the commencement, ceases to do so in time. As they sojourn longer in the climate they feel the cold less—inasmuch, only, as they are better provided against it. They do not get accustomed to the cold, but to the customs of the natives, who never brave it but by dire necessity. It was not absolute cold which destroyed the French army. It was retreat, discomfiture, hunger, fatigue, discouragement, and total absence of every comfort. The soldiers of Gustavus Adolphus resisted the winter's cold in the thirty years' war, because they were warmly clad, and were victorious. The soldiers of Napoleon ultimately perished from the cold itself, and hunger, because they were unprovided against those causes of fatality, and they had not the resisting stimulus of victory to guaranty them against the effects of physical wants. Let the soldier rob the sheep of his skin, fashion it into a pelisse; let him take as much from the bear as will make him a cap to cover his head and ears, and the back of his neck; put double soles to his long boots, and line them with fur, and he will never perish from cold alone, between the Neva and the Niemen; for, having done all this, he has accomplished no more than does every peasant who resists the cold—from no constitutional animal power, but from artificial protection against its influence. So armed, he may bivouac, night after night, with impunity, provided he have sufficient means of sustenance, and labours not under the influence of depressing moral causes.

"Such is the peasant's external condition. Follow him into his dwelling, and see how that is constructed.

"A log hut, made of entire trees, the corners dovetailed into each other, the spaces between the balks filled up with moss, or oakum, (calked,) no breath of air can penetrate the room, for its boundaries present no crevices. His door shuts close, his window-frames are double, two feet by three, the glass, or oiled paper fixed in. In the corner of his room is a stove, whose chimney finds exit through the roof, no wide open space to allow of heat to ascend, and cause a continual draft of air. His hut is insupportable to those who are unaccustomed to such in-door temperature. The flies, congregated in some corner, hang down like a swarm of bees,

happy and buzzing, in the winter season. He himself lies prostrate on his stove, which serves him for a bedstead. This man is a rare subject for consumption. Still, I repeat, it is not the man who resists the cold. It is the man's clothing, it is the provision he makes against the cold. Herein lies the proof?—Remove him from this sphere of life, put him into livery, let him remain for hours behind a carriage in the winter season; let him imprudently traverse the court-yards without his hat, and with no clothing beyond what he wears in the warm halls, and then what awaits him? Pleurisy, dropsy, slow death.

"Ascending higher in the scale, how does the man in easy circumstances sustain the cold? By opposing to it its fell antagonist, warmth—not himself; he knows better. You enter his chamber. 'How warm your rooms are, Ivan Ivanowitch.' 'Slava Boga Yospadin,'—heat breaks no bones.* You dare not, as in England, enter his parlour with a great-coat upon your back. That would be a woful offence—a reflection upon him—as much as to say, 'You have economized your fuel; you have not heated your stoves.' Such conduct would be an absolute misdemeanor. On quitting his rooms, he does not leave warmth behind him. He conveys it about with him, close confined, in a fur pelisse, whose non-conducting qualities will never suffer animal heat to escape from within, nor cold to penetrate from without. These precautions are not regulated by whim or pleasure. They are penitentiary. He watches the mercury in the thermometer, and he has clothing which defies every degree of cold."

In a further description of the method of in-door protection, he represents the houses of the more affluent as warmed equally in every part, including the entries, stair-cases and bed-chambers, and gives a vivid picture of that "most awful of all moments" in England, when an individual must leave his warm bed in the morning, and with teeth chattering, emerge into a frost-chilled room to dress, all of which is avoided by the means above mentioned. He also represents the climate of St. Petersburg to be quite as much subject to variations of temperature as that of any other city in Europe, so that the exemption from pulmonary complaints is not to be attributed to any advantage in this respect. It is therefore to warmth alone that he attributes this exemption.

Dr. L. is not blind, however, to the evils of this mode of living; and though he says nothing of the danger of injury to the lungs, among those who are not invalids, by breath-

* "Thank God, heat breaks no bones."—A Russian proverb.

ing alternately two such atmospheres as that within and that out of doors, which people who go out at all most necessarily do, he alludes to other evils, as follows:—Whether these, or those intended to be avoided, are greatest, the reader must judge for himself.

“The most obnoxious evil which a house warmed upon the Russian system offers to a stranger, upon his first arrival, is the want of fresh air in the apartments. There is universally a close, heavy, and sometimes, a sickly smell, prevalent in Russian houses, not to be disguised by the burning of spices. There is not that fresh, healthy, bracing feel in a room, whose windows are hardly opened once a week, which is characteristic of an English parlour at breakfast time, the doors and windows of which have been opened during the whole of the time employed in dusting the chairs and lighting the fire. This is true; but, on the other hand, the lady of the Russian house does not put her fingers into the warm water of the slop-basin to restore the circulation. Which is preferable? A robust, healthy person will decide for the latter; a consumptive one, exhausted by a fit of coughing, occasioned by the transit from the bedroom to the parlour, will prefer the former; and to such individuals are these observations alone addressed. Still, in candor, I must place *impurity of air* among the most potent inconveniences of equable chamber temperature. Those who are unaccustomed to it are, at the outset, much annoyed by a depressing influence which it has upon the nervous system. They lose a certain feeling of buoyancy, and a degree of inertia is engendered, an inaptitude to exertion and to mental occupation, and an irresistible desire to sleep, as soon as they are seated in a warm room, after having been exposed for any length of time to the cold air. This is often accompanied by some uneasy sensations about the head; the appetite is impaired; the functions are not performed, as they should be; and last, not least, there ensues a total want of sleep.

“Such are the inconveniences which many experience upon their first arrival; and the question, in reality, should be, not, ‘How do you stand the cold,’ but, ‘how do you bear the heat?’ Head-aches are frequent, obstinate. Dyspepsia is not uncommon, and the stranger expresses himself as being ‘altogether out of sorts;’ but this wears off in time, and, by adopting such a plan as I shall mention hereafter, he may, in a great measure, counteract these effects, whilst he is certain to avoid any ill consequences from frigidic influence.

“A positive ill, and one to which almost all the natives are subject, is found in hemorrhoidal affections. This, in a great measure, may be avoided by proper means, for many strangers who pursue the same modes of life as they do in more temperate regions, are, in a great measure, exempt from them. The Russians are, during the winter months, an inactive race, and what exercise they do take is of a passive kind, so that the circulation is not propelled by bodily motion. When within doors, the merchant reclines upon a leathern sofa, wrapped up in a warm morning gown. When exposed to external air he is enveloped

in a heavy fur mantle, which protects him from cold, but allows of no vigorous motion of body. Hence he remains stationary, stamping his feet upon the ground, before his shodor, or in his ware-house; and if he be obliged to move to any distance, he gets into a sledge and drives passively along. These sedentary habits are the chief cause of the hemorrhoidal affections to which the natives are subject. This, then, is another of the disadvantages which arise from the effects of such warm rooms upon the system. Many of them may be counteracted, and, by adopting Russian prudence, as regards the pernicious influence of cold, all the salutary habits of English life may be indulged in, not without benefit, and with no risk.

“I am not offering these hints to the strong and robust—to those who can brave all things, and who ridicule care and caution; I am addressing those whose lives daily depend upon these two requisites, and whose existence is often abridged by the neglect of them. I am endeavouring to impress upon those who are already affected, or predisposed to diseases of the respiratory organs, that the inhabitants of northern latitudes are, in a great measure, free from such complaints, not because that, living under the poles, they are inured to cold and ice, but because they have found out, and never neglect, the means of protecting themselves from their pernicious consequences. The cure or prevention of such ills may be said to be a species of commutation of one evil for another. It remains to accept or reject it—to put up with a few of the inconveniences which have been specified, as attendant upon warmth, or to risk certain destruction of life. Will the patient, who sees it in this light, hesitate upon the choice?”

The remainder of Dr. L.’s paper is mostly devoted to the precautions which he thinks would have great influence in England, in preventing pulmonary complaints, or in preserving life after such complaints are seated. He alludes to the use of the respirator among invalids, when out of doors, as a means of great importance. To the affluent he recommends a stricter attention to clothing and to chamber warmth. With regard to the poorer classes, he says—

“I should like to see the inhabitants of the northern counties in England adopt, during the cold months of the year, the sheep-skin pelisse of the Russian boor. It would serve them in several capacities. It would supply them with warm clothing; be an additional cover to their bed at night, and stand, instead of fire on the hearth, where they have perhaps no more than the means of furnishing sufficient fuel to cook potatoes. Wrapped up in a sheep-skin pelisse, the working-man might sit in his chimney corner in comparative comfort. He would have less inducement to go abroad; less temptation to seek the blazing hearth of a neighbouring ale-house, if he had the means of making himself more comfortable at home. It is the cold of his hovel that he has to dread, more than the inclemency of the weather out of doors. This he can brave; his labour may keep him warm without, but it is when returning from his plough, and from the fields,

wet, tired, and chilled with cold, that he would feel the comforts of stripping off his working clothes and wrapping himself up in a woollen garment. By such means he would avoid coughs and colds, which, once contracted, none of the means within his reach can serve to abbreviate.

“Let the good folks at home establish *temperance societies for the lungs*, as well as for the stomach, and they will effect a quantity of positive good. Nay, the two sister virtues will go hand in hand. How might not the peasants of each country gain by a change in the habits of their lives? Introduce temperance societies into Russia, and *warm houses*, and clothing among the English, and the reform would, so far as we can imperfectly see, be productive of the greatest blessings to the population of both. It is in vain to hope for perfection at once, but time does work wonders, and by *time* is to be understood enlarged views of mankind in general, and the promotion of these views. Let every one do something for the good of his fellow-creatures, each endeavouring to improve their physical condition. Their moral condition will not stand still. As they find more comfort in life, the more will they cherish it, and the more easily will they discover that morality is the essence of comfortable existence. Let none be discouraged by the idea that individual exertion is valueless.”

Dr. L. gives still further directions to consumptive invalids, but they are mostly a repetition of what we have already quoted—the main object being to retain the invalid within doors in winter, where fires are to be kept up day and night, and the enemy thus “kept out of the house.”

For “The Friend.”

NOTES ON INSECTS.—NO. 7.

The curiosity of the inmates of our family was several times excited during last summer by very curious processions of small worms. The first of these was noticed on the morning of Seventh month 3d, before the sun had risen sufficiently high to dry up the dew that moistened the blades of grass. The worms were about one-third of an inch in length, of a slender make, and destitute of feet. In general appearance they resembled the maggot of the common fly, but were transparent, had a dark coloured head, and the intestines could be seen running through the body like a dark line.

They appeared to issue from a small hole in a path, about one hundred yards from the house, and travelled very slowly along in a band of ten to twenty in width, and six to eight in depth, sliding over each other with facility. The whole assemblage formed a train of about fifteen inches in length; and so much resembled a small snake gliding along, as to suggest that idea to every beholder. Sometimes little branches would diverge from the main band; but after proceeding a short distance, they would slide back over each other, and fall into the general line of march.

One of the family took captive an entire army, by spreading her apron in the way, and

when all had crawled upon it, gathered up the booty and carried it into the house. She then allowed them to crawl on to a sheet of white paper, which gave a much better opportunity of examining their movements. Here we discovered, what had before escaped our notice, two small worms, about the size and appearance of the others, but differing from them in possessing legs, which they used very actively, running backward and forward along the side of the band, and actually appearing to regulate the movements of the body. They would run up one side, round the head of the column, and down the other side, never deserting the company, but continuing active, and at their post.

The colony was placed in a box of earth, in order to watch their habits and movements; but disappeared in the course of the next day.

These worms never remained visible after the sun became warm, but again took refuge from his burning beams before nine o'clock. The distance passed over in one morning never exceeded three or four yards.

About ten or twelve years ago, I saw a very large troop of this kind, but have never met with them since, until last summer, when I had the pleasure of seeing five or six at different times, but all of them within a short distance of the same spot.

The regular manner of their marching; the great (though not perfect) unanimity of purpose that seemed to exist among them, and the obedience that was paid to those who appeared to be the leaders of the company, were very interesting to me, as rendering probable, if not certain, the existence of thought, and the power of communicating it to each other, among creatures so low in the scale of being.

Chester County, Fourth month, 1843.

Town Gardens of the Japanese.—The front of the better class of houses is occupied by a large portico and entrance, where the palanquins, umbrellas, and shoes of visitors are left, where servants and persons on business wait, &c.; and which is connected with all the domestic offices. The back of the house is the part inhabited by the family; and it projects into the garden triangularly, for the benefit of more light and cheerfulness. These gardens, however diminutive, are always laid out in the landscape-garden style, with rocks, mountains, lakes, waterfalls, and trees; and uniformly contain a family chapel or oratory. Absurd as such would-be pleasure-grounds may seem, when confined in extent, as must be the garden even of a wealthy householder in the heart of a city, this intermixture of verdure nevertheless contributes greatly to the airiness and gay aspect of the town itself. And we are told that the very smallest habitations possess similar gardens, yet more in miniature, sometimes consisting of what may be called the mere corners cut off from the triangular back of the house, with the trees in flower-pots.—*Siebold's Manners and Customs of the Japanese.*

Seeing without Sight.—Let a man have all the world can give him, he is still miserable,

if he has a grovelling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns for grandeur, plenty, ornament and gratification; while at the same time God is not in all his thoughts. And let another man have neither field nor garden; let him look only at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can consider them as demonstrations of his power, his wisdom, his goodness, and his truth; this man is greater, as well as happier, in his poverty, than the other in his riches. The one is but little higher than a beast, the other but a little lower than an angel.—*Jones of Nayland.*

Picture of a Savage.—I observed a native on the opposite bank, and, without being seen by him, I stood awhile to watch the habits of a savage man at home. His hands were ready to seize; his teeth to eat any living thing; his step, light and soundless as that of a shadow, gave no intimation of his approach; his walk suggested the idea of the prowling of a beast of prey; every little track or impression left on the earth by the lower animals caught his keen eye; but the trees overhead chiefly engaged his attention. Deep in the hollow heart of some of the upper branches was still hidden, as it seemed, the opossum on which he was to dine. The wind blew cold and keenly through the lofty trees on the river margin, yet that brawny savage was entirely naked. Had I been unarmed, I had much rather have met a lion, than that sinewy biped; but I was on horseback, with pistols in my holsters, and the broad river was flowing between us. I overlooked him from a high bank, and I ventured to disturb his meditations with a halloo. He then stood still, looked at me for about a minute, and then returned, with that easy bounding kind of step which may be termed a running-walk, exhibiting an unrestrained facility of movement, apparently incompatible with dress of any kind. It is in bounding lightly at such a pace, that, with the additional aid of the warerah (a short notched stick) the native can throw his spear with sufficient force and velocity to kill the emu or kangaroo, even when at its speed.—*Major Mitchell's Third Expedition into the Interior of Eastern Australia.*

Habits of the Greenlanders.—Like most other savage nations, among whom the gratification of the mere animal propensities is the only inducement to action, the Greenlanders are indolent and listless. Though good humoured, friendly, and sociable, they are seldom lively, or inclined to indulge in mirth, and can scarcely be roused from their apathy, either by curiosity or passion. They are accordingly little disposed to quarrel or fight; blows or even angry words are seldom exchanged, and they live in great harmony, more influenced by kindness than by harsh treatment. Changeable to an extreme degree, their most favourite projects are resigned on the smallest unexpected obstacles. Endowed with little reach or extent of intellect, their

thoughts and cares are almost entirely confined to the present; and they spend their limited stock of provisions without reflecting on future wants, or waste the best season of the year in hunting reindeer for skins to gratify the vanity of their wives and daughters. When not compelled by absolute necessity, they pass whole days in sleep, or sit thoughtful and dejected on some lofty eminence, watching the changes of the sea and sky, or forecasting the toils and dangers of the chase. Vanity, both personal and national, seems their strongest passion; unable to estimate the advantages of others, they esteem no people equal to themselves, no title higher than to be a Greenlanders. The most flattering compliment they can pay to a stranger is to say, "He is almost as well bred as we;" or, "He begins to be a man," or "Inuit," that is, a Greenlanders. A favourite amusement among them is, to exhibit caricatured imitations of the Kablunet, or foreigners. Even those who have been in Denmark prefer their naked sterile rocks to every other country, and still hardly confess that Europeans are so happy as they; complaining that at Copenhagen there is not heaven enough, and no reasonable degree of cold.—*Edinburgh Cabinet Library.*

Greenland Fishing-Boats.—The only thing in which the Greenlanders manifest much skill is in the structure and management of their boats, the kayak, or boat for one man, and the omiak, or women's boat, both formed of a light framework of wood covered with seal-skin. The latter is usually about twenty-four feet long, and five or six wide, though some are built nearly a half larger. The covering consists of sixteen or twenty-seal skins saturated with blubber, and thoroughly dried. Neither nails nor spikes are used in their construction, the whole being fastened together by the sinews of the seal, and their entire strength consists in their elasticity. They are flat-bottomed, and only fitted for a calm sea, as a stiff breeze, or heavy swell is sure to capsize or destroy them. The ice is also apt to cut the skin by which they are covered, when the natives repair the damage by stuffing the hole with blubber, or draw them upon the shore, and sew a patch on the place, which is soon accomplished, as two persons can easily carry one of them. They are rowed by four or five women, and with a full cargo on board can accomplish thirty miles or more in a day, though, on long voyages, one cannot reckon on more than twenty or twenty-four on an average, as every fifth day the boat must be taken out of the sea, to allow the skin, now saturated with water, to dry. The former, the kayak, or man's boat, is from twelve to fourteen feet long, about eighteen inches wide, and a foot deep, formed of wood and whalebone, covered above and below with skin, and seldom weighs more than twenty or thirty pounds. In the middle is an opening, surrounded by a hoop, into which the Esquimaux slips, and drawing his seal-skin cloak tight round it, renders the whole completely impervious to water. There is only one oar,

six feet long, with a thin blade at each end fenced with bone. In this frail bark he fears no storm, floating, like a sea-bird, on the top of the billows, or emerging from beneath the white waves that dash over his head. Even when upset, he rights himself by a stroke of his oar under the water; but if this is lost or broken, he is certain to perish. Few Europeans ever learn to row the kayak, and many even of the natives can never attain sufficient skill to regain their equilibrium when overturned.—*Ibid.*

Sulphate of ammonia is much used now as a top-dressing on grass, wheat, and other grain.

Flour in Manufactures.—The Rochester Democrat states that the manufacturers of New England last year, used over two hundred thousand barrels of flour, in making starch and sizing for their goods—being a larger quantity of flour than was exported to England in the same time. The single State of Massachusetts, during the same time, consumed more Western flour than was exported to all foreign countries! Is it not the interest of the West to foster manufactures?

THE FRIEND.

FOURTH MONTH, 15, 1843.

It may not be beside our proper business, to call the attention of Friends, both resident here, and those from other parts who may be in the city, to the notice below respecting the annual meeting of the Bible Association. The circulation of the Holy Scriptures, *without note or comment*, is a work peculiarly appropriate, as we conceive, for members of our religious Society to be engaged in; but then, for obvious reasons, not needful to be here specified, the plan of operation for effecting the good end, should be entirely under our own control. Such a plan is provided in "The Bible Association of Friends in America," which, under the existing arrangements, may now be considered as permanently established. It is therefore desirable, that there should be no diminution of interest and zeal in carrying out the design of the institution, and we hope that Friends, both men and women, (strangers included), will be induced to evince their good will in the cause, by their presence at the meeting on the evening of the 17th instant.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Benjamin H. Warder, No. 179 Vine street; Mordecai L. Dawson, Spruce, above Broad; James R. Greaves, Schuylkill Eighth, below George.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

NOTICE.

Sarah Ann Cox and sisters, being about to remove to Springfield, Delaware county, wish to take, during the summer season, a small number of Friends' children as boarders. The situation is elevated, pleasant, and healthy, and within a few rods of the meeting-house. If desired, the children will receive instruction in the usual branches of an English education, at a Preparative Meeting School, to be kept on the meeting-house lot.

The Westown stage passes the door, each way, twice in the week.

Terms.—For boarding and tuition, \$25 per quarter—children taken for a shorter time, if desired. Application may be made before the 1st of Fifth month, to S. A. Cox, Friends' Infant School, Philadelphia; or, after that time, to Rebecca Allen, No. 146 Pine street; Edward Needles, corner of Twelfth and Race streets, or Benjamin Albertson, No. 45 North Sixth street.

A stated annual meeting of the "Bible Association of Friends in America" will be held in the Committee-room, Mulberry Street Meeting-house, on the evening of Second-day, the 17th of Fourth month, at eight o'clock.

SAMUEL BETTLE, Jr., Sec'y.

An annual meeting of "The Institute for Coloured Youth," will be held at the committee-room, on Mulberry street, on Third-day evening, the 18th of Fourth month, at eight o'clock.

M. C. COPE, Sec'y.

Third mo. 29th, 1843.

MARRIED, at Friends' Meeting-house, at Flint Creek, Tippecanoe county, Indiana, Second month 1st, 1843, CHALKLEY STANTON, of Springfield, Warren county, Ohio, to RUTH ANN TAYLOR, daughter of Abijah and Mary Taylor, of the former place.

DIED, in Leicester, Mass., on the 26th of Eleventh month last, SILAS EARLE, aged 75. Though unassuming and retiring in habits and disposition, yet his energy, perseverance, and inflexible integrity, joined to the many virtues which adorned his character, gave him an influence and consideration in the community, which few attain in the walks of private life. In early life, he became powerfully impressed with a sense of the need he had of a Saviour, and yielding himself to the influence of the Holy Spirit in his soul, he became a humbly trusted, a partaker of the redemption which comes by Jesus Christ. He united himself in religious fellowship with the Society of Friends, of which he continued through life, a firm, consistent, and useful member, for near thirty years acceptably serving in the station of an elder. "Mark the perfect man, and behold the upright, for the end of that man is peace."

—, on 23d of Third mo. last, MARGARET, wife of Joseph Brown, in the 43d year of her age; a member of Gwynedd Monthly Meeting, Pennsylvania.

—, in Mount Holly, N. J., Third mo. 24th, 1843, ELIZABETH WARD, in the 73d year of her age. She was a consistent and useful member of our religious Society, and acceptably filled the station of an elder. It may be said of this dear Friend, that she endured, in a Christian manner, great trials for her Saviour's sake, and for the sake of his precious cause. Having laboured under consumption for about twenty years, which her bodily frame was much debilitated, her diligence was exemplary in making efforts to fulfil her religious duties, in the attendance of meetings and otherwise. A few weeks before her close, her decline having become more apparent, she said that she was now done with all in this world, and intimated her desire that she might be released particularly to well her Lord's time for his release; and repeatedly expressed a humble hope that through mercy she should be made ready for the solemn event. In her removal, the Society, and her own meeting especially, has been deprived of an efficient helper—but none may say, it is unfeeling. It has pleased Him who qualified her for usefulness in his church, to take her to himself; and concurring in the belief, that she is admitted into everlasting habitations to join in the triumphant song of the redeemed, with those "who have come through great tribulation, and have washed their robes and made them white in the blood of the Lamb."

—, on 1st of Fourth month, in the 61st year of his age, SAMUEL TRIMBLE; a member of Concord Meeting. During his illness, uttered many weighty expressions, evincing resignation to the Divine will, often saying, "not my will, but thine be done."

—, in this city, on Third-day, the 4th instants, ALICE, wife of James Woolman, in the thirty-seventh year of her age. During the latter part of her last illness, she suffered at times extreme pain, which she bore with much patience and resignation. On Second-day morning, the 27th of Third month, she said to her husband, after giving some directions about the family, "Last night I was almost gone. I have not seen the end; but do not see any thing in the way." On Fourth-day, in the forenoon, she supplicated thus: "Oh, hasten, dear and heavenly Father! With thee I am pleased to see thy dear Son Jesus come from all my sufferings, and convey me to Thee if it be thy heavenly will. To thee, O Lord, I commit my dear little ones, and thy dear father. O Lord God Almighty, what would become of us in a time like this, if it was not for the help of thy outstretched arm of deliverance. Oh! most awful Father, be pleased to forgive me all my transgressions, and in mercy take me to thyself." At another time she gave some direction about her corpse, desiring all things might be plain, for our Saviour's robe was plain. On Sixth-day, being asked if there was any thing that she wanted, she said, "I do not want any thing to take, I am only waiting the Lord's time; it is the best time. A few days ago, I did not expect to have been here at this time." At another time she said, "Come Lord Jesus, come quickly, and let thy servant depart." Seventh-day, 1st of Fourth month, in the evening, she said, "Who holds me?" A Friend present remarked, "Thou longest to be gone." She replied, "Yes." On First and Second-day forenoon, she seemed so much better that hopes were entertained of her recovering. In the afternoon she was rather more poorly. In the evening she broke forth in the following manner: "Lord, wilt thou be pleased to remove me from this scene of suffering, if it be consistent with thy holy will! And oh! wilt thou be pleased to grant me patience to wait thy coming without murmuring. Great and heavenly Father, be pleased to be with me to the end, and take me to thyself; for one hour there is worth a thousand elsewhere." She said much more which is not recollectable. After a pause she said, "Holy! holy! praise! praise!" On Third-day, her breathing was rather more difficult, most of the day. A little before seven o'clock she asked to be turned, which being done, she was more easy, and her breathing became so gentle that those present could not have told by it that she was in the room. This continued about three-quarters of an hour, when she passed away as one falling asleep; so easy that it was difficult to see her. A little quiet sensible of every thing to the last minute.

A Testimony of Haddonfield Monthly Meeting of Friends in New Jersey, held Second month 8th, 1830, concerning our beloved friend Sarah Cresson.

This, our dear friend, was the daughter of Joshua and Mary Cresson, members of our religious Society, and was born in the city of Philadelphia, in the year 1771.

Early in the morning of life, her mind was awakened to the great and important duty of preparing for a happy immortality; and not reasoning with flesh and blood, but yielding obedience to the light of Christ, she grew in grace, and became eminently qualified for usefulness in that ministry, whereunto we believe she was called, and appeared in the public exercise thereof, in the twentieth year of her age.

She was engaged in our religious meetings, and on other occasions, to wait in solemn silence before the Lord; so that the reverent frame of her mind, was apparent in her countenance, and seemed to shed its influence on those around her. Continuing dedicated to that dignified cause in which she was engaged, she became enlarged in the ministry, and travelled much on this continent, in the service of Truth; in the promotion whereof her mind was deeply interested; and under the prevalence of that humility, which was the clothing of her spirit, ascribed all to Him, who is the author of all good; saying, "I feel it needful to remember, that I can do nothing for myself, or for any one else, however dear and beloved, unaided and unenriched with heavenly virtue and grace."

In the year 1807, she removed to live within the limits of this Monthly Meeting, of which she continued a member; fervently labouring in our meetings for the cause of her Divine Master; and being eminently favoured in supplication and prayer, she seemed to have near access to the Throne of Grace.

Her sympathizing spirit was often drawn to visit the habitations of the poor and afflicted; and her benevolence in administering to their wants, will, we trust, be had in lasting remembrance by many.

She attended our last Yearly Meeting, and was very acceptably exercised therein; shortly after which, she was mostly confined by bodily indisposition, and was several times heard to say, "She believed she should not attend another Yearly Meeting, or again visit her friends in Philadelphia, as the period of her removal from this scene of probation was near at hand." Adding, "How desirable it is to live each day as though it were the last; to be in truth, a dedicated disciple of the blessed and holy Jesus; however stripped and tried; however cast into the furnace, heated seven times more than ordinary." At one time she said, "Oh, to be a purified spirit, a saint clothed in white raiment; how is it to be coveted, though all things else vanish, or become as a scroll! Oh, then may we be strengthened to say, 'Let not thine hand spare, nor thine eye pity; omniscient, holy One—completely pure—ineffably glorious!—for I am sensible,

all that I can enjoy, must be by the influence of thine unfathomable, unbounded mercy!"

In speaking of the separation which had taken place from our religious Society, she said, "It had been produced by a departure from first principles in many ways."

This, our dear friend, dwelt much in retirement, believing that in frequently waiting in secret before the Lord, our spiritual strength would be renewed; and we become thence enabled, in our intercourse with each other, to witness preservation from indulging in vain and trifling conversation.

It was also her religious concern to be preserved from feeling hardness, or bitterness towards her fellow-creatures; believing the more we dwell in the spirit of the blessed Jesus, the more we should be enabled to stand before our enemies; often expressing, that "meekness is the Christian's armor."

At one time, she supplicated thus: "Most holy, heavenly Creator, Lord of heaven and earth, and sea! I would with all my sense of vileness, ask thee, to deliver me from this hour and power of darkness, and temptation. Oh! let me trust in thy power, and recur to the merits of Jesus, the Son, and sent of thee, that I may wait and hope for thy forgiveness, and escape from destruction."

For some time previous to her confinement by indisposition, she was frequently engaged in her ministerial gift in our meetings, bringing forth out of the treasure-house, things ancient and new! and was favoured with renewed ability from time to time to preach Jesus of Nazareth, and him crucified, to the confining of many in the truths of the gospel; saying, "Unless I can preach Jesus Christ, and him crucified, my lips must be forever sealed in silence."

The preaching of this Scriptural doctrine gave offence to some of those who had embraced unsound views, under the specious pretence of greater light, and deeper insight into the mysteries of the gospel.

About two weeks before her decease, she left her home to try the effect of a change of air at Woodbury, where in a few days she was attacked with bilious fever.

A state of severe mental conflict was permitted, in inscrutable wisdom, to attend our beloved friend; as it has also many other dedicated servants of the Most High. Yet amidst this season of deep baptism, we have reason to believe that her hope and confidence in the Rock of her Salvation, was in great mercy renewed. A day or two before her death, she was observed to clasp her hands together, and express these words, "Oh! my soul, praise be to God!" which were nearly the last words she was heard to utter. After which she remained nearly quiet, and calmly closed her life on the 23d of the Ninth month, 1829, aged fifty-eight years; a minister about thirty-eight years. The remarkable, peaceful, and sweet solemnity felt by those present at the time of her final close, was an evidence, we humbly trust, that she is admitted into that holy city, which needeth not the light of the sun, or of the moon; for the glory of God doth enlighten it, and the Lamb is the light thereof. Her remains, accompanied by

many Friends, were interred in Friends' burial-ground at Haddonfield, on the 24th of Ninth month, 1829.

For "The Friend."

OUR RELIGIOUS TESTIMONIES.

Believing that some good might result from a review of our religious testimonies, especially to the young, I have it on my mind to bring them renewedly to the attention of those whom they concern, without any particular order, and with such observations as seem to me to be right.

The declensions which have occurred in our Society, from time to time, from the earliest period of its history to the present, may be referred to one general cause, viz., departure from the principles and gospel order into which the great Head of the church did most signally gather and establish our forefathers in the Truth. The desire for more liberty than that which is to be enjoyed in the way of the cross of Christ; the spirit of novelty seeking another way, but more circuitous; winding here to compromise with some temporal motive—there to avoid a contact with some enemy of our holy Captain, which our duty and allegiance to Him call us to meet in his spiritual warfare; these working through hypocrisy, through the pride of human learning, or, through what is equally dangerous,—pretensions to greater degrees of spiritual light than our predecessors had,—these have often marred the unity of the body, and broken the bonds of Christian fellowship. But their votaries, left without any cementing principle, to bind them into harmony, have soon manifested by their fruits, what the tree was—corrupt from the root, destitute of the gospel sap, marked for the gospel axe, and its branches to be scattered, or consumed. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple;" that is, "loveth father," &c., "more than that, is not worthy of me." "And whosoever doth not bear his cross, and come after me, cannot be my disciple." This doctrine, though easily professed, is hard for many to practice. Liberty, liberty, is the cry of our fallen nature, and emphatically the cry of our day: the way is too strait, the cross is too heavy; and the great enemy of our eternal happiness is ever ready to show us an easier way, with many plausible reasons for pursuing it. Strange as it may seem, it is nevertheless true, and ought therefore to alarm us, that those who are thus seduced, still think and assert, that they are in the narrow way, even the ancient one, when they are taking almost as much liberty in serving self and the world, as the creature could desire. Such is the delusion, such the darkness, which belong to us as men in the fallen nature. In such a condition, the mind is prepared for whatever doctrine or profession, best suits the unrestrained will—for the greatest extremes; which have been often seen fulfilled in the life of the same person. This is especially the case with those who have once known and travelled in the true way of the

cross; once known Jesus, their Saviour, by his light in their consciences, to be "the way, the truth, and the life;" but getting off the watch over their own spirits, have become comparable to the house "sweet and garnished," ready for the seven other "wicked spirits." Once let go our testimonies, and after a while, as the old enemy carries on his subtle work, nothing will come amiss to us;—we may lay hold on Catholicism, Unitarianism, or any thing between them, as "drowning men catch at straws;"—or following his darker insinuations, become entirely callous to the welfare of our immortal souls; and grovelling on, absorbed in the cares, or riches, or pleasures of the world, we profess nothing, and feel nothing of a religious nature,—until death calls to the certain and final doom. This state of indifference is perhaps but a step from the former, for one who has forsaken the Truth of which he had been convinced by the Lord Jesus working by his Spirit in the secret of his soul. Let us therefore ponder well our steppings; and ponder them in the Light, a manifestation of which is given to every man to profit withal; so that we may neither compromise, slight, nor deny in any way whatever, the precious testimonies of which we are the favoured possessors, lest we become the condemned professors; and when we make our appeal—"Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"—too late for us we shall hear the answer, "I never knew you; depart from me, ye workers of iniquity."

There are two different states so very dangerous, that it would be hard to choose between them, viz., that of him who neither makes any profession, nor has any possession of heart-cleansing religion; and that of him who professes much, and keeps to all the outward signs and forms, yet is spiritually dead, and possesses nothing, because he knows nothing of that quickening virtue by which he must gradually—if at all—witness the washing of regeneration, until he puts "off the old man with his deeds," and puts "on the new man, which is renewed in knowledge, after the image of Him that created him." The difference appears to be, that, in the latter, hypocrisy is added to infidelity. From the preceding, it will not, I trust, be inferred, that in the essays which may follow this, concerning the maintenance of our religious testimonies, I would induce any into a mere formal observance of them. I long—I may say, I travel in spirit for the breaking forth again of the glorious gospel day, as in the beginning,—even the day of the Lord's power in the hearts of his people, by which they may become, what I do believe they were designed to be,—"a city set on a hill," seen from afar, unto which should be a gathering of those who are alike baptized into the death of our Lord Jesus Christ, through suffering for his sake; and who, on account of the feeling of their manifold infirmities bear about in their bodies the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their body. Yet this cannot be, unless we are a spiritual, a heavenly minded people—each one of us seek-

ing to be redeemed from the love of the world, from such pursuits, and such kinds of pursuing as the "True Light," raises even a faint testimony against in the conscience of any. A great danger there is in an unwarrantable pursuit of that which is itself lawful; and the apostle's advice against the abuse of our blessings might often be profitable; "but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." It is not the thing so much as the love of it, which is the snare wherein the adversary hath caught many an unwary pilgrim, bringing him at first into small neglects of his religious duty, and at length into indifference about assembling with his brethren in their meetings for worship and discipline in the middle of the week; and into other things, which are as a cauter worm eating away his best life; things with which his Friends have been burdened; meetings low and weak, as to the power of religion,—queries answered with deficiencies,—and the living members—the burden and the standard bearers—weighed down with sorrowing for the dimness of Zion's glory.

For "The Friend."

The Education of the Children of Friends, No. 2.

Every consistent Friend must be aware that the doctrines, discipline and practices of our Society are more in accordance with the New Testament than those of other denominations, and of course more adapted to promote happiness here and hereafter. It is also known that our example and testimonies have made, and are making favourable impressions on general society; therefore such Friends as have tasted that the Lord is good, may be expected to feel a very great interest in the preservation of the Society on its original ground.

If there is an improvement in some respects in other societies, yet where can we find a sect that maintains a distinct and decided testimony against the great evils of war, oaths, slavery, hireling ministry, and some other inconsistencies? Formerly many joined our Society by conviction, and became able and zealous supporters of our Christian testimonies. Of latter times far less in number have come to our aid. The preservation, prosperity and usefulness of the Society will for the present depend essentially on the training of our children. For although parents cannot confer grace on their offspring, yet through best help, they may do much to prepare the hearts of their tender children to embrace and cooperate with the Divine visitations to their souls.

But why is it that so many children of exemplary parents have gone astray? Good example is indispensable; but this is but a part of the duty of parents; diligent teaching and training are also indispensable. In doing this, the business should be so managed that they may become early attached to the best books, in preference to all others, and every possible means should be used to preserve this preference as they advance in age.

In the testimony concerning our worthy Friend, George Jones, we are informed that he attributed his preservation in youth, and final establishment in the Truth, very much to the practice of his mother in interesting him, in childhood, in the Holy Scriptures and the writings of Friends. In the memorial just published in "The Friend," concerning our worthy Friends, William and Hannah Jackson, it is said, "that her father, (her only surviving parent) was concerned to train up his children in the nurture and admonition of the Lord, and in reading the Holy Scriptures and the writings of our primitive Friends; in the diligent attendance of religious meetings; and the practice of frequently sitting together in silence, to wait for the renewal of strength. Thus her mind was prepared to embrace the early visitations of Truth." It is well known that others also of this family became dignified worthies in our Society. Our very indefatigable and valuable Friend, Daniel Wheeler, appears to have pursued a similar course in connexion with silent waiting and reading a portion of Scripture daily. It is cause of encouragement that this practice is increasingly prevalent amongst faithful Friends.

The writer had a pious mother, whose memory he venerates. She often had me to read the Scriptures, but omitted that essential familiar and instructive conversation which, by Divine command, was, through Moses, enjoined on the Lord's people, which would have interested me, and probably made instructive and lasting impressions on my young mind. For want of information, I pursued a similar course with my children; but from reading, reflection, observation and experience, I have become so fully sensible of my deficiency, that I feel great interest that young parents may have correct views, and make it the great business of their lives to instil into the susceptible minds of their children those pious sentiments which are the best adapted to make them love the Christian doctrines and testimonies of the Society, and to lead them to become useful Friends.

Children usually respect what they see that their parents esteem. What does example teach when a parent manifests more interest in other reading than in the Scriptures and writings of Friends? As our members are owners in school and other libraries, in connection with their neighbours, where objectionable publications are taken, it is believed that there never was a time when watchfulness was so emphatically called for, lest we become imperceptibly leavened into the spirit of the world, and learn its ways. In former days, our children were told that newspapers were not designed for Friends; and they were rarely to be seen in a Friend's family in the country; and other publications, except those of Friends, were nearly as rare. Do we forget that Christians are required to deny self, and to take up the cross daily?

The suggestion in "The Friend" of Third month 11th, in relation to the institution of an establishment for the sale of suitable books for the use of Friends, is worthy of special attention. It is known that the Yearly Meeting of New York has a fund for the purpose of

keeping a stock of such books of that description as are to be had, and when Friends attend, that many purchase at reduced prices. Should all the Yearly Meetings in America unite in such a proceeding, it would be likely so to increase the sale as to justify printers in issuing the desired volumes at low prices.

Of late years the Society has been favoured with an increase of Boarding Schools, which have been a help to parents, and a blessing to many of the rising generation; but yet their walking in the way in which they ought to go, depends still more on parental influence. After all the privileges of good schools, if parents neglect the duties enjoined on them by Almighty goodness, sad indeed will be the consequences. J.

State of New York.

For "The Friend."

THE APPROACHING YEARLY MEETING.

The time of holding our annual assembly having nearly arrived, it is natural for those who love the Society, and desire its prosperity, to look forward with some solicitude to this important event, and to feel desirous that the Great Head of the church may vouchsafe his presence and blessing, that so the transactions of the meeting may tend to his glory, and the benefit of the members. This, no doubt, will be the case, if our elder and younger Friends attend, with minds suitably impressed with the importance of the occasion, and are favoured to witness that "the preparation of the heart in man, and the answer of the tongue is the Lord."

The season having been unusually backward, many of our Friends engaged in agricultural pursuits, may experience some difficulty in leaving their business; but if these should find it in their hearts to sacrifice, in some degree, their outward prospects for the sake of performing their religious duty, they will no doubt be amply repaid by an increase of inward peace; nor does it by any means follow that even their temporal interests would eventually suffer; for He, to whom belongeth "the cattle upon a thousand hills," has many ways of blessing his faithful children in his providential dealings with them.

It is important that all who come should possess their souls in patience; and having a single eye to the Lord's business, be willing to continue, let the time it occupies be longer or shorter, until all that the good of the Society appears to require be accomplished, for the preservation of harmony and love, the support of the precious testimonies committed to us, and the promotion of the general welfare.

Since our last Yearly Meeting many changes have occurred. Some beloved Friends who then took part in our deliberations, have been removed from the militant church, as we humbly trust, to be everlastingly received as members of the church triumphant in heaven. Such removals, which are from time to time occurring, furnish a call to the younger members, to submit to that baptizing power which would qualify them to take the places of the

departed, and to "come up to the help of the Lord against the mighty."

May we be favoured to recur to our first principles, and steadfastly to maintain them. May the aged be strong in the Lord, and in the power of his might; may the middle-aged live loose to the world, and be increasingly bound to the law and to the testimony; and may the youth be animated to walk by the same rule, and mind the same thing. Thus would the Lord bless us together, and we should depart from our meeting at its close, acknowledging with grateful hearts, that the Lord is in Zion, that her king is yet in the midst of her. Z.

Communicated for "The Friend."

TRACT ASSOCIATION.

At the recent annual meeting of the "Tract Association of Friends," the subject of replenishing its exhausted treasury having been referred to the care of the Committee of Management, that committee invite the attention of Friends generally to the following remarks:—

The Tract Association of Friends has now been in existence upwards of twenty-eight years; during which time it has published, and caused to be circulated, many hundred thousand tracts; most of them specially setting forth the doctrines and testimonies of the gospel as held by our religious Society, and all of them calculated to illustrate and enforce the blessed fruits of a religious life.

For the last three years, the number taken from the Depository annually, has been considerably above one hundred thousand; which have been principally distributed, through numerous channels, among all classes of the community, in various sections of our widely extended country. Some have been sent to foreign lands, and others, given to those on board ships, have found their way to nearly all parts of the world.

The good thus effected it is impossible accurately to estimate, but we have reason to believe, that under the Divine blessing, these unobtrusive messengers have exerted no inconsiderable influence in counteracting the poisonous effects of vice, and in promoting the moral and religious well-being of our fellow-creatures.

The present may be termed emphatically the age of publication. The press groans with the vast load of literary matter daily thrown off, in every variety of form and style, which is calculated to catch the public eye, and please its taste; and it is a sorrowful truth, but one which cannot be disputed, that by far the greater portion of the food thus served up, is eminently calculated to inflame the passions, and deaden the better feelings of those who partake of it.

This is also a period of great excitement and commotion in what is called the religious world. While great efforts are making by the various Christian denominations, to support and to spread their respective creeds and modes of faith, the minds of many are opening to a conviction of the insufficiency and dangerous tendency of the various forms and

ceremonies which have been too generally substituted for vital religion, and much sincere inquiry is raised after the Truth in its original purity and simplicity.

These signs of the times make it highly desirable that the truths of the gospel should be industriously disseminated; and, we believe, render the duty still more incumbent upon the members of our religious Society, to examine how far they are individually aiding to extend a knowledge of the doctrines and testimonies which we have been commissioned to uphold to the world.

The spread of the Tracts published by this Association, we believe, is a means for effecting this, well worthy the encouragement of every one among us, desirous to promote the cause of practical Christianity. While setting forth the truths of the gospel, exemplifying the blessed fruits of a life dedicated to the service of God, or demonstrating the awful consequences of a continuance in sin, they are generally brief, written in plain and simple language, and calculated to arrest attention, and awaken interest in those, little disposed for serious reading, who would turn away from works of more pretension; and thus they often convey the lessons and the reproofs of instruction to many a one, who, in the midst of evil associates, might otherwise go on in his downward course, unchecked and unwarned, by any outward or human means.

The demand for these Tracts has been steadily increasing for some years past, and if the means were in our possession, they could be multiplied and spread to an extent far greater than they now are. But we are at a stand for want of funds. Our treasury is empty; and a small debt is owing, which, at present, we have not the money to pay. Within the past year, we have been unable to issue any new Tracts. Our ordinary annual subscriptions are now too small to defray one-half the expense usually incurred, and our expectations from other quarters have not, within the past year, been realized.

Under these circumstances, we earnestly ask of our fellow-professors what is to be done? Shall we be compelled to quit the field wherein we have so long laboured, at a time when it presents so much which should be opposed and overcome, and so much which is worth contending for? Or shall we not rather be enabled to continue our accustomed efforts to promote the cause of universal righteousness, and encouraged to extend the circulation of our Tracts, by each one rendering such aid to the Association as his or her circumstances and its wants may justify.

We affectionately urge upon Friends to give the subject a proper consideration. The amount which would be required to issue 150,000 Tracts, annually, is not large; not much over one thousand dollars; and if each would remember to contribute their mite, year after year, the work would go on prosperously, and we be spared the necessity of repeating our appeal to the consideration and liberality of our fellow-members.

Our treasurer, John G. Hoskins, and our agent, George W. Taylor, will receive con-

tributions from Friends of the city or country, at No. 50 North Fourth Street, up stairs.

Signed by direction, and on behalf of the Board of Managers.

JOSIAH H. NEWBOLD, Clerk.
Philadelphia, Fourth month 11th, 1843.

LOT OF THE RIGHTEOUS.

For "The Friend."

It is a notorious fact, that in all ages, those who have protested against evil with the most undaunted firmness, have drawn upon themselves the hatred, and not unfrequently the harsh treatment of that class in society who are indifferent to true religion, or direct enemies to it. This was the lot of many of the ancient prophets. 'I hate this Micaiah, said the king, for he always propheseth evil concerning me.' Elijah said, 'they have slain thy prophets, and digged down thy altars, and I only am left, and they seek my life.' And the King of Israel said, 'God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day.' Jeremiah was cast into the dungeon; Daniel into the lion's den, and the three children into the burning furnace to destroy them, because of their intrepid adherence to the law of their God, in the face of persecution and danger. Our blessed Lord was hated by the dry formal professors of religion, because he told them the truth with great plainness and fearlessness. Notwithstanding the unspotted purity of his life, and the exertion of his miraculous power to benefit others, they tried to destroy his reputation amongst the people, calling him Beelzebub, and one possessed of a devil. Finally, he was arraigned before the seventy as a criminal, charged with speaking against their temple; treated in the most ignominious manner, and finally crucified between two thieves. Many of the apostles shared the lot of their Master, agreeably to his words, 'ye shall be hated of all men for my name sake,' and sealed the truth of their doctrine with their blood. Among the martyrs, in Bonner's dark and cruel days, those undaunted contenders for the faith, though of irreproachable lives, were subjected to great severity of suffering, and then tortured to death at the stake. After them Friends endured an undescribable variety and extent of persecution, often treated with the most marked scorn and abuse that their enemies could devise—their principles and character misrepresented to rouse the spirit of resentment, and to screen their persecutors from the severe reprehension which their unchristian treatment of these inoffensive men merited. Of George Fox, his Friends observed, "that inasmuch as the Lord suffered him not to be delivered up to the will of his enemies and persecutors, who often breathed out cruelty against him, and designed his destruction; but in his good pleasure, quietly took him away in his own time, when his testimony was so blessedly finished and his work accomplished; this is remarkable and worthy of serious observation as a special providence and wisdom of God, to whom we ascribe the glory of all."

Thomas Ellwood says of him, "beloved he

was of God; beloved of God's people, and which was not the least part of his honour, the common but of all apostates' envy, whose good notwithstanding he earnestly sought. He lived to see the desire of his soul, the spreading of that blessed principle of Divine light through many of the European nations, and not a few of the American islands and provinces, and the gathering of many thousands to an establishment therein; which the Lord vouchsafed him the honour to be the first effectual publisher of in this latter age of the world." This doctrine of the "light within" was hated then by those who plead for sinning every day, and it is still opposed by those who are not subject to the cross of Christ, and who reject the principles which George Fox and Robert Barclay promulgated and defended in their day. The profession drew upon them the ill will of their opponents, their harsh treatment and persecution, and still subjects to suffering those who are walking faithfully under its guidance.

For "The Friend."

DELIBERATIVE ASSEMBLIES.

The strength and usefulness of a meeting depends much upon unity; and when we advert to the variety of sentiment, feeling and pursuits, which may be found among the members of the same religious society, the importance of pressing after the unity of the Spirit, is very obvious. In large deliberative assemblies, a deep indwelling with the Seed of divine life in our own hearts, waiting for the coming of the Master, cherishing the disposition to maintain firmly this waiting state, trusting to Him the safety of the ark, and praying for self-preservation as the Spirit gives vent to the exercised soul, will contribute much to the religious weight of a meeting. Religious weight, is the presiding influence of the Great Head, who manifests his presence where two or three are met in his name; and still more so, when hundreds are bowed and baptized into it. When all are thus gathered in the name of Christ, under a sense of their own nothingness, depending on the immediate manifestation of his power and Spirit, to enable them to do his work, the true unity will be experienced. Every one who keeps here, will be kept in his and her place—will not attempt to act the part of another, or to keep another from acting his or her part. "Ephraim shall not envy Judah, nor shall Judah vex Ephraim;" but they shall fly upon the shoulders of the Philistines, the kingdom of Antichrist, together, and the cause being the Lord's, he will prosper it in their hands. The standard of ancient truth and purity will be unfurled and displayed, and many exercised ones will secretly rejoice in beholding that the Lord is still the king, the judge and the lawgiver of his people. No galley with oars, nor gallant ship will be needed or suffered here, but the anointed eye shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down, where every one goeth from strength to strength, and shall appear before God in Zion. The young ones will have their portion also of the feast of fat things, of wine

on the lees well refined. They will be permitted to see the King in his beauty; and enamoured with his loveliness, they will desire to enter into covenant with him—a perpetual covenant that shall never be broken. Such a meeting as this would help many pilgrims on their way to the heavenly Canaan—their load would be lightened for a time, and they would return to their homes rejoicing, and saying, it was good for them they had been there.

Scraps Worthy of Note by Farmers.

Sheep Sorrel.—When the farmer or planter discovers his field covered with *sheep sorrel*, he may conclude that the soil needs liming, the presence of the sorrel being unerring evidence of the absence of calcareous matter, and that the soil is too acid for the purposes of healthful vegetation. Lands too, whose natural growth is *pine*, require lime, as that wood almost always delights in acid soil devoid of lime.

Shade Trees.—If you have no shade trees about your house, go at once into your woods and select some thrifty saplings of any kind you may admire, and plant them in the front and rear of your dwelling. A house in the country which is not thus provided, is a gloomy thing at best, and speaks but little in behalf of its owner's taste.

Peach Worm.—Tar.—A neighbour informs me that the application of hot tar to the roots of peach trees, effectually excludes the worm. The earth is removed for a few inches down, and the tar applied. It is not intended, of course, to destroy the worm, but to prevent its entrance in trees yet unaffected.—*Cultivator*.

Clover, Sainfoin, Lucerne, and all grasses of this family require that there should be lime in the soil on which they may be grown, and indeed, it may be said to be labour lost, to attempt to cultivate them advantageously on lands in which this mineral does not form a constituent element.—*Baltimore Farmer*.

Orchards should never be cultivated in grass, or small grain. Corn, or roots of any kind may be therein grown with decided advantage to the trees, and where these are not cultivated, the ground should be ploughed.

Fattening Sheep.—An experiment was made at Shrewsbury in fattening three sheep on peas, allowing them at the same time to run in pasture. They gained thirty-nine pounds in twenty-one days, an average of nearly ten ounces each per day, which we think extraordinary.

Lime-water to kill Worms.—To six quarts of water, add half a pound of caustic lime, and after letting it stand a few minutes, commence watering the ground infested by worms, and they will soon be seen rising to the surface writhing about, and will die in a few minutes, especially if a little more of the lime-water is then sprinkled on them.

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For "The Friend."

EARTHQUAKES.

The recent calamitous events in the West Indies have drawn my attention to the subject of Earthquakes. The number of them on record is very great; but it occurred to me that a brief account of some of the most memorable and destructive might be acceptable to the readers of "The Friend." I have therefore sent such an account for insertion.

W.

One which made the peninsula of Eubœa an island, B.C. 425
 Ellice and Bula in the Peloponnesus, swallowed up, 372
 One at Rome, when, in obedience to an oracle, M. Curtius, armed and mounted, on a stately horse, leaped into the dreadful chasm it occasioned (*Livy*) 358
 Duras, in Greece, buried with all its inhabitants; and twelve cities in Campania also buried, 345
 Lysimachia totally buried, with all its inhabitants, 283
 Awful one in Asia, which overturned twelve cities, A.D. 17
 One accompanied by the eruption of Vesuvius; the cities of Pompeii and Herculaneum buried, 79
 Four cities in Asia, two in Greece, and two in Galatia, overturned, 107
 Antioch destroyed, 114
 Nicomedia, Cæsarea, and Nicea in Bithynia, overturned, 126
 In Asia, Pontus, and Macedonia, 150 cities and towns damaged, 357
 Nicomedia again demolished, and its inhabitants buried in its ruins, 358
 One felt by nearly the whole world, At Constantinople; its edifices destroyed, and thousands perished, 558
 In Africa; many cities overturned, 560
 Awful one in Syria, Palestine, and Asia; more than 500 cities were destroyed, and the loss of life surpassed all calculation, 742
 In France, Germany, and Italy, Constantinople overturned, and all Greece shaken, 936
 One felt throughout England, 1069

One at Antioch: many towns destroyed; among them, Mariseum and Mamiſtria, A.D. 1114
 Catania in Sicily overturned, and 15,000 persons buried in the ruins, 1137
 One severely felt at Lincoln, 1142
 At Calabria, when one of the cities and all its inhabitants were overwhelmed in the Adriatic Sea, 1186
 One again felt throughout England, 1274
 At Naples, when 40,000 of its inhabitants perished, 1456
 One felt in London; part of St. Paul's and the Temple churches fell, 1580
 In Japan, several cities made ruins, and thousands perished, 1596
 Awful one at Calabria, 1638
 One in China, when 300,000 persons were buried in Pekin alone, 1662
 One severely felt in Ireland, 1690
 One at Jamaica, which totally destroyed Port Royal, whose houses were engulfed forty fathoms deep, and 300 persons perished, 1692
 One in Sicily, which overturned fifty-four cities and towns, and 300 villages. Of Catania, and its 18,000 inhabitants, not a trace remained; more than 100,000 lives were lost, 1693
 Palermo nearly destroyed, and 6000 persons perished, 1726
 Again in China; and 100,000 people swallowed up at Pekin, 1731
 One in Hungary, which turned a mountain round, 1736
 Lima and Callao demolished; 18,000 persons buried in the ruins, 10th mo. 28, 1740
 One at Palermo, which swallowed up a convent; but the Monks escaped, 1740
 In London, the inhabitants terrified by a slight shock, Second mo. 8, 1750
 Another, but severer shock, 3d mo. 8, 1750
 Adrianople nearly overwhelmed, 1752
 At Grand Cairo, half of the houses, and 40,000 persons swallowed up, 1754
 Quito destroyed, Fourth mo., 1755
 Great earthquake at Lisbon. In about eight minutes most of the houses, and upwards of 50,000 inhabitants, were swallowed up, and whole streets buried. The cities of Coimbra, Oporto, and Braga, suffered dreadfully, and St. Ubes was wholly overturned. In Spain, a large part of Malaga became ruins. One half of Fez, in Morocco, was destroyed, and more than 12,000 Arabs perished there. Above half of the island of Madeira became waste; and 2000 houses in the island of Meteline, in the Archipelago, were overthrown: this awful earthquake extended 5000 miles, even to Scotland, Eleventh mo. 1, 1755
 One in Syria extended over 10,000 square miles; Balbec destroyed, 1759
 One at Martinico, when 1600 persons lost their lives, Eighth mo., 1767
 At Guntenala, which, with 80,000 inhabitants, was swallowed up, 12th mo. 1773
 A destructive one at Smyrna, 1778
 At Tauris; 15,000 houses thrown down, and multitudes buried, 1780
 One which overthrew Messina, and a number of towns in Italy and Sicily; 40,000 persons perished, 1783
 Archdeſchan wholly destroyed, and 12,000 persons buried in its ruins, 1784
 At Borgo di San Sepolcro, an opening of the earth swallowed up many houses, and 1000 persons, 9th mo., 1789
 Another fatal one in Sicily, 1791
 One in Naples, when Vesuvius issuing forth its flames overwhelmed the city of Torre del Greco, 1794
 In Turkey, where, in three towns, 10,000 persons lost their lives, 1794
 The whole country between Santa Fe and Panama destroyed, including the cities of Cusco and Quito, 40,000 of whose people were, in one second, hurled into eternity, 1797
 One at Constantinople, which destroyed the royal palace, and an immensity of buildings, and extended into Romania and Wallachia, 1800
 A violent one felt in Holland, First mo., 1804
 In the kingdom of Naples, where 20,000 persons lost their lives, 1805
 At the Azores: a village of St. Michael's sunk, and a lake of boiling water appeared in its place, 8th mo., 1810
 Caracass visited by a violent convulsion of nature; thousands of human beings were lost; rocks and mountains split, and rolled into valleys; the rivers were blackened, or their courses changed; and many towns swallowed up, and totally destroyed, 1812
 Several felt throughout India. The district of Kutch sunk; 2000 persons were buried with it, Sixth mo., 1819
 In Genoa, Palermo, Rome, and many other towns; great damage sustained, and thousands perished, 1819
 One fatal, at Messina, Tenth mo., 1826
 One in Spain, which devastated Murcia, and numerous villages; 6000 persons perished, Third mo. 21, 1829
 In the duchy of Parma; no less than forty shocks were experienced at Borgotaro; and at Pontremoli many houses were thrown down, and not a chimney was left standing, 2d mo. 14, 1834

In many cities of Southern Syria, by which hundreds of houses were thrown down, and thousands of the inhabitants perished. First mo. 22, 1837

At Martinique, by which nearly half of Port Royal is destroyed, nearly 700 persons killed, and the whole island damaged. First mo. 11, a.n. 1839

At Ternate: the island made a waste, almost every house destroyed, and thousands of the inhabitants lost their lives. Second mo. 14, 1840

Awful and destructive earthquake at Mount Ararat; in one of the districts of Armenia 3137 houses were overthrown, and several hundred persons perished. Seventh mo. 2, 1840

Great earthquake at Zante, where many persons perished. Tenth mo. 30, 1840

From the New England Farmer.

A PLEA FOR BIRDS.

The season is now coming when the birds begin their labours in the fields and orchards. Many amongst us are well satisfied of the usefulness of these little fellow-labourers, whilst some are not aware of their value, and permit them to be disturbed or destroyed. For the benefit of such, the following facts are stated, and every one is urged, as he values his fruit trees and looks for a plentiful harvest, to extend to the birds the protection which they so richly merit. Let those who may still doubt, compare the orchards in Medford, Cambridge, &c. in June, with those in West Cambridge and Lexington, where shooting and bird-nesting are not permitted. Our most intelligent orchardists are satisfied that the absence, in these last named towns, of the canker worm, the pest which has cost so much labour and expense, and has ruined so many trees, is owing mainly to the great number of birds which breed, undisturbed, in our fields and orchards.

Let the mischievous loafers, of whatever age, size, condition, or colour, who roam about our fields with a musket in their hands, be dealt with according to law, or driven out like vermin, and we shall hear no more complaints that orchards are laid waste by insects, and trees destroyed by mice.

Facts.—“The common cuckoo is almost the only bird which feeds on the caterpillar; he destroys them in great numbers, eating them voraciously when they are full grown. The numbers of these destructive insects that a few cuckoos, with their young, will destroy, is incredible.”—*Conn. Her.*

“When the martins and swallows were protected,” says a Herefordshire farmer, “the hops blossomed in great beauty, and the crop was abundant, whilst there was a general failure with my neighbours, who allowed these birds to be shot, and their nests destroyed.”—*Jessé.*

“Every crow requires at least one pound of food a week, and nine-tenths of their food consist of worms and insects; one hundred crows then in one season destroy four thousand seven hundred and eighty pounds of

worms, insects, and larvæ; from this fact, some slight idea may be formed of the benefit of this much persecuted bird to the farmer.”—*Magazine of Natural History.*

The Blackbird Destroys a great number of Grubs, &c.—“Last August, I observed eight or ten blackbirds busily engaged in the grass plot in front of my house, and the grass where they were, seemed dying, as was hinted, from their mischievous operations—and the gun was suggested as the remedy. Suspecting the object of the bird’s search, I turned up a piece of turf with the spade, and found it literally swarming with grubs of various sizes. I need not say that they were allowed to pursue their game undisturbed, and that the grass plot soon regained its verdure. This is another instance of the utility of preserving birds on farms, and in orchards and gardens.”—*Ibid.*

“The owl renders essential service to the farmer, by destroying mice, rats and shrews, which infest houses and barns: it also catches bats and beetles.

“To those who seem inclined to extirpate the blackbird, Wilson justly remarks, as a balance against the damage they commit, the service they perform in the spring season, by the immense number of insects, and their larvæ which they destroy as their principal food, and which are of kinds most injurious to the husbandman. Indeed, Kalm remarked, that after a great destruction made among these and the common blackbirds for the legal reward of three pence a dozen; the northern states, in 1749, experienced a complete loss of the grass and grain crops, which were now devoured by insects.”

“Up to the time of harvest, I have uniformly, on dissection, found their food to consist of these larvæ, caterpillars, moths, and beetles, of which they devour such numbers, that but for this providential economy, the whole crop of grain, in many places, would probably be destroyed by the time it began to germinate. * * * At this season, to repay the gardener for the tithe of his crop, their natural doer, they fail not to assist in ridding his trees of more deadly enemies which infest them, and the small caterpillars, beetles, and various insects now constitute their only food; and for hours at a time they may be seen feeding on the all-devouring canker worms which infest our apple trees and elms.”—*Nuttall’s Ornithology.*

The bobolinc is perhaps next to the cedar bird or Canada robin, the greatest destroyer of the canker worm. Building her nest, and rearing her young under the apple trees, as this bird often does, she requires an immense number of worms for their sustenance just at the time that they are most destructive. “I have observed one of these birds,” says a neighbour, “go round the limbs of an apple tree in a spiral direction, and destroy in this way every worm on the tree, in an incredibly short time. No man,” added he, “can calculate the value of birds on a farm. I have no doubt but they save me equal to the labour of one man for the season, besides preserving my trees from destruction.”

It may be safely said, that in a country so thickly settled as this, there are no birds, not excepting the hawks and owls, but are vastly more useful than injurious to man. None of them should, under any pretence, be destroyed.

It is not generally known, that a few only of the hawks and owls destroy poultry. The rough legged falcon may be observed the whole winter long, seated on a small tree, watching for mice, of which he destroys great numbers. Those who shoot him, or suffer him to be shot, deserve to have their trees “girdled” by these vermin. The marsh hawk, the common harrier, and indeed all of this family of birds that come so fearlessly to our fields and meadows, are equally harmless and useful.

STALACTITES AND STALAGMITES.

There are two terms used in mineralogy, *stalactite* and *stalagmite*, applied to a very singular phenomenon which is observed under various forms in different parts of the world. Both terms are derived from the Greek name for a *drop*, and are applied in the following manner:—Stalactites are the pendent protuberances from the roof or sides of caverns, formed by the deposition of calcareous or other earths, from the water which percolates through rocks; while stalagmites are the depositions of calcareous earth formed in the floors of caverns by the water which drops from the roofs. The two therefore do not differ so much in their nature and formation as in the circumstance of the positions which they occupy.

Since waters rising from beds of limestone are so overcharged with calcareous earth as to form an incrustation of stone round any substance that is immersed in them for a short time, these waters are said to have a petrifying or *stone-forming* property; and the stalactites and stalagmites are but extensions of the same operation. Water dropping from some projecting point, or percolating through a crevice, deposits a portion of its calcareous contents; and this deposition is enlarged by succeeding drops, until it assumes the form either of a pendent icicle or of a mass on the ground. In some instances the formation has been so rapid as to fill up the whole of an excavation or grotto in the course of time.

The deposition of earthy matter is easily accounted for, when the water is known to be loaded with it; but there are peculiar appearances in the structure of stalactites which are not so easily explained. In some a radiated, diverging, crystalline structure is observed; in others, the structure is more lamellated; and in others again, the process from the radiated to the regular crystalline structure may be seen in the same specimen. From this it has been inferred, that the particles of stalactite, after they had been mechanically deposited, and formed into a solid, were capable of a certain degree of motion, which permitted their crystalline arrangement to proceed to its ultimate form. Some stalactites have occasionally been found which were tubu-

lar; others, solid within, are covered externally with minute crystals, and are sometimes terminated by a knob resembling a mushroom.

In some parts of the earth caverns are found lined and roofed with stalactites, formed at some past but unknown period; while in other parts springs are now flowing which leave a calcareous deposit, and thus show the mode in which other deposits may have been formed. At Knarsborough, in Yorkshire, is a spring possessing powerful petrifying qualities. It rises on the slope of a hill, at the foot of a limestone rock, and after running about twenty yards towards the river Nid, it spreads itself over the top of a rock, from whence it trickles down in more than twenty places, dropping very fast, and creating a musical kind of tinkling, due, probably, to the concavity of the rock, which projects in a circular curve from the bottom to the top, the brow overhanging the base nearly fifteen feet. The spring is supposed to emit about twenty gallons per minute; and the water abounds with fine calcareous particles, which it deposits when in languid motion, and leaves an incrustation on the bodies that it meets with in trickling slowly amid the many obstacles that impede its course.

In the Derbyshire caves, of which so much has been written, there are many striking proofs of the effects resulting from the subsidence of calcareous matters from water. The calcareous covering of the peak contains a great number of caves of different sizes, most of them abounding with stalactites of various forms and colours. Some of these stalactites are of a beautiful white, and others are streaked with yellow, gray, and milk-colour veins. Some vases and other trinkets are occasionally made from the choicest specimens. These may be taken as evidence of effects produced long since; but the same county furnishes instances of petrifying waters now in active existence. The warm springs at Matlock form vast accumulations of petrifications, which are soft before exposure to the air, but become very hard by degrees. Whilst the waters retain their warmth and motion, few or no petrifications are formed. It was stated by Dr. Short some years ago, that all the warm water dropping from the roofs of small grottoes and caves, at this spot, formed little prisms or pillars of various shapes; but that the water which was stationary, and left a deposit which encrusted such small objects as moss, grass, leaves, twigs, &c., in time destroyed the bodies on which the deposition was made, the deposit retaining the shape which it had assumed.

The Geysers, or hot-springs of Iceland, furnish other examples of a durable solid being formed from the deposition of earthy matters by the water which contains them. The silicious depositions of the water of the Great Geyser have formed for it a basin about fifty feet in diameter, in the centre of which is a cylindrical pipe or pit ten feet in diameter. Through this pit, at variable intervals of time, large masses of hot water burst out, gradually filling the pit and the basin, and then partially flowing over the edge. At intervals of some

hours, when the basin is full, explosions are heard from below, like the firing of cannon at a distance; and, at the same time, a tremulous motion of the ground is felt around the basin. After many strange convulsions, and upward bursts of water, which seem to indicate some powerful force acting from within, the whole subsides, and in a few minutes not only the basin, but also the pipe or pit is found to be empty of water. The petrifying quality of the water seems therefore to have shown itself in this way: that a subterranean force having made a rent in the ground, through which hot water was occasionally propelled, the water gradually deposited a sediment which built up, as it were, a cistern round the margin of the rent.

It gives rise to some confusion when such processes as these are termed *petrification*, because this term is more particularly applied to the formation of fossil organic remains; yet there is no other term—excepting perhaps *lapidification*, nearly synonymous to it—which so well expresses the sense to be conveyed. Leaving the question of nomenclature, however, and confining ourselves to the phenomenon itself, it is evident that the formation of hard substances from the sediment of water in Iceland, at Matlock; at Knarsborough, and other places, is traceable to the same causes as those which, in some past period, produced the stalactites and stalagmites of grottoes and caverns. Without, therefore, adding any further examples of petrifying springs, we will give a brief account of the stalactites at Antiparos, the most beautiful perhaps any where to be found.

Antiparos is a small island in the Grecian Archipelago, about sixteen miles in circumference. Near the summit of a lofty hill is a large area, scooped out of a rock, on one side of which is seen a perpendicular face, or wall, about twenty feet high, nearly covered with columns of stalactites. Behind these columns is an entrance to the celebrated grotto, which has attracted the attention of travellers from all countries. After descending obliquely to a certain depth, the traveller arrives at a perpendicular shaft, down which he proceeds by the aid of ropes held by the guides. At the bottom of this perpendicular descent, the footing again proceeds in an oblique direction, the descent of which brings the visiter to a small projection of rock, from whence he passes into the principal chamber, cavern, or grotto. This grotto is the most magnificent spectacle of the kind any where presented. It measures three hundred feet long by two hundred and fifty broad; and the whole of the roof, walls or sides, and floor are covered with a dazzling and snowy white incrustation. Columnar icicles, if the term may be used, hang down from the roof to a depth of twenty-five feet; others extend from the roof to the floor, equal in diameter to the mast of a ship-of-war. A large mass of stalactite, which divides the principal chamber from a smaller one, is rendered remarkable by the number of tapering columns and spires which shoot up from it. This mass is called the *altar*, from a singular festival which was held in the grotto in 1673, by the Marquis de Nointel, ambassador from

France to the Turkish sultan. The marquis celebrated the festival of Christmas within the grotto itself, which he illuminated by a hundred large flambeaux and four thousand lamps, the light from which produced a most brilliant and dazzling effect. Five hundred persons attended; and at midnight mass was celebrated, the block of stalactite serving as an altar. Magni, an Italian traveller, was told by some peasants that a giant inhabited the mouth of the cavern; and he went to satisfy his curiosity in the matter. After encountering the difficulties of the descent, he says, "We quickly perceived that what the ignorant natives called a giant, was nothing more than a sparry concretion, formed by the water dripping from the roof of the cave, and by degrees hardening into a figure that their fears had transformed into a monster. Incited by this extraordinary appearance, we proceeded still further, in quest of new adventures in this subterranean abode. As we advanced, new wonders offered themselves: the spars, formed into trees and shrubs, presented a kind of petrified grove, some white, some green, and all receding in due perspective. They struck us with the more amazement, as we knew them to be the mere productions of nature, who, hitherto in solitude, had in her playful moments dressed out the scene for her own amusement."

The production of these stalactites has been thus explained by De Choiseul:—Supposing the cavern itself to be one of those natural cavities which exist so abundantly in every part of the world, the water which issues through fissures in its rocky wall may be supposed to carry with it, in a state of solution, innumerable particles of calcareous matter; and when the water finally escapes, in the form of drops, at the roof and sides of the cavern, the calcareous matter held in solution remains, and forms a concretion, while the water evaporates. The nucleus thus formed is continually receiving an additional coating from fresh moisture descending as before. Like icicles hanging from rocks washed by a torrent, the stalactites grow larger and larger, still preserving the conical figure occasioned by their original mode of formation. But should the water filtrate in greater abundance from above, the drops will not have time to evaporate in their passage; they will therefore fall to the bottom of the cavern, and will there form calcareous concretions, extending upwards, in proportion as those from the roof extend downwards; so that in process of time their extremities will meet. Thus will a column be formed, imperfect at first, but gradually enlarging from the same causes which originated it.

The stalactites with which this beautiful grotto is lined are formed of pure alabaster, a very delicate carbonate of lime; and a "tarry-at-home traveller" may form some faint idea of the brilliant appearance which a grotto thus furnished must present when lighted up by several torches.—*Penny Mag.*

The great work and business of the cross of Christ is self-denial.

For "The Friend."

THE SLEET.

Second month, 1843.

Nature is beautiful when Spring first wakes;
When Summer's glory every plant partakes;
When Autumn colours with his frosty breath
The forest foliage, brightening 'e'en in death;
When Winter o'er the withered leaves below,
In sadness spreads a robe of spotless snow;
But brighter still when vapours chilled give birth
To frost-work glories on the sparkling earth.

O, I remember late in wintry hours,
As from above slow fell the misty showers,
The frost-chilled vapour gently gathered round,
Till twig and tree in chrysalis robe was bound.
When on the west wind rolled the clouds away,
And gave the city to the sunny ray,
The ice clad sick-walks caught unwonted light,
The ice-crooked squares grew dazzling to the sight;
O'er the thick cedar's robe of changeless green,
Was spread a glorious veil of silvery sheen;
Each willow branch in chrysalis brightness hung,
And slowly waving chancelled lustre flung.

I marked the setting sun his radiance shed
On a tall sycamore's majestic head;
And every branch, and every twig made bright,
In reddening glory flashed a fiery light.
As low the day sank his blazing rim,
Branch after branch in paler light grew dim;
But long the sparkling summit held its glow,
As slow the firebrands faded out below.
Day died in glory! as the night rolled by,
The moon came glowing up the eastern sky;
As bright her beams upon that tree were thrown,
O, all was lustre! the quiet night,
The clear white pureness of each twig of light,—
The gentle radiance of each burning star,
Whose half quenched rays came twinkling from afar,
A joyous influence o'er my feelings flung,
And words of rapture wakened on my tongue.

I sought the country,—all was lovely there,—
The chrysalis brightness rested every where.
The sparkling stable-sled at noon was red,
As first the sun his burning radiance shed,
On withered grass the fiery bushes shone,—
On brightening cedars was the glory thrown,—
Their outer foliage caught the rosy light,
Their inner branches were as chrysalis white.
In other hours when storms are raging high,
When rain or snow fall heavy from the sky,—
These cedars yield the birds a safe retreat,
From all the winds that blow, the storms that beat,
Their leaf-crowned heads the snowy flakes retain,
They turn from all beneath the forest rain;
But the chill mist late floating on the air,
Involves each rook, and left its nest there;
Each branch was silvered, on each leaf was seen
A chrysalis case enclosing spear of green.
I marked the robins hovering soer distant,
The chilling mantle covered every rest,—
More joy to them from rough dark branches to sing,
When soft around them breathes the air of spring,
Than thus to perch on ice,—though dazzling bright,
Its ruby radiance meets the gazer's sight;
To them no comfort does the glare bestow,
Like earthly dignity, 'tis splendid woe.

Bent to the earth, I on the stubble gazed,—
Unaccounted beauties in confusion blazed;
Fantastic shapings filled my wondering eye,—
Transparent columns seemed to tower on high,—
Half perfect images of dome and spire,
Of silvery brightness, or of rosy fire.
Imagination in such fair array,
Might picture ruins of a faded day;
Of mighty towers built up with precious stones;
Of chrysalis palaces, and diamond thronings;
Of lamps of glory burning over there;
Of other trees that polished rubies bear;
Of fount-fed waters jetting over all,
And breaking into jewels as they fall.

As bright, as rich, as dazzling these to sight
As Moorish dreams of Genii bowers of light

Painted in tales which wondering children read,
Whilst the wild fancies scatter evil seed,
Stir up dark fancies, kindle thoughts impure,
And foster maladies they cannot cure,
But the bright glories of this wintry day,
Its pomp of jewelry, its rich array,
Are nature's own adornings,—full of charms,
Which not the strictest moralist alarms.
Creation's glories to untaunted youth,
In their realities and perils truth,
Give not the influence of their brightest things,
To strengthen evil in its secret springs.
Each change is fashioned at her Maker's will;—
Some trace of goodness lingers round it still,—
Pointing the spirit to that Power from whom
Nature has all her brightness and her bloom.

N.

From the Farmers' Cabins.

To Preserve Eggs.—The high price and scarcity of eggs during the winter season, render it an object of importance to preserve them from decay during the season of abundance, for that of scarcity. This, like every thing else, is a very easy matter when we know how to accomplish it, and difficult when we are ignorant of the mode of effecting it.

The shells of eggs are porous, and by being long kept, the fluid contents evaporate gradually, and that in proportion as the temperature of the weather is increased; and the vacant space occasioned by the evaporation, is immediately filled with air, and this air acts on the contents of the egg, and produces decomposition or rottenness. Now if the air can be prevented from entering through the shell, the egg will remain sound for an indefinite period;—for decomposition cannot take place without air.

Réaumur tried varnishing eggs to preserve them, but he found the cheapest and most effectual method was to apply oil or grease, with which they were rubbed, or into which they were dipped.

The transpiration of matter from the egg, was proved to be as effectually stopped by the thinnest layer of fat, as by a thick coating, so that no sensible vestige be left on the surface of the shell. All sorts of fat, grease, or oil, were found well adapted to preserve eggs; and they were preserved for nine months, as fresh as the day on which they were laid. Other plans of accomplishing the same purpose might be stated, but the above is so simple, cheap and effectual, that it is deemed unnecessary. Q.

An Aphorism.—A tradesman may incur indebtedness in the way of his business; for to enable a man to give credit, it is reasonable that he receive it. A farmer is justified in debiting his farm for what are justly termed lasting improvements—such as the purchase of manures, draining, extra cultivation, and the erection of necessary buildings; but no person is justified in going into debt for expensive food or clothing, in such times as the present; much more reprehensible would it be for him to indulge in expensive amusement of any kind whatever. Z.

Every man has in his own life follies enough—in his own mind troubles enough—

in the performance of his duties, deficiencies enough—in his fortune, evils enough—without being curious about the affairs of others.

SILICEOUS STONE—TRIPOLI.

There are rocks in the interior of continents, at various depths in the earth, and at great heights above the sea, almost entirely made up of the remains of zoophytes and testacea. Such masses may be compared to modern oyster-beds and coral-reefs; and, like them, the rate of increase must have been extremely gradual. But there are varieties of stony deposits in the earth's crust, now proved to have been derived from plants and animals, of which the organic origin was not suspected until of late years, even by naturalists. Great surprise was therefore created by the recent discovery of Professor Ehrenberg, of Berlin, that a certain kind of siliceous stone, called tripoli, was entirely composed of millions of the skeletons or cases of microscopic animalcules. The substance alluded to has long been well known in the arts, being used in the form of powder for polishing stones and metals. It has been procured, among other places, from Bilin, in Bohemia, where a single stratum, extending over a wide area, is no less than 14 feet thick. This stone, when examined with a powerful microscope, is found to consist of the siliceous cases of infusoria, united together without any visible cement. It is difficult to convey an idea of their extreme minuteness; but Ehrenberg estimates that in the Bilin tripoli there are 41,000 millions of individuals of the *Gaillonella distans* in every cubic inch, which weighs about 220 grains, or about 187 millions in a single grain. At every stroke, therefore, that we make with this polishing powder, several millions, perhaps tens of millions of perfect fossils are crushed to atoms.—*Lyell's Geology*, vol. 1, page 52.

Imagination.—That great old writer, Thomas Fuller, relates a curious incident, which is truly characteristic, showing how fancy will put life into young limbs, and confirming the old adage, that "a conceit is as good as a consumption." A gentleman, he says, having led a company of children beyond their usual journey, they began to be weary, and jointly cried to him to carry them—which, because of their multitude, he could not do, but he told them he would provide them with horses to ride upon. Then cutting little wands out of the hedge as nags for them, and a larger one for himself, they mounted, and those who could scarce stand before, now full of mirth, bounded cheerfully home.—*Cabinet*.

If the coming season shall not prove a good one for honey, it will not be attributable to the friends of the bees.—We observe that thirteen cabinets for hives were granted last year.—*Cabinet*.

John Wilkes said, "the very worst use you can put a man to, is to hang him."

For "The Friend."

JACOB LINDLEY.

Among the many interviews which I enjoyed in the earlier part of my day with Jacob Lindley, the subsequent narrative was not the least interesting.

During the time of the revolutionary war, and I suppose not long after he came out in the ministry, he was one day alone at work, when an inquiry seemed suddenly whispered in his ear, Hast thou a soul? To this he answered, Yes, certainly I have. But, returned the inquiry, How dost thou know thou hast a soul? He then began to review the arguments which he had to prove the immortality of the soul, the testimony of Scripture, the common consent of mankind, &c. But the suggestion arose, this may all be priestcraft. The various races of animated nature passed in review. The varieties of the monkey tribe, presenting close approximation to the human form, and varied analogies to the human intellect, arose in his mind. Here man appeared to be merely a link in the great chain of animal life, and why then could we believe that he was immortal more than the other races which exist around him? Perplexed, though not satisfied with this reasoning, he became almost doubtful whether he had anything to fear or hope, beyond the present life. He looked towards the road to see whether any soldiers were passing, thinking that if he had no soul, he might without impropriety unite in the contest of the day; for if he should be killed, that would be an end of him; and his life was of very little importance if it was to end in annihilation.

At length, not feeling satisfied with the arguments on either side, with which his mind was agitated, he felt inclined to suspend all ratiocinations on the subject. He therefore sat down, when a profound stillness ensued. After a time the inquiry passed through his mind, Canst thou look forward a thousand years? A little reflection upon this point satisfied him that he could. The inquiry was then extended to a much longer period, perhaps a million. This again he saw he could readily do. The question then returned, whether he could look still further, into an illimitable existence, beyond what numbers could express. Reflecting upon this idea, he felt satisfied that this too was within the powers of his mind. The involuntary reply then was, that monkeys, baboons, &c., possess no such faculty. And that capacity in man which can look into a boundless futurity, will itself run coeval with the futurity into which it can penetrate.

Believing that these intimations were not the result of his own reasoning powers, but emanations from a superior intelligence, his doubts in regard to the immortality of the soul were completely resolved. Thus this transient visit from the spirit of infidelity left him more than conqueror, through Him that loved him. From that time until the close of his earthly career, I apprehend he made it the great business of his life to secure for the immortality which lay before him, an inheritance among the saints in light. E. L.

FRIENDS' ASYLUM.

Twenty-sixth Annual Report of the Friends' Asylum for the Insane, near Philadelphia.

At the time when the last Annual Report was made up to the first of Third month, 1842, there were fifty-eight patients in the Asylum;—twenty-five have been admitted since, to the first instant—making the whole number, under care, eighty-three; being fourteen less than last year. During the same period, thirty-two were discharged, and five have died. Of those discharged, ten were restored;—six much improved;—four improved, and twelve stationary. The number in the house, Third month 1st, 1843, was forty-six—of whom three are restored—one much improved—three convalescent—two improved, and thirty-seven without improvement;—being mostly cases of a chronic character, and many of them residents for many years.

The average number in the house during the year, as per the monthly enumeration, is forty-eight and eleven-twelfths, which is less than for several years past. The diminution in the number of patients, has arisen partly from the establishment of institutions for the reception and cure of the insane, in different places, and partly from the pecuniary difficulties which have been so generally felt throughout the community.

The statement of the Committee of Accounts, and the Treasurer's account, show, that the amount charged for the board, &c., of patients, is \$13,494.89. A contribution of \$25 has been received, and donations amounting to \$105. There has been \$89.12 received for interest, and \$68.75 on account of arrears of ground rent. The legacy of our late friend, Isaac Jones, has been paid; the net amount of which is \$975.

There has been expended, including annuities, \$10,906.87. The amount loaned on interest, is \$4,152.72. The sum of \$935.39, has been carried to suspense account. The balance in the hands of the Treasurer on the 1st instant, for general purposes, was \$934.49; on account of Anna Guest's legacy, \$2.50; and on account of Beulah Sanson's legacy, \$191.16. There has not been any income received the past year, from the stock left by the late Anna Guest. The amount of annuities is \$324—which is payable to four individuals.

The farm has yielded thirty-six wagon loads of hay; sixty bushels of oats; 450 bushels of potatoes; 300 bushels of corn; fifty bushels of sugar beets; ninety bushels of wheat; and nine hogs, weighing 2122 pounds. The garden has furnished an abundant supply of vegetables for the use of the family.

Our friends John C. and Letitia Redmond, having notified the Board of their wish to be released from the station of Superintendent and Matron, which they have acceptably filled for eleven years,—Philip Garrett and Susan Barton have been appointed to succeed them. The change to take place the 1st of the Fifth month next.

It has long been deemed desirable, to make such a reduction in the charge for boarding of poor patients, as to induce their friends to avail themselves of the many advantages afforded by a residence in the Asylum. Under the present state of things, the Managers thought they would be justified in reducing the lowest rates of board fifty cents per week. The rate is now two dollars and fifty cents per week for poor patients, members, or professors, residing within the limits of Philadelphia Yearly Meeting;—and three dollars per week for those of this description residing without those limits. This price is considerably below the average cost of each patient, and is so moderate, when the comfortable accommodations and remedial means furnished are taken into consideration, as to induce the belief, that no member of our religious Society or professor, need be deprived of the benefits of the Institution.

The ability to keep patients at so low a price, will depend in a great measure on the support to be derived from gifts and legacies. The more extensive and permanent an income is made from these sources, the greater will be the means placed at the disposal of the Managers, for the reception of poor patients at low charges; and the more numerous the facilities for their recovery, when curable, and for their enjoyment and comfort when beyond the reach of medicine. The Managers feel much for these helpless and afflicted beings, wherever situated, and earnestly desire the subject may claim the serious consideration of those to whom is entrusted the means of alleviating the calamities of others.

Exercise in the open air, and suitable employment, we believe, are among the most important means of restoring those afflicted with insanity. We have accordingly endeavoured to promote the use of them, whenever it was proper. At all seasons of the year the patients ride out daily, when the weather is suitable. This furnishes an unfeeling source of pleasure to them. The pleasant walks in the grounds belonging to the Institution, as well as those adjacent, are much resorted to and enjoyed, as is the circular rail-road on the lawn in front of the house; all which afford healthful exercise.

Some of the male patients are enabled to render efficient aid on the farm and in the garden; in the cultivation of which, several of them appear to take considerable interest, as well as in basket-making, and the use of tools. The females knit, sew, quilt, &c. While we are sensible of the great importance of employment, we are aware it is in many cases, very difficult to devise occupations, adapted to divert the deranged mind from its delusions, and turn its thoughts into new and interesting channels. In all well regulated Institutions, it is in degree attained, and ought to be the constant aim of those who are entrusted with the management of the insane. The Board hope it may be found practicable hereafter to increase the variety of employment at the Asylum. The responsibility which attaches to those to whom this afflicted class of our fellow-beings are confided, is very great, and no means should be left untried,

which, with the blessings of Providence, appear to be calculated to restore them.

It is a subject essentially connected with the permanent restoration of patients, that they be continued at the Institution, until they are considered well enough to be discharged by those to whose care they have been confided. It has often happened, that just as the patient is beginning decidedly to improve, he is taken away by his friends, and introduced into scenes and associations which produce a relapse; which, in some instances, is far more difficult to cure than the first attack. The Managers would therefore desire it might be impressed upon the friends of patients, who may be apparently restored by the treatment at the Asylum, the importance and necessity of allowing them to remain until a sufficient time elapses to test their recovery.

The contributors at their late meeting, continued to the Managers the liberty of receiving patients not members of the Society of Friends, nor professors. Such persons can be admitted upon moderate terms; when the house is not filled.

The Managers conclude, with the expression of gratitude to a superintending Providence, for his many mercies and blessings during the past year.

Philadelphia, Third month, 1843.

For "The Friend."

ANECDOTE OF BENJAMIN LAY.

The substance of the following anecdote was related in my hearing many years ago, by Thomas Atmore, of Philadelphia. I am entirely ignorant of the source from which he derived his information; but his well known character for veracity and intelligence, is quite sufficient to vouch for the authenticity of the narrative.

Paul Jones, the same, I apprehend, whose naval exploits have been so highly extolled, had at one time made preparation for a cruise on the ocean, in his usual character of a privateer. The provisions, arms and ammunition were on board, and every thing ready for departure. But previously to commencing his cruise on the ocean in quest of plunder, he concluded to give up a day to a tour on land, in search of diversion; in other words, he concluded to have a frolic. In the course of his peregrinations he fell in with Benjamin Lay. As the person and character of that singular being were probably familiar to men, women and children in the vicinity of his residence, it is not wonderful that he should be no stranger to Paul Jones. The naval hero, willing to have a little diversion with the eccentric Lay, accosted him with the inquiry, "Well, Ben, can you direct me the way to heaven?" "Yes," answered Lay, with his usual readiness, "I can. The way to heaven is to do justly, to love mercy, and to walk humbly with God." A broadside from a French man-of-war would probably have been less astounding to the hero of the ocean than this simple, but pointed return. According to his own acknowledgment, the conviction rushed on his mind, if that is the way to heaven, then I am in the way to hell. For a

time he appears to have been like king Agrippa of old, almost persuaded to be a Christian. But his vessel being equipped, he had not resolution enough to abandon his enterprise. 'Though convinced that the course he was pursuing was directly opposite to that which led to heaven, the fear of the world's dread judgment, and the surrender of pecuniary prospects, seem to have urged him forward; and from the events of his subsequent life, we may infer that the conviction, thus suddenly excited, was permitted to pass away like a fleecy cloud.

E. L.

For "The Friend."

THOMAS SHILLITOE.

Notwithstanding the reprint of the Journal of Thomas Shillitoe in "The Friends' Library," I have thought the insertion of a few extracts from it in "The Friend" might not be without benefit at the present time. For the sake of those who may not have known much or any thing of that devoted servant of Jesus Christ, it may be well to observe, that though "strong in the Lord, and in the power of His might," he was constitutionally timid, and shrinking to a degree amounting almost to a disease. The editors of the Library thus appropriately say of him:—

"Engaged in an unusual variety of religious concerns, embracing all ranks of men, from kings and emperors, down to the most degraded and destitute classes of the human family—his life exhibits a striking illustration of the universality of that love which actuates the true ministers of the gospel, and of the efficacy of living faith in enabling the obedient follower of Christ to triumph over the infirmities of nature and surmount every obstacle in the path of apprehended duty. Such instances of faithful dedication and perseverance, though rare, prove the practicality of fulfilling the Divine commands as they are made known to the mind of man, and that the blessed results of simple obedience are, peace here and a well-founded assurance of its endless fruition in the life which is to come.

"It is not too much to hope that the diffusion of such evidences of the power of Divine grace in leading about and qualifying a feeble instrument for the work of his day, and strengthening him to perform it, will contribute to the spread of the kingdom of our dear Redeemer, by inciting others to faithfulness in obeying the clear manifestations of religious duty, that thus labourers may be brought into the Lord's vineyard."

Being at Baltimore in the Eleventh month, 1827, T. Shillitoe remarks:—

My mind had been occupied with an apprehension of religious duty to make a visit to a great slave-merchant, who resided in this city, where the needy slave-holders, and such as had slaves who were refractory and difficult to manage, were encouraged, by his weekly advertisements, to come, and find a ready market for them. A large building is erected on his premises like a prison, to secure them until he has obtained a suitable complement to send to different places, where there is a demand for them. I found he was considered,

as a man, independent of his employment, to be of a ferocious disposition, so that many, we were told, stood in dread of him; notwithstanding which, this subject had taken such hold of my mind, that I saw no way for my relief but to be willing to attempt an interview with him. Seventh-day morning, we called upon a Friend, to whom I opened my situation relative to making a visit to this slave-merchant; we found if we did make such a visit, it would be best for us to go alone; and accordingly proceeded towards his residence. On our way, I felt much for my companion, from what I had heard of the unsubdued will and wicked disposition of the slave-merchant, and the danger we might be exposed to from the large dogs he kept loose about his premises, to the terror of those who passed by. But there was no way for me but to cast my care on Him, who had so many times preserved me as from the paw of the bear and the jaws of the devourer. As we advanced towards the house, one of these fierce looking animals came out at us, followed by another, as if they would have seized us. Their noise soon brought out one of the house-slaves, and, as we supposed, the slave-merchant himself, whose countenance looked as fierce as his animals, querying with us in a stern, commanding manner, "What is your business?" I offered him my hand, feeling nothing in my heart but love towards him as a man; saying, I would be obliged to him to suffer me to have a little conversation with him. He asked us into his house; as my requesting him to have the dogs taken care of, saying, I was a nervous man, he attended to it; and in ascending the steps of his house, we observed more of these large dogs chained about the yards. He showed us into a very elegantly furnished parlour. On the shelf of the chimney-piece was a pistol, which appeared to be ready cocked for use, should he at any time be put to the test of defending himself; he ordered us to take a seat on a sofa, and placed himself near us. I gave him my certificates to read, which he appeared to do attentively; this afforded us an opportunity of having our minds brought into quiet after our besetment by the dogs, and their master's angry countenance. When he returned my certificates, the reading of which appeared to have somewhat softened his mind, he said, "I suppose you are going about preaching the gospel;" to which I replied, "I profess to be so circumstanced." I then endeavoured, in a tender, feeling, but decided manner, to open the subject that brought me to his house, telling him, I came on behalf of the poor coloured people; that I lived in a country where the inhabitants were all free; but I found I was now in a slave-holding part of the United States of America; and by an advertisement of his which I had in my possession, it appeared he was a dealer in these coloured people, who were kept in slavery. I requested him to pause for a moment, and endeavour, as much as possible, to place his own parents and nearest relatives in the very situation of these poor creatures he had at times purchased and sold again, thereby separating the nearest connection far from each other,—husbands from

wives, and children from parents; and try how far such acts as he was in the practice of, accorded with such feeling of humanity as he would wish should be exercised towards his own parents and relatives; with more to the same effect.

He appeared to hear me patiently, and tried to justify his conduct, but with coolness and deliberation; saying, he was educated in a slave-holding state,—that his father was a slave-holder, that his mother was a pious woman, in connection with the methodists;—that she was in the practice of reading the Bible to her children, and that her pious care for him he yet remembered, and some of the good counsel that she gave him; that through her influence his father manumitted about seventy slaves: she died when he was young. On his father marrying again, he found he must leave home, or render it unpleasant to his parents, which he did not desire to do, and therefore entered into the army, and was at the battle of New Orleans; after the war was over, the army was broken up; on quitting it he found himself in debt, and not knowing what employment to take to, to extricate himself from his difficulties, a relation encouraged him to become a slave-merchant, offering him funds to commence this trade, which he accepted; and yet said, we thought feelingly so, it is a bad business, and that he had concluded to give it up, and had been making arrangements for that purpose. But some of his employers, in the first rank of slave-holders, and even some who were making much profession of religion, would not allow of his giving up his business, but urged him to go on with it. He laid great stress on the encouragement he received from this latter description of his barterers, from which I was led to fear, that when he felt any qualms of conscience on account of the manner in which he was getting his wealth, as he was deemed wealthy, the entreaties of this class would be resorted to, to salve over the wounds of conscience he at times experienced, which I could not doubt had been the case at times with him: he also pleaded having the laws of the state to sanction him in his traffic, which opened the way for me to go further into the subject; but in time it evidently was manifest, that the Divine witness was so reached in him, as to compel him to cast away all his weapons of defence. He gave it as his opinion, that before twenty years were passed over, slavery would be brought to a final close, if the work was rightly gone about. By this time we thought we never witnessed the declaration, that the lion should lie down with the lamb, more fully exemplified. He assured us again of his determination to quit his business, and acknowledged the gratitude he felt for the visit, took his leave of us in an affectionate manner, conducting us himself quite off his premises. As we quitted him, his countenance, which on our first approach appeared terrific, was so changed, that he was pleasant to look upon. Every thing about his elegant house and his yards, told, in plain terms, that he considered himself living in continual danger of losing his life. I felt thankful to the great Preserver

of men, when we reached our place of destination again.

(To be continued.)

For "The Friend."

STUMBLING BLOCKS.

How awful must the situation of those parents be, who league with the devil to withstand the Lord's work in the hearts of their children! Repeatedly, of latter times, has this language saluted my mental ear, bringing with it very serious considerations; and as it freshly arises at this time, I am willing to throw it before the readers of "The Friend," that we may individually inquire, how far we come under this condemnation.

Do any of us, when our dear offspring,—“buds of our being,”—are met in a narrow way, endeavour to turn them from it; or fail to encourage them to struggle on it! Have any of us when a son or daughter became weary with things that the Secret Witness has warned them against, rather discouraged them from giving heed to these tender admonitions—it may be to change their dress or their company, to give up, or take up, a practice, under an impression of duty—and have we sheltered ourselves under the fear, lest, having made a good profession before many witnesses, they should fall away, and bring a stigma upon Truth? What! is not the Lord sufficient for his own work? and did he ever say to the wrestling seed of Jacob, seek ye my face in vain? It was the condemnation of Eli that he restrained not his sons from sin; how much the greater must their guilt be, who restrain their offspring from good!

In this day of overturning and instability,—when nothing but the Rock remains unshaken, and those who are built upon it secure,—the Lord is at work with the children: he will work, and who shall hinder? If we can do nothing for the lambs, do not let us wrest them out of the hands of the Shepherd; nor strive when the work of the Purifier is upon them to draw them from the furnace, or remove them from the hammer. What a sorrowful mistake it is, when the Lord is contriving the youthful heart—throwing clouds over its brilliant prospects—marrying its pleasant pictures—“making the countenance sad, although they are not sick,”—to endeavour to draw the mind out into company, under the plea that they have “low spirits”; that they are nervous, and that cheerful companions will be good for them. In such a state, “sorrow is better than laughter; for by the sadness of the countenance, the heart is made better.” In this newly awakened condition, the mind is very sensitive, and scruples and doubts that older travellers have unapparently got rid of, attend the minds of those just starting in the Christian race. Let no one say these are delusions or unnecessary troubles—they are providential guards, and under their influence the susceptible soul is led very softly along. This is Bethel, “the place where God met them at the beginning.” Oh, that we might all know a frequent returning thither. The individual who knows no “go-

ing back to his hornbook,” must be eminently blest, or awfully mistaken!

The example of parents is very narrowly scrutinized by children, when very young in years; and thoughtless fathers and mothers are often stumbling blocks, when they do not suppose that any observing eye is upon them. Who cannot look back to days of early childhood, and remember incidents, that all time's attrition has failed to erase from memory's calendar? Yet how do we forget these things, and act before our children as though they failed to observe!

What is the effect of some of the practices in which children are indulged by parents? let us look at one. If in early years instruments of music are tolerated in Friends' houses, and are the companions of youth, to amuse in hours of vacancy, or to lull in moments of tribulation—a kind of opiate when anxious moods are gathering—shall we wonder that when the hand of judgment is laid upon the transgressing nature, and their rests are in mercy broken, that that which has given oblivious sleep to other pangs, should be sought to in this? and that the startled mind should mingle religious resolutions, and the melodies of the quire in the lullaby of professed devotion? The activity of outward doings, and the soothing of graceful oratory and harmonious sounds, may co-operate in compounding a passable religionist for the world's show; but what a superficial, what a polite, what a worldly minded Christian! The extacy produced by music is utterly at variance with spiritual worship—we should “pray with the Spirit, and with the understanding also.” Such excitation is of a kin to that produced by ardent spirits, or the dreamy paradise of the opium eater. It can lull wild beasts, and it fell soothingly upon the insanity of King Saul, but in spiritual worship, it is something worse than idle. In the imposing spectacles of the Jewish ceremonies of types, shadows and forms, it had its place with other things, “because of the hardness of their hearts;” but in the religion of the Mediator it has no part. Among the people upon whom the woe was pronounced by Joel, were those “that chaunt to the sound of the viol, and make to themselves instruments of music like David;” “but they are not grieved for the affliction of Joseph.” The very purpose of music is to soothe or animate, in either case producing a state of mind at variance with that in which we can hope to commune with Him who dwelleth with the lowly, and with those who are “waiting for him;”—a prerequisite for which is to learn to “be still.” “Be still! and know that I am God.”

“From an inward purifying, and steadfast abiding under the operations of the Holy Spirit, springs a lively operative desire for the good of others. All the faithful are not called to the public ministry; but whoever are, are called to minister of that which they have tasted and handled spiritually. The outward modes of worship are various; but, wherever any are true ministers of Jesus Christ, it is from the operation of his Spirit

upon their hearts, first purifying them, and thus giving them a just sense of the conditions of others."

Agricultural Anecdote.—A knowledge of the habits of animals is sometimes of great service, even in the saving of cities. James, in his recent history of the Black Prince, gives an amusing instance of this in the defence of Rennes, a town of Brittany, besieged by the Duke of Lancaster. In order to effect the surrender of the place, the Duke enforced a strict blockade, which soon reduced the garrison to great straits; but he knew they would hold out to the last extremity, and determined to try a trick of war. For this purpose he drew off his soldiers, as if he had left the place, and formed an ambuscade in some bushes behind the town. He then caused a number of hogs to be turned loose in the plain, in the hope that the starving garrison would rush out for the prize. But they understood his trick, and turned it to their own advantage. They opened one of the sally-ports, and hung up a young sow by the hind legs to the lintel. She of course made a great outcry, and the hogs came rushing up to the place from whence the noise proceeded; she was then cut down and driven through one of the streets, and forced to keep up her music. The soldiers sprang up from their ambuscade, in order to try and if possible prevent this unlooked for termination of their experiment; but James says, the hogs, with that intuitive perception of the way their masters do not wish them to go, which has ever marked their nature, went rushing tumultuously into the town, and afforded the garrison very seasonable relief.—*Cabinet.*

Onions.—If onions be planted in the same hill with vines, it is said they will protect the latter from the depredations of the striped bug.—*Farmers' Cabinet.*

THE FRIEND.

FOURTH MONTH, 22, 1843.

Of our Yearly Meeting, which commenced on Second day last, we shall, at the present, merely observe, that up to the time when this paper goes to press, (Fifth-day, the 20th,) its several sittings have been attended with a degree of interest and solemnity seldom exceeded, the number in attendance, both men and women, being large. A more particular account of its proceedings may be looked for in our next number.

The annual meeting of the Contributors to Friends' Asylum, for the relief of persons deprived of the use of their reason, occurred on the 15th of last month. The proceedings of the Board of Managers, including their annual report, as also that of the Physicians, were read, and were satisfactory. The former of these reports we have inserted on another

page. The following were appointed officers for the ensuing year:—

Clerk of the Contributors.—Samuel Mason, No. 68 North Seventh street.

Treasurer.—Isaiah Hacker, No. 112 South Third street.

Clerk of the Board of Managers.—Samuel Bettle, Jr., No. 26 South Front street.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

Superintendents.—Philip Garrett and Susan Barton.

Managers.—Joel Woolman, Isaiah Hacker, John G. Hoskins, William Hillis, Mordecai L. Dawson, George R. Smith, George G. Williams, Samuel Bettle, Jr., Thomas Evans, Jeremiah Willits, John Elliott, James R. Graves, Isaac Davis, Joseph Scattergood, Charles Ellis, Jeremiah Hacker, Josiah Dawson, Benjamin Albertson, Blakey Sharpless, Benjamin H. Warder.

THE MORAL ALMANAC.

The Moral Almanac for 1844, it is expected, will be published early in the ensuing summer. The Calendar will be calculated for the meridian of Philadelphia, Boston, and Cincinnati. Friends in different places would do well to endeavour to interest store-keepers in their respective neighborhoods in the sale of this, in preference to other Almanacs; and where it is likely a considerable number can thus be disposed of, inform the Tract Association, through its agent, George W. Taylor. This should be done as speedily as possible, as the size of the edition printed will depend on the orders received. The price will be as heretofore, \$2 25 per gross.

WEST NOTTINGHAM SCHOOL,

FOR GIRLS.

The summer term of this institution will commence on Second-day the 1st of Fifth mo. next. The course of instruction comprises the usual branches of a solid English education. The price for boarding and tuition per quarter, of twelve weeks, is twenty-three dollars; stationery furnished at the customary prices. Apply to the proprietor, Rising Sun, P. O., Cecil county, Md. Refer to Samuel Alsop, Philadelphia; John P. Balderston, Baltimore, or D. Griscom, West Grove.

The situation is healthy, and is nine miles from Cecil Depot, on the Philadelphia, Wilmington and Baltimore rail-road; where children coming to the school will be met, free of expense.

WILLIAM WARING.

Fourth mo. 20th, 1843.

WEST TOWN SCHOOL.

SUMMER TERM.

Suitable carriages will be provided, as heretofore, to convey the children to West Town, on Sixth-day, the 28th of this month; to leave the stage-office in Sixth street, below

Arch, at 7 o'clock in the morning. It is requested that the names of such as wish to avail themselves of this opportunity, be timely entered in a book provided for the purpose, at the office.

HUGHES BELL.

Philadelphia, Fourth mo. 19th, 1843.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at the Committee-room, at the Bible Depository, on the afternoon of Fifth-day, the 27th of Fourth month, at 4 o'clock.

TO RENT.

A commodious house, with stable, garden, &c., situated on the Columbia rail-road, opposite to Haverford School. A Friend's family would be preferred, and it is thought to be a good situation for taking summer boarders. Apply at this office.

AGENT APPOINTED.

Thomas S. Gifford, Fall River, Mass.

MARRIED, at Friends' Meeting-house, Cropwell, Burlington county, N. J., on Fifth-day, the 13th instant, WALTER KNIGHT, of Frankford, Philadelphia county, Pa., to ELIZABETH, daughter of the late W. William Roberts, of the former place.

DIED, on the 20th day of the Eleventh month, 1842, in the 57th year of his age, JAMES HEALD, of croup, an esteemed and useful member of Sandy Spring Monthly and Particular Meeting, Columbiana County, Ohio. Those who attended him through the course of his illness observed, that he appeared remarkably favoured with humility and patience, and apprehend they have a well-grounded hope, that he is safely taken to the mansions of final rest and peace.

—, on the 22d of First mo. last, ELIZABETH, daughter of Samuel and Elizabeth Haines, a member of Cropwell Meeting of Friends, New Jersey, in the 34th year of her age, after a protracted illness, which she bore with that quiet meekness which adorns the Christian character. She was attacked in the Sixth month last with inflammation of the lungs, which wore so threatening an aspect, with her previous slender health, that it left her friends but little hope of her recovery. She seemed impressed from the first with the belief that she should not recover, often expressing content resignation to her Heavenly Father's will. Very earnest were her desires in seasons of much suffering, that she might be kept in the patience, desiring to bear all for her Divine Master's sake. She expressed an unwillingness to have much conversation in her room on worldly affairs, saying, she wished to sit at the feet of Jesus; and with great fervency, desired to become a dedicated follower of a crucified Redeemer; often observing, how much of our precious time is wasted in following the vanities of this fleeting world, desiring of her friends that they would more reflect on the uncertainty of time, and lead a life of more devotedness to the concerns of an eternal world. She several times expressed, that she felt that her Saviour was near to her. She was comforted with an assurance, that when she was released from the conflicts of time, that the everlasting arms would be open to receive her.

—, at his residence in Columbiana county, Ohio, on the 5th of Second month, 1843, JOSEPH STRATTON, a much esteemed elder and member of New Garden Monthly Meeting, in the 51st year of his age.

"Know ye not a prince and a great man has fallen this day in Israel."

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PHILADELPHIA.

The Dissemination of the Seeds of Plants.

An early volume (the fourth) of Brande's "Quarterly Journal of Science," contains an interesting article, by — Mirbel, upon the modes in which the spontaneous dissemination of plants is accomplished: a few remarks upon this subject, taken from that paper, and from other sources, will probably prove interesting to our readers:—

The beautiful processes going on within the floral envelope of a plant for the maturation of its seeds would often seem objectless, unless adequate means for their dispersion existed. That this is effected, the constant and regular re-appearance of the countless races of the vegetable world attest; but since spontaneous movements have been denied to plants, and man's immediate agency is but very limited, other causes of extensive operation must exist. Of these one of the most prominent is the wonderful fecundity of plants. Ray counted 32,000 seeds in the heads of one poppy-plant, and 360,000 on one tobacco-plant. Dodart mentions an elm which produced 529,000 seeds. Yet none of these vegetables are among the foremost in degree of fecundity.

The number of seeds borne by a plant of Begonia or Vanilla, but above all by a fern, confounds calculation. But, as Linnaeus observes, supposing any annual plant produced only two seeds yearly, even of this, after twenty years, there would be 1,048,576 individuals. The great longevity of many seeds tends to the same end, for although some descriptions soon spoil, and hence require to be sown as soon as ripe, the greater proportion will preserve the germinating faculty for years, and even for ages. Professor Lindley observes that this would seem chiefly to depend on the degree of protection the integuments of the seed afford it; for, as gardeners well know, it is impossible to preserve very delicate seeds with thin skins more than a few weeks or months, so, on the other hand, hard horny seeds will germinate after the lapse of a very long portion of time. "When land is cleared, or ancient ditches emptied, or earth broken to a considerable depth, as in well-digging, it not unfrequently happens that plants spring from the mould, whose seeds must have

been buried for many years or ages." Horne sowed with success barley that had been gathered a hundred and fifty years. Wheat has been discovered in subterraneous hoards, which had been lost and forgotten for time out of mind, in as perfect a state as the day it was reaped. Melon seeds have grown after forty-one years; Indian wheat after thirty years; rye after forty years; sensitive plants after sixty years, and kidney beans taken from Tournefort's Herbarium a hundred years after they were gathered.

Seeds thus abundantly produced and securely preserved are scattered abroad by various agencies, not only in this manner filling up voids which would otherwise exist, but also preventing that barrenness and impoverishment which occur when they are accumulated in great numbers within too narrow a compass. 1. The force of the air or wind is a principal one among such agencies, and several circumstances in the structure of plants favour its operation: thus they are elevated, and as it were exposed to its action upon stalks, while the seed-capsules open usually at the apex. And as to the seeds themselves, many of them are almost as fine and as volatile as the pollen or dust of the anther itself, and thus no place can be closed to the access of the fungi producing mouldiness, transported by the winds. Heavier seeds are supported by wings, which also waft them along. The seed-vessel of the elm is surrounded by a circular membranous wing; that of the ash is terminated by one that is oblong. The seed-vessels of the maple have two large side-wings; those of the fir, the cedar, and the larch are furnished with a wing of great fineness. The seeds of syngenesous plants are furnished with a feathery crown or aigrette, and look like small shuttle-cocks. The separate threads that compose this aigrette distending as they dry, serve as levers to lift the seed from the involucre that holds it, and, when out, as a parachute to prevent it coming to the ground, and to buoy it in the air. A familiar and beautiful example presents itself in the seeds of the thistle and dandelion sailing along supported by their little tufts. Linnaeus suspects that the *Erigeron Canadense* came through the air from America to Europe. The little cord which attaches the seeds of the dog-sbane, swallow-wort, periploca, &c., to their receptacles, and the calyx of several of the valerians and scabies, form elegant aigrettes. Seeds may be carried by eddies of wind very far from the spot where they originally grew. Whirlwinds have been known to scatter over the southern coast of Spain those that had ripened on the northern coasts of Africa.

2. The waters are another great means for the transportation of seeds. Those of them

whose capsules are firmly closed may be carried immense distances by torrents and rivers, or by the sea itself. Cocoa-nuts, cashew-nuts, and the pods of the *mimosa scandens*, sometimes of the length of two yards, with many other fruits of the tropical regions, are cast upon the shores of Norway, in a state to vegetate did the climate permit. Regular currents transport the large double cocoa-nut of the Secheles to the coast of Malabar, at the distance of four hundred leagues from whence it was produced. Fruits brought by the sea have sometimes discovered the existence of unknown lands to the windward. By such tokens Columbus, in the search for the American continent, was apprised that he was not far distant from the land of which he had prognosticated the existence. Linnaeus has some interesting observations upon this subject. "In Lapland we see the most evident proofs how far rivers contribute to deposit the seeds of plants. I have seen Alpine plants growing on the shores frequently thirty-six miles distant from the Alps. . . . The century is a German plant, whose seeds being carried by the wind into the sea, the waves landed this foreigner upon the coast of Sweden. . . . Many have imagined, but erroneously, that seed corrupts in water, and loses its principle of vegetation. Water at the bottom of the sea is seldom warm enough to destroy seeds; we have seen water cover the surface of a field for a whole winter, while the seed which it contained remained unharmed, unless at the beginning of spring the waters were let down so low by drains that the warmth of the sun-beams reached to the bottom; then the seeds germinated, but presently became putrescent; so that for the rest of the year the earth remains naked and barren. Rain and showers carry seeds into the cracks of the earth; streams and rivers, which last, conveying them to a distance from their native places, plant them in a foreign soil."

3. Animals co-operate in an extensive degree in the dispersion of the seeds of plants. The squirrel and cross-bill are both very fond of the seed of the fir; to open the scales of the cones, they strike them against stones, and thus set free and disperse the seed. Birds swallow the berries, of which they digest only the pulp, but void the stones entire, and ready to germinate. It is thus that the thrush and other birds deposit the seed of the mistletoe on the trees where it is found; and indeed, destitute as this is of wings or aigrettes, it could not be disseminated in any other way, for it will not grow on the ground. The pican or poke of Virginia (*Phytolacca decandra*) which was introduced by the Monks of Corbonnieux into the neighbourhood of Bordeaux, for the sake of colouring the wine, has been since

disseminated by the birds throughout the southern departments of France, and in the deepest valleys of the Pyrenees. The Dutch, with the view of monopolising the trade of nutmegs, extirpated the trees on those islands which they could not watch so narrowly as the rest; but in a short time these very islands were re-stocked with nutmeg-trees by the birds, as if nature refused to admit of such an encroachment on her rights. Granivorous quadrupeds disseminate the seeds they do not digest. The newly manuring a field will cause innumerable weeds to spring up, which did not exist there before. The hoards of fruits or seeds (for fruits are but the envelopes of seeds) which various animals make, such as crows, rats, dormice, &c., are frequently forgotten, or, by the destruction of the animal, neglected and lying dormant where they were placed during the winter, germinate in the spring. The fruit of the prickly-seeded scorpion-grass, of clovers or goose-grass, of the wood-sanicle, are all provided with small hooks by which they lay hold of the fleeces of sheep, cattle, &c., and are thus carried with them. Linnaeus enumerates no less than fifty genera armed in this way.

There are particular plants, such as the pelitory of the wall, the nettle, and the sorrel, that may be said to seek the society of man, and actually to haunt his footsteps. They spring up along the wall of the village, and even in the streets of the city; they follow the shepherd, and climb the loftiest mountain with him. "When young," says Mirbel, "I accompanied — Ramond in his excursions in the Pyrenees, where that learned naturalist more than once pointed out to me these deserters from the plains below; they grew on the remains of ruined hovels, where they kept their station in spite of the severity of the winters, and remained as memorials to attest the former presence of man and his flocks."

4. Seeds often assist as it were in their own dispersion. In the balsam, the catchfly, fraxinella, sand-box-tree, &c., the valves of the seed-vessels open with a spring that projects the contents to a distance from the parent plant. The gourd of the squirting cucumber, by a contraction which takes place at the moment of its fall, darts out the seed along with a corrosive fluid by a vent formed as it quits the stalk. The pouch which contains the seeds of the wood-sorrel, on the termination of its growth, bursts, and shoots out the seeds by an elastic movement. Among the mushroom tribes, some of the species of peziza impart a vibratory motion to the cap or cover which bears their seed when that is ripe. Puffballs burst at the top like the crater of a volcano; and the seed is in such quantity, and so fine, that when it escapes it has the appearance of a volume of smoke. The capsules of ferns, contracted while ripening, open with a spring. A like cause gives motion to the cilia or inner fringe which surrounds the urns or seed-vessels of mosses. Linnaeus enumerates fifty genera whose seeds are dispersed by some of the means to which we have just alluded. He also mentions another very remarkable mode

in which they sometimes assist their projection. "The crupina, a species of centaury, has its seeds covered with erect bristles, by whose assistance it creeps and moves about in such a manner, that it is by no means to be kept in the hand. If the bearded-oat after harvest be left with other grains in the barn, it extricates itself from the glume. Hence the Dalecarlian, after he has cut and carried it into the barn, in a few days finds all the glumes empty, and the oats separate from them; the spiral arista or beard of the oat is contracted in wet and extended in dry weather; when it is contracted, it drags the oat along with it, for as this is bearded with minute hairs pointing downward, the grain necessarily follows it. The seeds of the equisetum or fern, viewed upon paper through a microscope, seem to be endowed with a description of leaping movement."

Distances, chains of mountains, rivers, the sea itself, are unavailing barriers to the migration of seed. Climate alone can set bounds to the dispersion of the vegetable races. In process of time it is probable that most of the plants which grow within the same parallel of latitude will be common to all the countries comprised in the entire zone of it; an event which would be one of the great blessings resulting from the industry and persevering intercourse of civilized nations. But no human power will ever force the vegetable of the tropics to endure the climate of the poles, nor *vice versa*. Here nature is too strong for man. Species cannot spontaneously spread themselves from one pole to the other, the intermediate differences of temperature preventing such progress; but we may assist in transporting them, as we have done successfully in various instances. We have already transplanted the eucalypti, the metrosidera, the mimosa, the casuarina, and other plants of Australia into our own soil, while the gardens of Botany Bay are stocked with the fruit-trees of Europe. A similar mutual interchange of the vegetable productions always promotes the progress of that civilization of which it is one of the effects.

— Mirbel concludes his paper with the following passage:—

"The dissemination of seeds completes the round of vegetation. The shrub and the tree are bared of their foliage: the herb is dried up, and returns to the earth from which it came. That earth appears to us as if stripped forever of her gay attire, yet countless germs await but the stated season to re-adorn her with verdure and bloom. Such is the prodigal fertility of nature, that a surface a thousand times the extent of that of our whole globe would not suffice for the seed-harvest of a single year, provided the whole was suffered to re-appear; but the destruction of seed is endless, and only a small portion escapes to rise again. In no way in our view are the power of nature and the immutability of its laws more strikingly displayed than in the successive resurrections of the types of bygone generations."—*Penny Magazine*.

Process and History of Lithography.

The process of lithography depends on the facility with which some kinds of stone absorb either grease or water, and on the natural antipathy which grease and water have for each other. An even surface having been given to the stone, a drawing is made upon it with a greasy chalk. The stone is then wet, and the printer passes over it a roller covered with printing ink, which adheres to those parts only which are drawn upon with the chalk; a damp paper is then pressed upon it, and receives an impression of the drawing. Lithography was accidentally discovered about the year 1792 by Alois Senefelder, the son of a performer at the Theatre Royal of Munich. He was a student of law at the University of Ingolstadt, and after his father's death tried a theatrical life, but without success. He then became an author, but being too poor to publish his work, tried various methods of writing on copper, in order that he might then print himself, and soon found that a composition of soap, wax, and lamblack formed an excellent material for writing, capable, when dry, of resisting aquafortis. To obtain facility in writing backwards, as copper was too expensive, he procured some pieces of calcareous stone, which when polished served him to practise upon. His mother having one day desired him to take an account of some linen she was sending to be washed, he wrote it out on a piece of this stone with his composition of soap and wax. It afterwards occurred to him, that by corroding the surface with acid, the letters would stand out in relief, and admit of impressions being taken from them. He tried the experiment and succeeded, and soon found that it was not absolutely necessary to lower the surface of the stone, but that simply wetting it was sufficient to prevent the printing-ink from adhering to any parts except those which were marked with the composition. Such was the invention of lithography, and Senefelder continued to pay unremitting attention to the improvement of the art. In 1796 pieces were printed, and it was perhaps the first time that lithography became of real use. The difficulty of writing backwards brought about the invention of the transfer paper. In 1799 Senefelder took out a patent at Munich, and soon after entered into partnership with — André, of Offenbach, who proposed to establish presses, and take out patents in London, Paris, and Vienna. He came to London in 1801, and communicated the new art, then called poly-antography, to many of our best English artists, who tried it; but the continual failures, through want of skill in the printing, and the difference between German and English materials, caused it to be abandoned. Having separated from — André, Senefelder went to Vienna, where he tried to apply lithography to the printing of cottons, but apparently without success, and he returned to Munich in 1806, in which year the Professor of Drawing at the Public School at Munich — Mitterer, succeeded in multiplying copies of his drawings for his pupils by lithography. He is also said to have invented the composition for chalk as now made.

In 1809, we find Senefelder Inspector of the Royal Lithographic establishment at Munich, and engaged in printing a map of Bavaria, and soon after invented the stone paper, which, however, did not succeed; it was exhibited in 1823 at London, by a partner of Senefelder, but its liability to crack by being wet, and the pressure of the press, rendered it useless. Little was done in England after 1806, till its revival in 1817, since which time it has been gradually improving, till lately, it has acquired still greater powers by the means of employing a second stone, by which is obtained a perfect imitation of drawings made on tinted paper, having the lights laid on with white.—*Fielding's Art of Engraving.*

Extraordinary Crop of Oats.—The New Genesee Farmer states, that Andrew Snider, of Henrietta, last season produced 446 bushels of oats, estimating them at the legal weight of 32 lbs. per bushel, on four acres of land, that is 111½ bushels per acre. The kind is called the barley oat; it is properly the Scotch potatoe oat.

Three bushels of seed were sown to the acre. They were sown the last week in April. The land had been in corn, in peas, and in potatoes the previous year. The part which had been in corn and that which had been in potatoes, had been manured for those two crops; on that which had been in peas, wheat straw only had been ploughed in.—*Cabinet.*

Grafting.—M. Schroer recommends using a branch of common willow, an inch or two in diameter, in the following manner, as a matrix for receiving the grafts of such varieties of apple, pear or quince trees, as it is desirable to multiply. Make longitudinal cuts or slits through the branch, at equal distance of fifteen or eighteen inches. Take grafts, having two perfect buds, give the lower end the usual wedge-shape, using a keen knife, and insert them in the slits of the willow, making the lower bud sit close to the slit. Then bury the branch in a trench formed in good garden soil, of such depth as will permit the upper buds to protrude just above the surface of the ground, when the trench is again filled. The ground must be watered occasionally, if the season be dry, and weeds must be carefully extirpated whenever they appear. In the spring of the following year, the branch may be taken up and cut in pieces, leaving a small portion to each of the growing grafts—which are to be replanted in a nursery. The willow does not form a permanent union with the grafts, but merely supplies nutriment till the proper fibrous roots are produced from the lower bud.—*Ibid.*

The Bee.—Providence, that delights in spreading beneficence, as well as beauty over all creation, has wisely formed the bee as an humble but active and untiring agent, in gathering up for the most important purposes, and converting to the most valuable use, the scraps and fragments of nature, which would

otherwise be scattered by the "viewless winds," and spread through the "ambient air." She has adorned the song of the poet, pointed the tale of the moralist, and furnished food for the hungry in the desert. Plutarch pronounced the bee a magazine of virtues; Quintilian asserts, that she is the greatest of geometicians; and Watts, by calling in poetry to the aid of morality, has rendered her figure the means of interest, improvement and delight, to many a youthful mind. Philosophy has stooped to examine her habits, and to watch over her haunts; she has presented the models of science, and called forth the attention of scientific men; by her the husbandman has been cheered, when sitting in his cottage garden, in his evening reflections on his day of toil; and in whatever light she may be viewed, there is none who can declare that he has no interest in her ways.—*Ibid.*

Communicated for "The Friend."

TRACT ASSOCIATION.

At the recent annual meeting of the "Tract Association of Friends," the subject of replenishing its exhausted treasury having been referred to the care of the Committee of Management, that committee invite the attention of Friends generally to the following remarks:—

The Tract Association of Friends has now been in existence upwards of twenty-eight years; during which time it has published, and caused to be circulated, many hundred thousand tracts; most of them specially setting forth the doctrines and testimonies of the gospel as held by our religious Society, and all of them calculated to illustrate and enforce the blessed fruits of a religious life.

For the last three years, the number taken from the Depository annually, has been considerably above one hundred thousand; which have been principally distributed, through numerous channels, among all classes of the community, in various sections of our widely extended country. Some have been sent to foreign lands; and others, given to those on board ships, have found their way to nearly all parts of the world.

The good thus effected it is impossible accurately to estimate, but we have reason to believe, that under the Divine blessing, these unobtrusive messengers have exerted no considerable influence in counteracting the poisonous effects of vice, and in promoting the moral and religious well-being of our fellow-creatures.

The present may be termed emphatically the age of publication. The press groans with the vast load of literary matter daily thrown off, in every variety of form and style, which is calculated to catch the public eye, and please its taste; and it is a sorrowful truth, but one which cannot be disputed, that by far the greater portion of the food thus served up, is eminently calculated to inflame the passions, and deaden the better feelings of those who partake of it.

This is also a period of great excitement and commotion in what is called the religious

world. While great efforts are making by the various Christian denominations, to support and to spread their respective creeds and modes of faith, the minds of many are opening to a conviction of the insufficiency and dangerous tendency of the various forms and ceremonies which have been too generally substituted for vital religion, and much sincere inquiry is raised after the truth in its original purity and simplicity.

These signs of the times make it highly desirable that the truths of the gospel should be industriously disseminated; and, we believe, render the duty still more incumbent upon the members of our religious Society, to examine how far they are individually aiding to extend a knowledge of the doctrines and testimonies which we have been commissioned to uphold to the world.

The spread of the Tracts published by this Association, we believe, is a means for effecting this, well worthy the encouragement of every one among us, desirous to promote the cause of practical Christianity. While setting forth the truths of the gospel, exemplifying the blessed fruits of a life dedicated to the service of God, or demonstrating the awful consequences of a continuance in sin, they are generally brief, written in plain and simple language, and calculated to arrest attention, and awaken interest in those, little disposed for serious reading, who would turn away from works of more pretension; and thus they often convey the lessons and the reproofs of instruction to many a one, who, in the midst of evil associates, might otherwise go on in his downward course, unchecked and unwarned, by any outward or human means.

The demand for these Tracts has been steadily increasing for some years past, and if the means were in our possession, they could be multiplied and spread to an extent far greater than they now are. But we are at a stand for want of funds. Our treasury is empty; and a small debt is owing, which, at present, we have not the money to pay. Within the past year, we have been unable to issue any new Tracts. Our ordinary annual subscriptions are now too small to defray one-half the expense usually incurred, and our expectations from other quarters have not, within the past year, been realized.

Under these circumstances, we earnestly ask of our fellow-professors what is to be done? Shall we be compelled to quit the field wherein we have so long laboured, at a time when it presents so much which should be opposed and overcome, and so much which is worth contending for? Or shall we not rather be enabled to continue our accustomed efforts to promote the cause of universal righteousness, and encouraged to extend the circulation of our Tracts, by each one rendering such aid to the Association as his or her circumstances and its wants may justify.

We affectionately urge upon Friends to give the subject a proper consideration. The amount which would be required to issue 150,000 Tracts, annually, is not large; not much over one thousand dollars; and if each would remember to contribute their mite, year after year, the work would go on prosperously, and

we be spared the necessity of repeating our appeal to the consideration and liberality of our fellow-members.

Our treasurer, John G. Hoskins, and our agent, George W. Taylor, will receive contributions from Friends of the city or country, at No. 50 North Fourth Street, up stairs.

Signed by direction, and on behalf of the Board of Managers.

JOSIAH H. NEWBOLD, *Clerk.*
Philadelphia, Fourth month 11th, 1843.

Selected for "The Friend."

STANZAS,

By JOSIAH CONDOR.

Why are springs enthroned so high,
Where the mountains kiss the sky?
'Tis that thence their streams may flow,
Fertilizing all below.

Why have clouds such lofty flight,
Basking in the sunny light?
'Tis to send down genial showers
On this lower world of ours.

Why does God exalt the great?
'Tis that they may rule the state,
So that toil its sweets may yield,
And the sower reap the field.

Riches why did he confer?
That the rich may minister,
To the poor and fatherless,
In the time of their distress.

Does he light a Newton's mind?
'Tis to shine on all mankind—
Does he give to virtue birth?
'Tis the salt of this poor earth.

Reader! whose'er thou art,
What thy God has given impart;
Hide it not within the ground,
Send the cup of blessing round.

Hast thou power? 't is the weak defend;
Light—give light—thy knowledge lend;
Rich—remember him who gave;
Free—be brother to the slave.

Called a blessing to inherit,
Bless, and richer blessings merit;
Give—and more shall yet be given,
Live, and serve, and look for heaven.

PARSNIPS AS FOOD FOR PIGS.

Whilst staying in the Isle of Guernsey for a couple of months, in the summer of 1841, I was much pleased with the peculiarly fine flavour of the pork, being sweet, juicy, firm and beautifully white, at a season of the year when that unclean animal is thought not to be in the highest perfection. This superiority in flavour and appearance is attributed to the plentiful supply of raw parsnips with which the animal is fed. In confirmation of a universally admitted fact, I beg to send you the following extract from a lately published history of the island and its products:

"Hogs prefer raw parsnips to all other roots, and make excellent pork when fed upon them; but the boiling of the root renders the bacon flabby. By this food the animal can be fattened in six weeks. Too much can hardly be said in praise of the beef and pork fattened on parsnips. At this time (July 17th, 1840,) there is in the Guernsey market, a porker 22 months old, weighing near 750 lbs. English, which has never eaten any thing but raw parsnips and

sour milk; finer meat never was seen. In the use of parsnips, one caution is absolutely necessary—they are never to be washed, but to be given as they are taken up from the ground. Used in that way, they are found not to surfeit the hogs and cattle, and to fatten them better and quicker than they otherwise would. If washed, they are apt to satiate, and as the farmers say, will never thoroughly fatten them. An ox will eat 120 lbs. per day, exclusive of hay.—*London Gardener's Chronicle.*

Good Advice to Farmers.—The following is an extract from an address delivered by W. W. Bowie, at an agricultural meeting, not long since in Prince George's county, Md.;—"Fellow-farmers, let us then, in these times of 'pressure and pecuniary embarrassment,' get rid of every species of property which is not profitable; get rid of our luxurious habits; abandon the fashionable follies of the day; lop off all unnecessary expenses, and return to the plain, unsophisticated customs of our forefathers. Let *industry and economy* be your watchword, and let it be practically seen and felt in your household. Work less land, and take better care of what you make. Make an annual investment in the improvement of your farms. Let us give up the fashion of selling nothing that we can consume, but rather let us waste, or prodigally consume, nothing we can sell. By such radical changes in our course of life, and in our system of farming, that peace and plenty, that contentment and comfort, that ease and happiness, which is our birthright as tillers of the soil, will again revisit our home, and the bright sun of prosperity will again shine over old Maryland in all its wonted effulgence, and light up with happy smiles the countenances of her independent sons, and her beautiful daughters."

Great Britain.—Antarctic Expedition.—By the arrival of Lieutenant McMurdo, of the *Terror*, from the Falkland Islands, very gratifying news has been received of the expedition under Captain James Ross. Lieutenant McMurdo, it may be remembered, is the officer who was locked up with Captain Back, near Southampton Island, when they went in search of the missing Sir John Ross in the Arctic Seas. He reports that all the objects undertaken by our far more eminent and distinguished commander, Captain James Ross, and his associates, have been triumphantly accomplished. The *Terror*, and Erebus Captain Crozier, proceeded on their second voyage southward; and keeping nearly between the same meridians as before, 177° to 180°, again examined the lands discovered the preceding season, and which terminated in a lofty mountain. We believe that in this course they ascertained the magnetic pole where it was anticipated, and pursued their perilous way till they penetrated to the highest southern latitude ever seen by mortal eye, namely, the eightieth degree!!! Capt. Weddell, we think, arrived at somewhere about four degrees short of this extraordinary achievement, and went out on his bowsprit, that he might say he

had been further south than any other human being.

A Beautiful Thought.—Some, admiring what motives to mirth infants meet with in their silent, solitary smiles, have resolved, how truly I know not, that then they converse with angels; as, indeed, such cannot, among mortals, find any fitter companions.

The following is from the State Gazette of Prussia:—"Of the 476,386 inhabitants of St. Petersburg, there are 20,000 more men than women. There are in the capital, 1,123 ecclesiastics, 1,232 general officers, 12,474 foreigners, and 238 actors and actresses. The number of houses is 8,665, of which 5,405 are built of wood. There are 41 chymists, four founding hospitals, five charitable institutions, 33 government, and 37 private printing-offices, 2,572 shops, and of these 181 are milliners and dress-makers, 38 confectioners, 92 taverns, and 191 bakers. There are 4,411 street-lamps, of which 144 are lighted by gas, 304 police stations, about 8,000 carriages, 11,000 hackney-coaches, and 36,000 horses."

Many of the class *Entozoa* resist the action of boiling-water for several minutes, and sometimes come to table with the fishes they have infested, actually moving on the dish; and in the north of Europe still continue to live in fish which have been frozen, for a considerable time.—*Lancet.*

Of all sights which can soften and humanise the heart of man, there is none that ought so surely to reach it as that of innocent children enjoying the happiness which is their proper and natural portion.—*Southy.*

Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.—*Bacon.*

DIED, at Hamilton, Madison county, State of New York, on the 30th of Tenth month last, at the house of his father, Zebulon Weaver, ISAAC WEAVER, in the 33d year of his age; a member of Smyrna Monthly Meeting.

—, on the morning of the 12th instant, JENY LFRICWORTH, a beloved minister of the gospel of this city, in the eighty-fifth year of his age. For a considerable time his bodily powers appeared to be gradually weakening, giving notice that the hour of his departure was at hand. To one who recently queried with him how he felt, he replied, "I am quietly waiting my change." To some female friends who called to see him, he said, "I want to slide quietly away." A few days previous to his close, he sank into a lethargic state, appearing to take no notice of passing events, but on the day preceding his death, these symptoms left him; and although his utterance was somewhat impaired, his intellectual powers were clear; and to those who surrounded his bed, he imparted very suitable counsel, and expressed his affectionate solicitude for absent persons, for whom his mind had been often concerned. The next morning about 4 o'clock he gently passed away without a struggle. Of him it might be truly said, "Behold an Israelite indeed, in whom is no guile." He was very careful in the exercise of his gift, that words should not continue when the fountain ceased to flow. He had been a minister about forty-one years.

For "The Friend."

THOMAS SHILLITOE.

(Concluded from page 238.)

[After attending Indiana Yearly Meeting in the autumn of 1828, T. Shillitoe proceeded towards North Carolina.]

Fifth-day morning, we again pursued our journey, crossed the Ohio river in a horseboat, and landed in Kentucky, a slave-holding state; on which my feelings were awakened to a thankful sense of being no man's slave. On Second-day morning, about half a mile out of Mount Vernon, we had a considerable mountain to ascend, and to make it more easy of access, bodies of trees were laid from the foot to the summit; a heavy fall of rain in the night, and a very large drove of fat hogs which preceded us, had occasioned the road to be very slippery; on reaching about half way up the mountain, our carriage ran back, our horses turned round, and turned the carriage off the road into a hole about three feet deep, amongst the rocks; I was favoured to escape unhurt, although in the carriage; we managed to get it brought on the road again, and pursuing our journey, reached the top of the mountain in safety. This morning we were met by a company of slaves, some of them heavily loaded with irons, singing as they passed along; this, we were informed, was an effort to drown the suffering mind they were brought into, by leaving behind them wives, children, or other near connections, and never likely to meet again in this world.

A short time after we met another company of one respectable-looking, rather well-dressed slave, attracted my attention; his hand was grasping the hand of a fine looking girl, about fourteen years of age, his countenance appeared very dejected and melancholy. I was led to conclude, from the affliction with which he appeared to treat the girl, that she must be his child, whom, in all probability, he expected soon to be compelled to part with for life. After this came two wagons, in which they were conveying some who were not able to walk, also the children, all going to be sold at a market, like cattle. It being time for us to bait our horses, whilst they were feeding, I walked to some distance from our tavern, and observed a handsome carriage standing, which I supposed belonged to a pedler, as it appeared to be loaded with coarse woollen goods; I addressed myself to the owner of the carriage, telling him he had a load of more bulk than weight; on which he replied, his carriage contained the clothing of the company of slaves we had passed on the road, of which he was the owner, saying, he was seeking a market where he might dispose of them to the best advantage. I told him his business was a very bad one, and that a day of reckoning would come in which he would have to account to his Maker for his conduct towards these poor creatures. He replied, he believed so too, but said, I have them, and what am I to do with them? I told him, I believed, were I in his situation, my duty would point out to me the necessity of liberating them; and if it were not in my power to do it in any other way, to sell all my goods and chattels, and part with

the last cent I had, to assist them in getting to a free country. To which he replied, it was a bad trade, and he wished it was wholly done away with. I told him to consider, that same Almighty Power which created him, created the coloured people; and I asked him, should his wife and children be torn from him, as these poor creatures had been torn from their near connections, how would he feel under the like circumstances? He replied, he should feel it a hard case. I told him he had better die poor than amass wealth by such means as he was aiming to get it by. I then made inquiry into the situation of the respectable coloured man I had seen with the other slaves; he informed me that this man had left behind him a wife and children, the property of another slave-holder. When he took his leave of me, he said, he hoped he should remember the remarks I had made to him.

[The conclusion of the life of T. S. as given in "The Friends' Library" is as follows:—]

Our friend Thomas Shillitoe, after his return from America, continued to reside at Tottenham, near London, until the close of his life. It does not appear that he left home again with diffidence in the work of the ministry; but he was remarkably diligent in attending our religious meetings, both in his own village, and, when able, those held in London, on behalf of the Society at large. He was an eminent example of perseverance in attending meetings for Divine worship, even when under much bodily suffering, as well as of punctuality to the time appointed. One day, when much worn down by disease, on going to meeting, it was observed to him, had he not better stay at home, as he appeared so poorly? He replied, "No, I believe it is required of me to go, as long as I can; when I cannot walk, my friends must carry me."* Less than two weeks previous to his decease, he attended, under great weakness, the concluding sitting of the Yearly Meeting of ministers and elders in 1836.

While our dear friend was diligently engaged in his Master's service, in what might be considered the work of the evening, with the sincere desire and endeavour to finish his day's work in the day, his spirit was often clothed with mourning, on account of the inroads which the enemy of all righteousness was permitted to make within our borders, and to overthrow the faith of some. At this period of trial and of proving, he was often concerned, as a faithful watchman on the walls, to sound an alarm, to warn his friends of the near approach of the enemy, and to encourage them to be unmoved, and steadfast in "the faith once delivered unto the saints." On one occasion, about this time, whilst encouraging to faithfulness, and signifying his intention to attend at his post of duty so long as strength remained, he added, in a solemn manner, these words: "My Master's orders are—'Watchmen, be at your posts.'" Thus did he endeavour to stir up his brethren to diligence, to strengthen the weak hands amongst

them, and to confirm the feeble-minded, some of whom can now arise and call him blessed; whilst he did not fail to raise his warning voice against the spirit of the world, as well as the delusions of the wicked one, by which too many have been induced to forsake some of those Christian testimonies and principles held amongst us as a Society from the beginning. His faith was firm and unshaken, that the Lord, in his own time, would be pleased to cause, not only the recent, but the desolations of many generations to be repaired; and, he said, "I believe the latter house will be greater than the former."

Having been favoured to experience, through the good hand of his God upon him, that he could do all things required of him, through Christ, who strengthened him, he was frequently engaged to press upon others the necessity for, and benefit of, perfect obedience to the revealed will of the Most High; that thus all might become, like Caleb and Joshua of old, of whom it is recorded, that they had wholly followed the Lord.†

The afflicted and the poor continued to share in his sympathy, and labours of love; his exertions on behalf of the latter class, in his own village, were conspicuous, even to within a short period of his decease. Having raised a subscription among his wealthier friends and neighbours, to provide more comfortable arrangements for the poor inmates in the almshouses at Tottenham, he attended to the outlay, and sometimes personally inspected the progress of the work; and shortly before his decease, he had the satisfaction of visiting the houses on the eve of their completion; when he said, the retrospect of his interest therein was very consoling to his feelings.

On one occasion, a few months before his departure, at a time when our faithful ministers were exposed to much gainsaying, and "perverse things" were spoken unjustly against them, he expressed himself with much tenderness of spirit, to a friend who had called upon him, in the following terms; at the same time, adding, that such had been his sentiments, during the whole course of his religious life. "I feel that I have nothing to depend upon, but the mercies of God in Christ Jesus. I do not rely for salvation upon any merits of my own; all my own works are as filthy rags;—my faith is in the merits of Christ Jesus, and in the offering he made for us. I trust my past sins are all forgiven me,—that they have been washed away by the blood of Christ, who died for my sins. It is mercy I want, and mercy I have; and notwithstanding I thus speak, I am sensible that I must not presume upon this mercy; but it is only as I endeavour, through Divine assistance, to walk circumspectly, that I can hold out to the end."

He was taken more alarmingly ill on the 5th of the Sixth month, 1836; and his sufferings from bodily debility became very great. He supplicated that his faculties might remain clear to the very last, and that he might praise his Maker with his last breath. "I desire," he added, "with truth and sincerity of heart, to say,—'Thy will be done.' O! that I could get within the pearl gates—just within the pearl gates."

* He resided within two or three doors of the meeting-house.

THE YEARLY MEETING.

Early in the morning of the next day he became much worse from debility, and his breathing being difficult, he said, "It is labour, but not sorrow. Oh! deliver me, if consistent with thy blessed will. I am in the hands of a merciful God;—take me; I can give up all in this world. Oh! come, come, blessed Jesus! if it is consistent with thy blessed will. Into thy careful keeping—into thy merciful hands—I commit my dear children, and my dear grandchildren,—all-merciful!"

After sleeping comfortably the following night, he said, "Oh! be pleased to preserve me in patience,—waiting, waiting. Oh! Divine mercy, send, O send, if consistent with thy holy will, my release. Oh! take me in thy arms, and carry me—bear me hence. I feel getting weaker and weaker;—the thread will presently untwist."

"Oh! Heavenly Father, be pleased, if consistent with thy blessed will, to say—'This is enough.' Send, send, Oh! merciful Father, help, that I may not let go my confidence. Oh! assist me in your prayers, that I may be released from the shackles of mortality. Oh! take me, holy Jesus, I pray thee, to thyself. Oh! have mercy I have mercy!"

He afterwards said, "My love is to every body—the wicked and all; I love them, but not their ways. Oh! for patience, for patience,—no murmuring,—no complaining,—but cheerful submission. Oh! Lord Jesus! have mercy on me. Son of David! have mercy on me. I truly know sorrow, as to the body, but not as to the mind. My head aches, but not my heart. What am I better than other men? But now I shall have to appear, to answer for my precious time; what have I done that I should not have done, and left undone that I should have done?"

To his medical attendant he said, "Does there seem any probability of a speedy release? I will take any thing in moderation, that will not affect my intellect. I want to go out of the world with a clear head, and a clear heart. Oh! bear with me, if I am impatient; the restlessness of the body, but not of the mind, you can have no conception of. Perfect obedience to our Heavenly Father, as made known in the secret of the heart,—this is the faith contended for."

Third-day, addressing his wife, he said: "I should like us to lie down together, and be buried in the same grave. Oh! let it be known, that I contend to the last with unremitted confidence and assurance for the second coming of our Lord and Saviour Jesus Christ to the saving of the soul. Oh! what should I have been now, if I had not submitted to his baptism, to the baptism of fire?" To Dr. H., he said, "Am I not weakening fast?" Dr. H. replied, "I fear thou art." He replied, "Oh! do not fear, but rejoice, rejoice, on my account. Oh! pray for me with me, that my faith fail not. Oh! good Lord Jesus! cast a crumb of help, and deliver me. I earnestly pray to thee to come; come quickly, if I dare lay claim to be thy servant."

On inquiring the day of the week, and being told it was Fifth-day, half-past ten o'clock, he said, "Friends are at meeting; I hope they will be benefitted by being there."

About ten o'clock at night, he said, "I have been helped through many a trying night." And again, about three o'clock in the morning, after having had some sleep, "I have passed a better night than I could have expected, but it has been through my dear Redeemer sustaining me. I hope I am kept from murmuring; I desire cheerful submission, for I cannot help myself, nor can any man help me. Oh! the balm—the oil poured into my wounds for my short-comings. I desire to submit, and say, 'thy blessed will be done.'"

On being taken worse, he said, "Oh! surely this is death; I thank thee for it."

Seventh-day morning, on inquiring the day of the week, and being told the morrow would be First-day, he said, "The whole day to be devoted to the service of God. I will try to sing for mercy. Mine eyes have seen thy salvation, and thy glory; when shall I feel thy presence?—My friends must not think more highly of me than they ought to think; if I have been any thing, it has been of grace, not of merit." He many times requested that patience might be granted him, and desired a Friend who visited him, to be valiant in the earth.

On receiving a message of love from a Friend, he again said, his "love was to every body, all the world over, even the worst sinner, he loved them, but not their deeds;"—that this love was universal, to all the human race; and added, "if it were not so, how miserable indeed should I feel. Oh! holy, blessed Jesus," he exclaimed, "be with me in this awful moment. Come! oh! come, and receive me to thyself; and, of thine own free mercy, in thine own time, admit me into thy heavenly kingdom!"

It is believed his supplication, that his faculties might remain clear to the last, was mercifully granted; though he was not able to articulate for the last two hours. About two o'clock on First-day morning, he was moved into a more comfortable position, after which he became faint, and from that time gradually sank away; so that those about him could only discover by close watching, when he ceased to breathe.

He died on the twelfth day of the Sixth month, 1836, aged about eighty-two years; and his remains were interred in Friends' burying-ground at Tottenham, on the seventeenth of the same, after a very solemn meeting.

"Blessed are the dead, which die in the Lord;—yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Let us constantly dwell under a truly conscientious and religious concern, that in all our dealings among men, we be strictly just and honest, and that the whole course of our conduct and conversation in this world, may demonstrate that we are in deed and in truth the sincere and humble followers and disciples of Jesus Christ. See 1 Pet. ii. 21, 22, 23.—*From Epistle of 1756.*

On Seventh-day, the 15th instant, the Yearly Meeting of Ministers and Elders met; and on Second-day following the Meeting for Discipline convened. A very large number of Friends attended; and from sitting to sitting there was experienced that covering of good, which is not at our command, giving evidence that He who is the Helper of his people, had condescended in adorable mercy to be the crown and diadem of our assembly. One of our ancient worthies acknowledged, that of the fifty-two Yearly Meetings which he had attended, he believed the present to have been the most favoured, such a solemnity having been vouchsafed to the periods of silent waiting, and such an evidence accompanying the harmonious movements of the body.

Epistles from all the Yearly Meetings on this continent, and those of Loudon and Dublin were read. They showed that amidst weakness and deficiencies, there were in all places a remnant preserved, who were concerned to uphold the doctrines and testimonies of our Society; and that however scattered and weighed down, the true burden bearers were united in the fellowship of suffering, being banded into that oneness which is known in Christ the Seed; "One Lord, one faith, and one baptism." "Speaking the same language, and minding the same thing."

It appeared that our representatives, the Meeting for Sufferings, had been perseveringly engaged during the past year in attending to the concerns of Society. They had received from the similar meeting of Indiana an Epistle, conveying the sorrowful intelligence, that a spirit of self-activity had given rise to a separation in their limits; a portion of their members having seceded, and formed an Association, styled "The Indiana Yearly Meeting of Anti-Slavery Friends;" who, in a declaration published on the occasion, untruly charged Friends with apathy on the subject of slavery, and with prescriptive measures, &c.

The subject of slavery had occupied much of the time of our Meeting for Sufferings. They had memorialized the Pennsylvania Legislature, desiring the passage of an act, to protect the free people of colour from kidnapping, to which they would be increasingly liable in consequence of a recent decision of the Supreme Court. A collection of extracts from the laws of Delaware, and statistics in relation to slavery in that state, had been made, to be hereafter used. A very interesting account of the abolition of slavery in our Society, of considerable length, and instructively minute in some of its particulars, had been prepared with much labour. It began with the concern of George Fox and our William Edmunston, in the early days of our Society, and traced, step by step, the progress of the concern in Philadelphia, New England, New York, and Virginia Yearly Meetings. Friends first enjoined the Christian treatment and instruction of slaves; then forbade their importation; then their purchase; their sale; then prohibited any members from holding their fellow-men in involuntary servitude;

then recommended a recompense to be made to those who had been set free, for the time they had been held after legal age. It was not until all these points had been accomplished, when their own hands were washed,—that they felt at liberty to memorialise the legislatures on their account. By patient labours of love these effects were brought about, very few having to be disowned for withstanding the judgment of the body:—and the whole was carried on under a deep sense of religious obligation—the only ground on which our Society can move. The history was directed to be printed.

They had also prepared a document of great importance and interest, plainly and clearly setting forth some of the fundamental doctrines and precious testimonies of our Society. Unsound sentiments in relation to interpretations of Scripture were ably met—the doctrine of immediate revelation, and the universality of the Light of Christ, were particularly enforced,—and clear views in regard to sanctification and justification exhibited. Baptism and the Supper—the Holy Scriptures, showing their proper place as a secondary rule—ministry—prayer—war, and other precious principles were set forth in a forcible manner. It was believed the concern of bringing forth this document at the present time was in wisdom, many erroneous views being abroad in the world on these important subjects, and some under our name, not having their vision clear in regard to them. The document was adopted with entire unanimity by the meeting, as it was also by our women Friends, and directed to be printed.

In the consideration of the state of Society, as it appeared by the answers to the Queries, a lively exercise was felt, that all our testimonies might be maintained. The neglect of some members in assembling with their brethren for public worship, was again a cause of sorrow, and the worldly spirit which produced it was deplored. When any causes are suffered to prevent us from meeting with our brethren, week after week, at our own meetings, hardness and insensibility will follow; we shall become blinded in regard to true discernment, but quick-sighted in perceiving objects to strengthen us in our retrograde movements, until the language goes forth, "Let Ephraim alone, he has joined himself to idols." On the subject of love and unity a concern was felt, that we might come to know that it was indeed beyond mere fellowship in a neighbourhood or social circle; it was something far more deep and weighty; true unity was alone in Christ; "I am the vine, ye are the branches." If we abide in this, we should feel bound to all the testimonies that our forefathers were called upon to bear, as a natural result.

A deep concern was felt that our testimony against a hireling ministry should be faithfully maintained; and not only that ministry which was paid for, but against all appearances in the will and wisdom of man. We were desired to abide by our plain way of worship. The Almighty has reserved to himself the right of preparing, ordaining, and sending forth ministers; and it is an awful thing for

man to take upon himself the prerogative of the Great Head of the church. "What was antichrist in the days of George Fox, is antichrist now." Were we but faithful, living ministers, would be raised up and qualified for the work of the gospel.

Sixteen elders were reported as having died since the previous accounts.

A satisfactory statement from the West Town School was laid before the meeting. This interesting institution continues to dispense the blessing of a guarded religious education to many remote portions of Society. "The mountain rivulet shall revive the distant vale." The seeds sown in this institution, bear fruit in the remotest portions of Society in this land.

The meeting became deeply interested in the subject of a guarded religious education, which should begin at home, and not be dissipated in mixed and district schools. A committee was appointed to have charge of this subject, and by advice and assistance to enable Friends to fulfil the anxious desires of the Society from the beginning, in this momentous concern.

The report from the Indian Committee was painfully interesting. Through the influence of the separatists and interested persons, the treaty of 1838 has been irrevocably fixed—though Friends had taken much pains to have an inquiry into the manner it was obtained, instituted by government, and a strong hope was entertained that it would be annulled. The Indians were induced to sign a supplementary treaty last spring, by which they gave up to the pre-emption holders the Buffalo and Towanda reservations, comprising about 62,000 acres of their land, and much the most valuable. None of the Towanda chiefs signed the treaty, but earnestly protested against it. The Allegheny and Cattaraugus lands still remain with these deeply injured people. Owing to a recent flood on the Allegheny, much of their provision and provender had been lost, and the Friend who resides with them, by direction of the committee, distributed upwards of 1200 bushels of potatoes, 600 of oats, and 600 of corn among them, thus providing for their spring seedings. A feeling of tender sympathy for this oppressed and down-trodden people pervaded the meeting, and the committee were encouraged to embrace all right openings for their advantage.

The various affairs of Society were harmoniously disposed of; and the meeting adjourned on Seventh-day, under a solemn covering of good. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded a blessing, even life forevermore."

Keep within the compass of your own substance, to prevent failures and breaches; and avoid all indirect and unwarrantable methods in trade.—*Advice of 1703.*

For "The Friend."

OUR RELIGIOUS TESTIMONIES.

Gospel Ministry.

The gospel of Christ "is the power of God unto salvation." It is not the letter of the New Testament, nor the mere knowledge or tidings of the truths which it contains. Precious indeed is the doctrine that the Redeemer of men was once offered to bear the sins of many, and to open "a new and living way, which he hath consecrated for us through the veil, that is to say his flesh;" but the mere declaration of it to others, even if we believe that they will receive it, is not preaching the gospel. For as the gospel is the eternal word and power by which the soul is converted unto God, and enabled to walk faithfully in this "living way," for the sake of Him who was offered "for the sins of the whole world;" so it can be preached only by those who having a measure and manifestation of it, livingly, feelingly, and freshly working in them, are constrained to open the door of utterance, through the help and by the pointings of the Holy Spirit, so that the witness for God, in the consciences of others may be reached, and the seed of life raised to reign and rule there, to the glory of his name. In this kind of ministry man is nothing but the passive instrument through which the gospel is sounded, and he must mix up nothing of his own with what is given him to declare; neither must he seek to please any but his Master, or the work will be marred. This was the kind of preaching alluded to by the Apostle Paul, 1 Thess. ii. 13; "For this cause also we thank God without ceasing, because when ye received the work of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." But if the gospel be, as held by most professors of Christianity besides Friends, and it appears also by some who have borne our name, only the tidings of salvation, and not the power by which salvation is wrought in us, it will follow that there is no peculiar qualification necessary for a minister of it. It will require little more than a knowledge of the letter, which, without the power, killeth. Fluency of speech, learned accomplishments, and such like, would then be of great consequence: and as these are obtained by expense, it would be but an easy step to remunerate him who incurs it, in order to be able to preach the tidings to others. And if it should be demanded, none holding such an outward belief concerning the gospel could reply to him with the objection, "freely ye have received, freely give;" for, this knowledge of the gospel, according to the view of such, is not obtained freely, "and as he that puts stork into the public bank expects interest again; so these scholars having spent some money in learning the art of preaching, think they may boldly say, they have it not freely; for it cost them both money and pains, and therefore they expect both money and ease again."—Barclay's Apology, Prop. x.—Thus easily and reasonably might the establishment of a hireling ministry follow the doctrine, that the gospel is merely the words written or

preached, and not the power by which preaching is made effectual, and which is preached also to every creature without instrumental means. And being thus freely shed abroad in the hearts of all men whosoever found it, it is to be freely preached. To do this requires no learning, but the learning of the school of Christ; no cost, but the slaying of the creaturely will. The very first chosen preachers were illiterate fishermen, the power of whose ministry is most strikingly displayed in the New Testament. And it hath often pleased the Lord since those days, to choose "the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," "that no flesh should glory in his presence." Robert Barclay himself was a true witness of it. "And if in any age since the apostles' days, God hath purposed to show his power by weak instruments, for the battering down of that carnal and heathenish wisdom, and restoring again the ancient simplicity of truth, this is it. For in our day, God hath raised up witnesses for himself, as he did fishermen of old; many, yea, most of whom, are labouring and mechanic men, who, altogether, without that learning, have, by the power and Spirit of God, struck at the very root and ground of Babylon; and in the strength and might of this power, have gathered thousands, by reaching their consciences, into the same power and life, who, as to the outward part, have been far more knowing than they, yet not able to resist the virtue that proceeded from them. Of which I myself am a true witness; and can declare from certain experience, because my heart hath been often greatly broken and tendered by that virtuous life that proceeded from the powerful ministry of those illiterate men: so that by their very countenance, as well as words, I have felt the evil in me often chained down, and the good reached to and raised. What shall I then say to you, who are lovers of learning, and admirers of knowledge? Was not I also a lover and admirer of it, who also sought after it, according to my age and capacity? But it pleased God in his unutterable love, early to withstand my vain endeavours, while I was yet but eighteen years of age; and made me seriously to consider, (which I wish also may befall others,) that without holiness and regeneration, no man can see God; and 'that the fear of the Lord is the beginning of wisdom, and to depart from iniquity, a good understanding;' and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness, and humility of mind, where the Lord appears, and his heavenly wisdom is revealed. If ye consider these things, then will ye say with me, that all this learning, wisdom, and knowledge, gathered in this fallen nature, is but as dross and dung, in comparison of the cross of Christ; especially being destitute of that power, life, and virtue, which I perceive these excellent (though despised, because illiterate) witnesses of God to be filled with; and therefore seeing, that in and among them, I, with many others, have found the heavenly food that gives contentment, let my soul sock after this learning, and

wait for it forever." Should we not rejoice in thankfulness that it hath pleased the Lord to preserve such a ministry unto his people to this day? and hold it as a thing dear to us—so dear that we would not be found unfaithful in giving our encouragement by word or deed to a ministry made by him, in his own will and wisdom, made to please him, and subject to be influenced, or even be discontinued, at his caprice.

For "The Friend."

EARLY FRIENDS.

The following testimony from a work lately published in England, descriptive of the character and influence of our early Friends, may be usefully submitted to the serious attention of their successors of the present day. That we also, in the light of the Lord, may be incited and concerned, according to our respective measures, to walk by the same rule, and to mind the same thing.

"It is not extraordinary that Friends should receive cruel treatment in these days, so fearfully excruciated were the people against the subjugating doctrines which their quiet ministry exhibited. Since 'they that are after the flesh do mind the things of the flesh,' and nothing else, how can they bear to hear of that which preaches death to every thing that makes their life and happiness. The fleshly mind loves words,—Friends were very sparing of them: it seeks honour from men,—Friends disowned and renounced all worldly distinctions: it covets ease and indulgence,—Friends held up the cross of Christ to every thing of the sort. *Lord's* was not the lip of profession only, of *'Thou now knowest that I love thee,'* or the mere say so, of *'I am ready to go with thee to prison, or to death'*—but it was the subjugation of Christ's meek and living, and self-crucifying gospel, which they not merely preached, but *lived*;—and this was the offence which the flesh never did, nor ever can forgive;—for while the world continues, 'the carnal mind is enmity against God,' and *against God, against his ministers also.*"

THE FRIEND.

FOURTH MONTH, 29, 1843.

Our intention, as intimated last week, to prepare for the present number, a more detailed notice of the late annual solemnity, has been superseded by the appropriate communication at page 246. We concur entirely with the writer in the estimate of the religious weight, the harmony and unity which characterized the several sittings of the Yearly Meeting, furnishing the consoling assurance that the propitious regard of Israel's Shepherd is yet towards this portion of his people and heritage.

It seems proper to mention as a reason for the re-appearance of the communication relative to the Tract Association, that a deputation of that Society is about to call upon their fellow-members in religious profession for the

purpose, and in the hope of replenishing their nearly exhausted pecuniary resources. We learn that two new Tracts, of an interesting character, are in readiness for the printer, but are necessarily suspended for want of the funds to defray the expense of publication. This surely ought not so to be, and will not long be the case, if a right appreciation of the value and importance of this Association have due place in the minds of those who are blessed with the means.—(See page 243.)

WEST NOTTINGHAM SCHOOL,

FOR GIRLS.

The summer term of this institution will commence on Second-day the 1st of Fifth mo. next. The course of instruction comprises the usual branches of a solid English education. The price for boarding and tuition per quarter, of twelve weeks, is twenty-three dollars; stationery furnished at the customary prices. Apply to the proprietor, Rising Sun, P. O., Cecil county, Md. Refer to Samuel Alsop, Philadelphia; John P. Balderston, Baltimore, or D. Griscom, West Grove.

The situation is healthy, and is nine miles from Cecil Depot, on the Philadelphia, Wilmington and Baltimore rail-road; where children coming to the school will be met, free of expense.

WILLIAM WARING.

Fourth mo. 20th, 1843.

APPRENTICE WANTED.

Wanted an apprentice to the Carpenter business—one from the country would be preferred. Inquire at the office of "The Friend."

The subscriber informs her friends, that she would willingly receive two or three small girls, members of our religious Society, as boarders and pupils, to be instructed chiefly, if not wholly, by herself. The family will be small, and composed of Friends; thus affording an opportunity of a guarded and religious education to those who may be entrusted to her care. Terms, twenty-eight dollars per quarter, of twelve weeks, payable in advance.

AMY EASTLACK.

Haddonfield, New Jersey, Fourth month 24, 1843.

MARRIED, at Friends' Meeting-house, Germantown, on the 13th instant, WILLIAM H. BACOS, of Philadelphia, to HANNAH HAINES, daughter of the late Reuben Haines, of the former place.

DIED, on the 12th instant, at his residence in New Hartford, Onondaga county, New York, THOMAS SMART, aged near 32; he was a consistent member of New Hartford Monthly Meeting; diligent in the attendance of our religious meetings; a kind and affectionate husband and father, and much esteemed and respected by all his acquaintance. The removal of this our dear Friend will not only be sorely felt by his family, and the religious Society to which he belonged, but by the community at large. His close was a peaceful one; and while we mourn his departure from us, we have the consolation of believing, that we are not called to mourn as those without hope.

THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Exhibitions of Mechanism and Manufactured Products.

THE SOCIETY OF ARTS.

The pleasure which most persons experience in viewing the portrait of a great man, of one who has made for himself a reputation by great thoughts or great deeds, may be traced to the association which is immediately established between the picture and the merits of the person whose lineaments it represents. The personal appearance of the individual, and the skill with which the painter has represented it, do indeed attract a certain share of our attention; but the mind involuntarily turns from the picture itself, to the thoughts or deeds with which the original is associated.

So it is with models of machinery, when viewed in a right spirit. As mere collections of wheels and axles, levers and pinions, there is to most persons something irksome about them; but when regarded as memorials of social advancement, as engines of national wealth, as indices of the progress of scientific knowledge, they rise to the importance of historical monuments, by which future ages may test the rate of progress of the present and the past.

If machinery be regarded in this light, there are many places in London where a profitable hour may be passed in the inspection of machines, engines, and tools, whereby certain processes are effected, and of raw materials in certain stages of their progress. The mechanic, who is practically engaged in any branch of art, may perchance reap advantage from the inspection of a machine different from those he employs; while the general visitor may gather much curious and interesting knowledge respecting the production of articles with which he is daily surrounded.

The Museum of the Society of Arts is one of the places to which we have alluded. This admirable society was established about the middle of the last century, for the purpose of encouraging British art and manufactures by various means. The funds of the society are chiefly appropriated to the presentation of rewards or premiums to individuals who have

produced any thing new or valuable in mechanical or agricultural processes, or in the instruments by which they are effected. An humble individual may take the means of profiting by it through the protection of a patent; to afford such a man the means of publicity for his invention, and to give him, under certain regulations, a small reward for his ingenuity, are among the objects of the society. The models which the society receives on many such occasions, as well as specimens of culture and of manufacture, models, and instruments received from other persons, have gradually accumulated to a considerable number, and form a museum. The society's house is in John Street, Adelphi; and the museum occupies one apartment on the ground-floor. No charge is made for admission to view these objects; but still, for obvious reasons, a visitor is expected to bring an order from any one of the members, (who are very numerous) with such an order a stranger may be admitted any week-day, except Wednesday.

There is nothing attractive in the appearance of the room which contains the models and machinery; indeed persons unused to these subjects might deem it scarcely better than a lumber-room; but a little steady attention to the contents will show the liberal objects which the society has had in view. Almost the first articles seen on entering the room are specimens of Leghorn plat deposited in a glass case. Our female readers who are conversant with the qualities of "Leghorn," "Tuscan," "Dunstable," and other materials for bonnets, will know how large a price has been generally paid for foreign plats, compared with English. Now the society has paid great attention to this subject, with the view of improving, so far as their influence and encouragement can do so, the quality of the English straw used for this purpose, the permanence of the colour, and the mode of plating, in order to raise the quality of the home manufacture as nearly as possible to the level of that of Italy, and thereby provide employment for the numerous families in the midland counties of England, who are engaged in the straw-plat manufacture. In the glass case, to which we allude, are specimens of English "Leghorn," in a great variety of forms, placed in juxtaposition with an Italian plat. This is the fair and legitimate mode of maintaining a home manufacture—not by prohibiting the importation of foreign goods, but by improving our own; and to aid in this improvement is the enlightened object of the Society of Arts.

In another case are specimens of hemp and flax of different qualities, resulting from

attempts made to improve the culture of those valuable materials. We may observe that the society has paid especial attention to the encouragement of those branches of agriculture and insect-rearing whereby the raw materials of manufacturers are produced both in England and in the colonies. As examples, we may mention that in one case are bottles containing different specimens of Assam tea, grown in the north-east district of Hindustan, as an attempt to show how far we could be supplied with tea from our own colonies; in another are specimens of Assam silk, brought from the same country; in a third are specimens of silkworms' cocoons, containing silk wholly produced in England. In all such instances as these, the commercial advantages or disadvantages likely to result from the success of the respective attempts are left to develop themselves at the proper time, the object being to ascertain, by the influence and encouragement of the society, whether, and by what means, such and such things can be cultivated, of good quality, in England or her dependencies.

In different parts of the room are models of the apparatus whereby fibrous materials are worked up into cloth, as well as specimens of the cloth thus produced. Specimens of wool, taken from various kinds of sheep and goats, are exhibited, as well as pieces of broad-cloth woven therefrom. Lace, made in the old method by hand, under the designation of "pillow-lace," is placed in juxtaposition with other specimens produced by other means. Then there are numerous models of looms for producing various kinds of woven fabrics, some of them almost obsolete in form, but still serving to mark the steps by which progress has been made. Indeed one of the chief points of interest in this museum arises from the contrast often exhibited between models of machines made in the last century and others of modern date: they are like facts in the history of a nation, showing how the present has been derived from the past.

Among the models seen in the room are many relating to improvements in ship-building, such as in the formation and fixing of the rudder, and so forth. Others show us various forms of rafts which have been devised for the preservation of life in case of shipwreck; and of fire-escapes, for use in the public streets: among the latter is a model of Mr. Wivell's ingenious machine. A pair of scales and a set of weights, brought from Belgium, enable us to compare the forms of the weighing apparatus used in that country with the kinds employed in England. Wind-gauges, rain-gauges, tide-measures, and telegraphs, of some of the numerous forms devised, are represented by small models deposited here;

as are also lathes and hand-tools of many kinds.

Whatever is calculated to lighten or relieve human labour or human pain, by the substitution of mechanism, is a prominent subject for the consideration of this society. The substitution of machines for climbing-boys, in the process of cleansing chimneys, is an object which has led to the construction of many pieces of mechanism, specimens of some of which are to be seen here. There is another glass case, containing some pieces of mechanism, which can scarcely be looked at without calling up a feeling of regret at the obstinacy with which injurious customs are sometimes adhered to: we allude to the magnetic mouth-pieces for needle-grinders. The men employed in grinding the points of needles are among the most short-lived of our artisans, on account of the fatal effects of the particles of steel inhaled by the lungs. To obviate this evil, an ingenious person contrived a sort of magnetic shield for the mouth, by which the particles of steel were stopped and retained before they could reach the mouth. But the men refused to use this apparatus, lest, by making the occupation less injurious, more persons might embark in it, and the rate of wages (which is high) be diminished!

Among the most pleasing pieces of mechanism at the museum, are those for teaching blind persons to read, to write, &c. Tablets of different kinds are provided with pins and wires, the admixture and arrangement of which are made to denote the letters of the alphabet, the numerals, &c.

Models of agricultural machines are rather numerous, and comprise various forms of ploughs, harrows, &c. For subjects more strictly mechanical, there are specimens of girders for roofs; presses for book-binders and other artisans; planes and other tools; saw-frames, and numerous others; all being models of machines containing some improvement, more or less important, on the usual forms. A few models of safety lamps show the principle on which Sir H. Davy founded his admirable contrivance, and the minor improvements made by others. A collection of apparatus belonging to the associated sciences of electricity, galvanism and magnetism, is interesting, not as showing the state to which they have now arrived, and which is far beyond the point which this apparatus indicates, but as exemplifying the steps by which the progress has been made.

The society does not confine its operations to the encouragement of any art or manufacture in particular, but to the advancement of productive industry generally, whether in the raw material to which manufacturing art is afterwards to be applied, or to the implements or processes by which this manufacture is conducted. The preparation of pigments, of oils, of varnishes, of cements, and other substances used in the arts, comes therefore legitimately within the scope of the society's notice; and some of the cases in the museum contain bottles and packages exhibiting specimens of such articles, distinguished either for their excellence or for the improved mode in which they were prepared.

These few paragraphs will serve briefly to show what are the objects for which the museum was established, and what is the general description of articles deposited there. A person who is either unacquainted with the nature of machinery and implements, or is indifferent to the processes of manufacturing industry, may perhaps fail to reap either pleasure or profit from such an exhibition; but he who rightly appreciates the true sources of a nation's greatness and wealth, will feel a pleasure in viewing specimens of the apparently humble means by which that wealth and greatness have been principally acquired; and will also duly respect those who by their influence and liberality have aided in improving those means.—*Penny Magazine.*

The Plains of Hungary.—We had heard much of the dull and monotonous character of the great plain of Hungary. We had now a veritable specimen of it before us: for many long and weary miles we drove, ere so much as a cottage made its appearance, and all the while the corn waved on either hand, rank and luxuriant. Yet, singular as to us this state of things appeared, it is but a copy, and an imperfect one, of what prevails elsewhere. There are parts of the country, especially in the great plain of the Theiss, where you may travel an entire day without encountering either the houses or the faces of men; and all the while your route will be through fields loaded with abundant crops of wheat and rye. Moreover, the customs of the people who occupy that plain are to the full as striking as the external appearance of the country, and it may be well if I describe them. The long and fierce wars which Hungary sustained with Turkey, and the exposure of these open districts to perpetual invasion, first induced the inhabitants to congregate into heaps, and the habits then contracted have never since been laid aside. Accordingly, there are no such things as villages and hamlets, far less detached dwellings, to be seen any where; but, at remote intervals one from another, you come upon towns, towns of the veriest huts, where dwell six, eight, ten, and sometimes as many as thirty thousand peasants together. How they preserve order among themselves, I do not know, for their magistrates seem to possess little influence over them; yet they do live peaceably enough; and though all are poor and squalid, and filthy to a degree, there seems to be a perfect indifference to the evils which poverty and squalor bring with them. They are to a man agriculturists. It is by the labour of their hands that the boundless plains through which you have travelled are cultivated; and the process by which the mighty operation is performed is this:—When the season for ploughing and sowing comes round, the males march in a body from their homes. They erect wigwags, or huts, here and there in the fields; and then setting to work, they toil from the Second to the Seventh-day of the week, living on the provisions which they may have brought with them, and sleeping at night in their bivouac. At the end of the week they all return to the town, and do not leave

it again till the following Second-day. In this manner the first processes are carried through; and when all the seed has been scattered, the people march back to their permanent habitations, there to abide in idleness and filth till some fresh operation becomes necessary. Finally, when harvest is ready, the bivouac is resumed, the women coming forth this time to assist in getting it in. And as the completion of the sowing season sent them back to town, so, when reaping ends, the huts are abandoned.—*Gleight's Hungary.*

THE LUST OF THE EYE.

By Dr. Holmes, editor of the Maine Farmer.

"The lust of the eye" was one of the fundamental evils among mankind during the days of the apostles, and the prevalence of it at the present day, proves that poor human nature is the same now as it was then. "The lust of the eye," "the desire to show out"—to "look fine," and to "cut a dash," is one of the evils of the present day: an evil which, without taking into view the troubles that it brings upon us in a moral sense, produces temporal ills enough to induce, we should think, persons of common sense, to pay much less regard to it than is done. Many, too many among the producing classes, and indeed among the consuming classes too, seem to think that it is the exterior rather than the interior which forms the character—that it is the medium of fine twined linen, silk, and broad cloth, upon the body, the style of the beaver upon the upper, and the quantum of Day & Martin upon the lower extremities, that make the man. We grieve to say that in too many instances this is the case. That the mind—the inner man—the intellect and the soul which lives forever, which gives life, and thought, and utterance—which raises men above the beasts of the field, is shamefully neglected. Every one should strive to be decent in his appearance and his equipage; but all, especially farmers, should study the *fitness of things*, and make all their dress—their apparatus and expenses, accord with that. This is the true standard of beauty, and ought to be the true standard and guide of fashion. Fitness of things to the use and purposes for which they were designed, ought to be the rule; and not whether it will be finer, or more costly, or of a newer style, or more shining and dazzling than your neighbour's. Utility rather than the "pride of the eye" should be the study. If this were followed we should see more of native beauty in the person, than artificial and expensive foreign decorations; more of the substantial manufactures of the farmer's family, than tawdry finery from abroad. We may be mistaken, but it really seems to us that we are verging too fast to that point, that rock upon which all nations have split, viz., luxury and effeminacy. It is a startling fact, that the great mass of our population are neither so hardy nor so healthy as they were fifty years ago. The changes in the habits and customs have brought with them a new set of diseases, and weaknesses. Who ever heard of people dying of dyspepsia in those times? and yet it is

now one of the most common disorders of the present day. The "lust of the eye" has more to do with it than many are aware. In olden times people were not afraid of the sun or the air. They were not ashamed to be seen in a coarse, substantial homespun dress suited to the season. They were not ashamed to barden the hand with toil, nor darken the cheek by exposure to the rays of the sun. They were not ashamed to be caught eating the coarse fare produced by their own farms. They were not sighing if their brown bread loaf did not rival in whiteness and delicacy the superfine flour of modern days, nor any anxiety to change the snap and hominy for the rice of the Southern plantations. They were not ashamed of toil nor athletic exercises, and a corresponding proportion of health, and we dare say a greater amount of happiness rewarded them accordingly. We are not among the prozers nor croakers. We wish to see every one flourish—we wish to see the country prosper—we wish to see the nation progress to its zenith of greatness; but to do this we must follow other dictates than those of mere pride which exalts in tinsel, in gaudy trapping, in empty show; and attend more to the substantial—the solid comforts which strengthen and make permanent. Let the farmers look to themselves—build up themselves—wear the cloth of their own manufacture in preference to that from across the Atlantic—study to produce all the necessities of life upon their own farms, and be not ashamed to sustain themselves thereby, rather than exchange their own produce for more costly viands from abroad. Let them put themselves in the front rank of reform in this respect, with common sense for their guide, and moral courage for their shield, and all may yet be well.

We have been led to this train of reflection by meeting, not long since, a friend who was trained for a farmer, and whose father left him a good farm, and a reasonable capital to carry it on. But the follies of life had more allurements for him than the rugged toils of a farmer, and he sold all, and turned—"exquisite." High living and idleness, have brought him, in the prime of life, near to the grave, and when we reminded him of his former health, and advised him to throw off his *Lafayettes*, and go to work—he mournfully shook his head, and replied, "it is too late." We looked again and saw that it was too late. Death has fixed his seal upon him forever. This is a brief sketch of a single individual, but alas! it is the history of thousands.

COUNT ROSTOPCHIN.

This distinguished Russian nobleman, whose name is associated with one of the most extraordinary events recorded in history, died lately at Moscow. He was governor of that city at the time of the invasion of Russia by Bonaparte, and it was under his direction and superintendance that it was destroyed. "Moscow, gilded with its golden cupolas, the cradle and tomb of the Russian nobility," contained at that time two hundred and ninety-five churches, and fifteen hundred mansions, with their

gardens and dependencies, intermixed with smaller houses and cottages, spread over several leagues of territory. These edifices, including even the shops, are described as all covered with polished and painted iron. The churches were surrounded by a terrace, and several steeples, terminating in golden balls, above which was exhibited the crescent, and lastly, the cross, denoting the successive triumphs of Mahometanism and Christianity. A single ray of sunshine caused this splendid city to glisten with a thousand colours. At the sight of it the traveller paused, delighted and astonished. It reminded him of the prodigies with which the oriental poets had amused his childhood; while, on entering it, the wealth and luxury, the gorgeous spectacles and sumptuous festivities which he witnessed, made him imagine himself transported into "a city of kings." Such is Moscow described to have been by one of the historians of the campaign, when the progress of the French invaders led to the resolution of devoting it a sacrifice to the flames; an idea which was conceived and executed by Count Rostopchin. The details which Segur has given of the events attending it, are highly interesting. Struck with astonishment at the silence which prevailed, on his approach, Napoleon entered the city, and it was long ere he could be brought to credit the reports of his officers, that Moscow was deserted. This was a disappointment for which he was not prepared. Little, however, did he then think of the greatness of the mortification which he was yet to endure. In a few hours the alarm was sounded that the city was on fire in several places. At first it was attributed to the carelessness of the soldiery, and the indignation of the emperor was excited against the supposed authors of the calamity. But it was soon found that these fires owed their origin to other causes. All efforts to arrest their progress were found unavailing. In attempting to escape from the place where he had taken his residence, the emperor was nearly suffocated. For several days and nights this terrible conflagration continued, and Moscow became a vast heap of ruins. But at the destruction of this splendid city, it was not the Russians, but their enemies, who shed bitter tears! In making this sacrifice, Rostopchin consigned to destruction the noblest of his palaces; and he subsequently caused his splendid mansion at Woronow to be also destroyed, inscribing on the iron gate of a church which was left standing, this memorial, which the French, shuddering with surprise, read as they approached: "For eight years I have been embellishing this place, where I have lived happy in the bosom of my family. The inhabitants of this estate will leave it on your approach, while I have set fire to my house that it might not be polluted with your presence. Frenchmen! I have relinquished to you my two houses in Moscow, with furniture to the amount of half a million of rubles. Here you will find nothing but ashes!"

These scenes were but of yesterday—but where are the actors in them? "Alexander the Deliverer" is no more, and he who swayed the sceptre of uncontrolled sovereignty over so large a portion of the globe, rests

powerless in the tomb, while, in another hemisphere, we behold the sepulchre of his rival, the conqueror of nations, himself so great, and to whom so many, either as allies or enemies, owed their greatness. "Sic transit gloria mundi."—*Late Paper.*

INGENUITY OF A GLASS-BLOWER.

The emperor wished to illuminate the Alexander column in a grand style: the size of the round lamps was indicated, and the glasses spoken at this manufactory, where the workmen exerted themselves in vain, and almost blew the breath out of their bodies in the endeavour to obtain the desired magnitude.—The commission must be executed, that was self-evident; but how? A great premium was offered to whoever should solve this problem. Again the human bellows toiled and puffed, their object seemed unattainable; when at length a long-bearded Russian stepped forward and declared that he could do it; he had strong and sound lungs, he would only rinse his mouth first with a little cold water to refresh them. He applied his mouth to the pipe, and pulled to such purpose that the vitreous ball swelled and swelled nearly to the required dimensions, up to it, beyond it. 'Hold, hold,' cried the lookers on, 'you are doing too much; and how did you do it at all?'—'The matter is simple enough,' answered the long-beard; 'but first, where is my premium?' And when he had clutched the promised bounty he explained. He had retained some of the water in his mouth, which had passed thence into the glow ball, and there becoming steam, had rendered him this good service.—*J. G. Kohl's Russia and the Russians.*

Voluptuous Lands.—In the vast archipelago of the east, where Borneo, and Java, and Sumatra lie, and the Molucca islands and the Philippines, the sea is often fanned only by the land and sea-breezes, and is like a smooth bed, on which these islands seem to sleep in bliss—islands in which the spice and perfume gardens of the world are embowered, and where the bird of Paradise has its home, and the golden pheasant, and a hundred others of brilliant plumage, among thickets so luxuriant, and scenery so picturesque, that European strangers find there the fairy-land of their youthful dreams.—*Dr. Arnott.*

A Living Lizard in a Seam of Coal.—In the autumn of 1818, when the workmen were sinking a new pit upon Fenton's ground, near Wakefield, and had passed through several strata of stone, and some thin beds of coal, to the depth of one hundred and fifty yards, they came to a seam of coal, about four feet thick, which they proposed to work. After excavating about four inches of it, one of the miners struck his pick into a crevice, and, having shattered the coal around into small pieces, he discovered a lizard about five inches long. It continued very brisk and lively for about ten minutes, and then drooped and died.—*Mirror.*

THE WATER CAVE OF BOLONCHEN.

From the work of—Stephens on Yucatan, just published, we make the following exceedingly interesting extract. The scarcity of water in Yucatan, it appears, is almost or quite equal to that existing in parts of Africa. Wells are all but unknown, and the inhabitants are dependent either on artificial reservoirs, or cavities in the rocks, occasionally filled by rain, or on caverns, such as that described below, although there are few others, if any, so deep and difficult of access. The village of Bolonchen has nine wells, which furnish water during a great part of the year; but the supply was soon exhausted, and recourse was to be had to an extraordinary cave about half a league from the village. To this the travellers repaired, accompanied by the authorities of the village, and a large party of attendants.—*Presbyterian*.

We disencumbered ourselves of superfluous apparel, and following the Indian, each with a torch in hand, entered a wild cavern, which, as we advanced, became darker. At the distance of sixty paces the descent was precipitous, and we went down by a ladder about twenty feet. Here all light from the mouth of the cavern was lost, but we soon reached the brink of a great perpendicular descent, to the very bottom of which a strong body of light was thrown from a hole in the surface, a perpendicular depth, as we afterward learned by measurement, of two hundred and ten feet. As we stood on the brink of this precipice, under the shelving of an immense mass of rock, seeming darker from the stream of light thrown down the hole, gigantic stalactites, and huge blocks of stone assumed all manner of fantastic shapes, and seemed like monstrous animals or deities of a subterranean world.

From the brink on which we stood, an enormous ladder, of the rudest possible construction, led to the bottom of the hole. It was between seventy and eighty feet long, and about twelve feet wide, made of the rough trunks of saplings lashed together lengthwise, and supported all the way down by horizontal trunks braced against the face of the precipitous rock. The ladder was double, having two sets or flights of rounds, divided by a middle partition, and the whole fabric was lashed together by withes. It was very steep, seemed precarious and insecure, and confirmed the worst accounts we had heard of the descent into this remarkable well.

Our Indians began the descent, but the foremost had scarcely got his head below the surface before one of the rounds slipped, and he only saved himself by clinging to another. The ladder having been made when the withes were green, these were now dry, cracked, and some of them broken. We attempted a descent with some little misgivings, but, by keeping each hand and foot on a different round, with an occasional crash and slide, we all reached the foot of the ladder; that is, our own party, our Indians, and some three or four of our escort, the rest having disappeared.

Looking up, the view of its broken sides,

with the light thrown down from the orifice above, was the wildest that can be conceived. As yet the reader is only at the mouth of this well—but to explain to him briefly its extraordinary character, I give its name—which is Xtaucumbi Xunan. The Indians understand by this La Senora escondida, or the lady hidden away; and it is derived from a fanciful Indian story that a lady stolen from her mother was concealed by her lover in this cave.

Every year, when the wells in the plaza are about to fall, the ladders are put into a thorough state of repair. A day is appointed by the municipality for closing the wells in the plaza, and repairing to the cueva—and on that day a great village fete is held in the cavern at the foot of this ladder. On one side leading to the wells is a rugged chamber, with a lofty overhanging roof, and a level platform; the walls of this rocky chamber are dressed with branches, and hung with lights, and the whole village comes out with refreshments and music. The cura is with them, a leader of the mirth; and the day is passed in dancing in the cavern, and rejoicing that when one source of supply fails, another is opened to their need.

On one side of the cavern is an opening in the rock, entering by which we soon came to an abrupt descent, down which was another long and trying ladder. It was laid against the broken face of the rock, not so steep as the first, but in a much more rickety condition; the rounds were loose, and the upper ones gave way on the first attempt to descend. The cave was damp, and the rock and ladder were wet and slippery. At this place the rest of our attendants left us, the ministro being the last deserter. It was evident that the labour of exploring this cave was to be greatly increased by the state of the ladder, and there might be some danger attending it, but, even after all that we had seen of caves, there was something so wild and grand in this, that we could not bring ourselves to give up the attempt. Fortunately the cura had taken care to provide us with rope, and fastening one end round a large stone, an Indian carried the other down to the foot of the ladder. We followed, one at a time; holding the rope by one hand, and with the other grasping the side of the ladder. It was impossible to carry a torch, and we were obliged to feel our way in the dark, or with only such light as could reach us from the torches above and below. At the foot of this ladder was a large cavernous chamber, from which irregular passages led off in different directions to depositories or sources of water. Dr. Cabot, and myself, attended by Albino, took one of the passages indicated by the Indians.

Moving on by a slight ascent over the rocks, at the distance of about seventy-five feet, we came to the foot of a third ladder nine feet long, two or three steps beyond, another, five feet high, both which we had to go up, and six paces further, a fifth, descending, and eighteen feet in length. A little beyond we descended another ladder eleven feet long, and yet a little further on we came to one, the seventh, the length and general appearance of

which induced us to pause and consider. By this time Albino was the only attendant left. His long ladder was laid on a narrow, sloping face of rock, protected on one side by a perpendicular wall, but at the other open and precipitous. Its aspect was unpropitious, but we determined to go on. Holding by the side of the ladder next the rock, we descended, crashing and carrying down the loose rounds, so that when we got to the bottom, we had cut off all communication with Albino: he could not descend, and, what was quite as inconvenient, we could not get back. It was now too late to reflect. We told Albino to throw down our torches, and go back for Indians and rope to haul us out. In the meantime we moved on by a broken, winding passage, and at the distance of about two hundred feet, came to the top of a ladder eight feet long, at the foot of which we entered a low and stifling passage; and crawling along this on our hands and feet, at the distance of about three hundred feet, we came to a rocky basin full of water.

Before reaching it, one of our torches had gone out, and the other was then expiring. From the best calculation I can make, which is not far out of the way, we were then fourteen hundred feet from the mouth of the cave, and at a perpendicular depth of four hundred and fifty feet. As may be supposed from what the reader already knows of these wells, we were black with smoke, grimed with dirt, and dripping with perspiration. Water was the most pleasant spectacle that could greet our eyes; but it did not satisfy us to drink it only, we wanted a more thorough benefit. Our expiring torch warned us to forbear, for in the dark we might never be able to find our way back to the upper earth; but, trusting that if it did not re-appear in the course of the week,—Catherwood would come to the rescue, we whipped off our scanty covering, and stepped into the pool. It was just large enough to prevent us from interfering with each other, and we then and there achieved a bath which perhaps no white man ever before took at that depth under ground.

The Indians call this basin Chacka, which means aqua colorado, or red water; but this we did not know at the time, and we did not discover it, for to economise our torch we avoided flaring it, and it lay on the rock like an expiring brand, admonishing us that it was better not to rely wholly upon our friends in the world above, and that it would be safer to look out for ourselves. Hurrying out, we made a rapid toilet, and, groping our way back, with our torch just bidding us farewell, we reached the foot of the broken ladder, and could go no further. Albino returned with Indians and ropes. We hauled ourselves up, and got back to the open chamber from which the passage diverged; and here the Indians pointed out another, which we followed, till it became lower than any we had yet explored; and, according to Doctor Cabot's measurement, at the distance of four hundred and one paces, by nine, three hundred and ninety-seven, we came to another basin of water.

This, as we afterwards learned, is called Pucucha, meaning that it ebbs and flows like

the sea. The Indians say that it recedes with the south wind, and increases with the north-west; and they add, that when they go to it silently they find water; but when they talk or make a noise, the water disappears. Perhaps it is not so capricious with white men, for we found water, and did not approach it with sealed lips. The Indians say, besides, that forty women once fainted in this passage, and that now they do not allow the women to go to it alone. In returning, we turned off twice by branching passages, and reached two other basins of water; and when we got back to the foot of the great staircase, exhausted, and almost worn out, we had the satisfaction of learning, from friends who were waiting to hear our report, that there were seven in all, and we had missed three. All have names given them by the Indians, two of which I have already mentioned.

The third is called Sallah, which means a spring; the fourth Akahba, on account of its darkness; the fifth Chocoha, from the circumstance of its being always warm; the sixth Ochia, from being of a milky colour; and the seventh Chimaisha, because it has insects called aias.

It was a matter of some regret that we were not able to mark such peculiarities or differences as might exist in these waters, and particularly that we were not provided with barometer and thermometer to ascertain the relative heights and temperatures. If we had been at all advised beforehand, we should at least have carried the latter with us, but always in utter ignorance of what we were to encounter, our great object was to be as free as possible from all incumbrances; besides which, to tell the truth, we did some things in that country, among which was the exploring of these caves, for our own satisfaction, and without much regard to the claims of science. The surface of the country is of transition or mountain limestone; and though almost invariably the case in this formation, perhaps here to a greater extent than any where else, it abounds in fissures and caverns, in which springs burst forth suddenly, and streams pursue a subterranean course. But the sources of the water, and the geological formation of the country were, at the moment, matters of secondary interest to us.

The great point was the fact, that from the moment when the wells in the plaza fail, the whole village turns to this cave, and four or five months in the year derives from this source its only supply. It was not, as at Xochc, the resort of a straggling Indian, nor, as at Chack, of a small and inconsiderable rancho. It was the sole and only watering place of one of the most thriving villages in Yucatan, containing a population of several thousand souls; and perhaps even this was surpassed in wonder by the fact that, though for an unknown length of time, and through a great portion of the year, files of Indians, men and women, are going out every day with cantars on their backs, and returning with water; and though the fame of the Cueva of Bolonchen extends throughout Yucatan, from the best information we could procure, not a white man in the village had ever explored it.

For "The Friend."

REFLECTIONS

By my Mother's bedside, occasioned by hearing her speak of feeling as in the Wilderness.

The Wilderness—the Wilderness,
Is not a dreary place!
Amid its countless sands, we still
God's mercies ever trace!
The desert rock, the desert plain,
May seem both bleak and bare,
The desert-heart seem void of life,
Yet God is even there!

The storm may come, the winds may howl,
The lightning rend the sky,
The thunder roar from pole to pole,
Yet God is ever nigh!

Where through creation can we turn
To what wild savage spot,
By sea or land, from clime to clime,
And find where He is not?

In every leaf, and flow'ret wild,
In insect, beast, and bird,
In ev'ry pebble stone, and shell,
His holy voice is heard!
Then why in human hearts alone
Is felt a dreary void?
And why, when all around is good,
Is man alone alloy'd?

Why, in the temple, where His love
Most wondrously is shewn,
Is found the only taint of sin,
The want of faith alone?
The bird that leaves the chilling clime,
And seeks a warmer home,
Doubts not—the spring will bloom again,
And brighter days will come—
Returning then in trustful faith,
She builds her little nest,
Fulfills the duties of her kind,
And leaves to God the rest.

But we, with reason's powers eadued,
And favoured far above
All nature round, yet sometimes doubt
His wisdom—fountain—love!
We know that rain and storms but give
To verdant beauty birth,
And streams that overflow their banks
Enrich the drinking earth:—

Thus is it with our inward man,
Yet feeble, weak and frail,
We cannot see the hand of love
That guides each swelling gale.

When chilling winds, and wintry storms
Around our path prevail,
How oft the sinking spirit feels
Its trustful course fail.

Impatient nature ever longs
To draw the veil aside,
Dispel the clouds that shroud the sun,
And all its glories hide—
Oh! could our spirits always feel,
The darkness reigns around,
That God is with us through the night,
And in the cloud is found!—

Oh! could the heart in trusting faith
Calmly await its day,
Nor think the night dews linger long
Upon our weary way!
Lord! give us patience, faith, and hope,
And lead us, as thou led
Israel, through the Wilderness,
And over Jordan's bed—

Aod make us feel the Wilderness
Is as a garden fair,
The desert with thy glory fill'd,
Thy presence, every where—
The storm, the cloud, the barren heath,
Alike thy wisdom show;
Thy finger rules the worlds above,
Thy love the world below!

THE POOL OF SILOAM.

From the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839."—By ANDREW A. BONAR, and ROBERT M. B-CHEVNE.

Passing under the rocky face of Ophel, we came to the Pool of Siloam. We were surprised to find it so entire, exactly resembling the common prints of it. It is in the form of a parallelogram, and the walls all round are of hewn stones. The steps that lead down into it, at the eastern end, are no doubt the same which have been there for ages. The water covered the bottom to the depth of one or two feet. At the western end, climbing a little way into a cave hewn out of a rock, we descended a few steps into the place from which the water flows into the pool. It is connected by a long subterranean passage, running quite through the hill to the Fountain of the Virgin, or more properly the Fountain of Siloam, the entrance to which is a considerable way farther up the valley of Jehosaphat. Through this passage the water flows softly from the fountain, till it finds its way into the pool, not as generally represented in pictures, by pouring over the mouth of the cave, but secretly from beneath. Wild flowers, and among other plants the caper-tree, grow luxuriantly around its border.

We are told that "the wall of the Pool of Siloah by the king's garden,"^{*} was rebuilt in the days of Nehemiah. There can be no doubt that this is the very spot; and possibly the present walls and steps may be as ancient as the days of our Lord. While sitting on the margin, we could imagine the history of the blind man realized before us. We had seen that very day a blind man in the streets of Jerusalem as we passed by. Now it was to such a man that our Lord said, "Go wash in the Pool of Siloam." The man obeys—comes out at the gate—descends the sloping side of Zion, gropes his way down these steps, and feels for the cool water with his hand; then laves his clay-ancient eyes, and they open! Now he sees the glory of Jerusalem; but above all, comes back to see the face of the Son of God, the light of the world, whose word commanded the light to shine on his dark eyeballs and his darker heart! The water of this pool flows out through a small channel cut or worn in the rock, and descends to refresh the gardens which are planted below on terraces, illustrating the expression, "a fountain of gardens,"[†] for a fountain in such a situation waters many gardens. These are the remains of "the king's garden,"[‡] mentioned by Nehemiah and by Josephus.[§]

Leaving the pool, we turned northward, proceeding up the valley of Jehosaphat, with the village of Siloam on our right, which literally hangs upon the steep brow of the Mount of Offence. Three or four hundred yards up the valley, we came to the spring or fountain-head of Siloam, beneath the rocky side of Moriah. It is commonly called the Fountain

* Neh. iii. 15.

† John 9.

‡ Song, iv. 15.

§ Neh. iii. 15.

¶ Ant. 7. c. 14. sec. 4.

of the Virgin, from a foolish tradition of the Monks. We came to a wide cavern, partly or entirely hewn out by the hands of man; and descending two flights of steps cut in the rock, worn smooth and white like marble, we came to the water. From this point it flows through the subterranean canal already mentioned, and supplies the Pool of Siloam. But it flows in such perfect stillness, that it seemed to us to be a standing pool, until we put our hands into it, and felt the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah, "The waters of Shiloah that go softly."⁶ The calm, silent stream of grace and power which flows from under the throne of a reconciled God, is by this simple figure finely contrasted with the loud noisy pronouncements of Rezin and Remaliah's son. The believing soul has a secret and unfailing spring of quiet joy overflowing from "the holy place of the tabernacles of the Most High," which forms a complete contrast to the rude and boisterous mirth of the ungodly soul. We drank with joy of the cool water, which we found sweet and pleasant, all the sweeter because of the sacred recollections with which it was associated. It seemed to be a much frequented spring: for some came to drink—some to draw water to wash their clothes, and others were conveying it to their casks.

It has been suggested with much probability, that this fountain may have an artificial connection with another fountain, said to be under the Mosque of Omar, in the heart of Moriah; for the flow of water seems too large and too calm to be the commencement of a spring in a limestone rock. But there does not appear to be any solid foundation for the conjecture of Dr. Robinson, that this may be the pool of Bethesda. It bears no resemblance to any of the other pools around the city; nor can we see where the five porches could have stood; for it is a cavern five and twenty feet deep in the solid rock. And most certainly the irregular flow sometimes observed in the fountain, cannot have any thing to do with the troubling of the water of Bethesda, for we are expressly told, that "an angel went down at a certain season into the pool and troubled the water."⁷ It was a miraculous event, plainly intended to typify the Lord Jesus, the true "house of mercy;" for it is worthy of remark, that this was the only occasion in which Jesus healed only one out of a multitude of sick folk. He wished to show that he was the true pool of Bethesda. On all other occasions "he healed them all."⁸ Probably this fountain bore the same name as the Pool of Siloam, with which it is so strongly connected, and is to be regarded as

—Shiloah's brook that flowed
Past by the oracles of God.

It was with a full remembrance of this day's pleasant visit to the Fountain of Siloam, that the following lines occurred at an after period, when stretched in our tent under the brow of Carmel:—

⁶ Isa. viii. 6. "That go as to be unperceived, or escape observation."
⁷ John v. 4.

Beneath Moriah's rocky side,

A gale fountain springs
Silent and soft its waters glide,
Like the peace the Spirit brings.

The thirsty Arab stoops to drink
Of the cool and quiet wave;
And the thirsty spirit stoops to think
Of Him who came to save.

Siloam is the fountain's name,
It means "uncircumcised from God;"
And thus the holy Saviour's fame,
It gently spreads abroad.

O grant that I, like this sweet well,
May Jesus's image bear;
And spend my life—my all—to tell,
How full his mercies are.

For "The Friend."

YEARLY MEETING.

This annual solemnity closed its sittings on Seventh-day morning, 22d ult.; and it would be ungrateful not to acknowledge that it has been favoured with a degree of solemn quiet, of harmonious exercise, and of unity in its results, which has not often been surpassed. These are things not at the command of man; and must be ascribed to the condescending goodness and care of Him, who is pleased to preside in the assemblies of those that are truly gathered in his name. Besides the usual business transacted every year, part of two sittings was occupied in reading a brief but interesting history of the rise and progress of our testimony against enslaving our fellow-men; and of the labours of the Society in clearing the hands of its members of slaveholding. It comprises a concise account of the various steps taken in the prosecution of this Christian work, in New England, New York, Philadelphia, and Virginia Yearly Meetings. Application was also made to Friends of Baltimore and North Carolina for the necessary documents, to prepare a statement of their labours, but the former replied, that the separatists having carried away their records, they were deprived of the means of furnishing the desired information—from the latter no reply has been received; but as the Meeting for Sufferings has liberty to insert such additional authentic accounts as may yet come to hand, and the regular period for its convening is not until the Sixth month, we may hope something will yet be received. The history, above alluded to, presents a striking picture of the patient, unwearied, and affectionate labours bestowed by our forefathers in endeavouring to convince their brethren of the evils of slavery; and adds another to the many proofs already given, that as a sense of religious duty, and the guidance of the Holy Spirit form the only safe ground for embarking in this, or any other philanthropic undertaking, so they only can enable us successfully to combat the evils which abound in the world.

Believing that the compilation would be useful to our members, in encouraging them to keep to this ground; and to others, whether slaveholders, or pious persons in the free states, who may be concerned for the removal of this opprobrium of the Christian name, the

meeting directed it to be printed for general distribution.

In deliberating on the state of society, deficiencies of several kinds occasioned much exercise to faithful Friends, and the great duty of regularly attending all our religious meetings; the necessity of an increase of that gospel love and unity which binds together the dedicated followers of Christ; and of the religious and guarded education of children at home, endeavouring by precept and example to train them in the nurture and admonition of the Lord—were all pertinently spoken to. Violations of our ancient Christian testimony against a hireling ministry, were noticed in most of the reports, and called forth appropriate remarks. A well adapted minute of advice, embracing most of the points in which defects were acknowledged, was prepared, to be sent down to the subordinate meetings.

In reading the minutes of the Meeting for Sufferings, it appeared that it had also been exercised on account of some departures from the Christian standard, which in this day of outward ease and superficial profession, some have fallen into,—and a committee had prepared an address to our members, reviving some of our doctrines and practices, cautioning Friends against being turned aside from a full belief and acknowledgment of them, and inciting all to show forth the excellency of our profession by a consistent life and conversation. This essay, having been carefully examined, and read and approved in that body, was transmitted to the Yearly Meeting, where it was again deliberately read, and a general expression of approbation and unity given to it. A minute was made, directing the clerk to sign it, and desiring the Meeting for Sufferings to print a number sufficient to supply all our members. That meeting, under a sense of religious duty, and in conformity with ancient practice, has been several times engaged in the last fifteen years to prepare addresses to our members, but none, we apprehend, has been more opportune or appropriate than the present. When we consider the great efforts made to draw our young people away from our Society—to induce them to disregard our principles, by going to places where a man-made ministry is upheld—to bring into discredit the writings of our ancient Friends, especially Barclay's able Apology for our Christian Doctrines, and to invalidate or obscure the doctrines themselves—to lead the mind away from the spirituality of vital religion, and settle it down in an easier and superficial way—and when to all these is added the great unsettlement which prevails in the world on the subject of religion generally, this recurrence to the ancient standard, as held forth by our primitive worthies, and the renewed promulgation of their Christian faith and principles, seems especially fitting and seasonable. It contains introductory remarks—of the one true God, and the three that bear record in heaven—immediate revelation—the fallen state of man—universal and saving light—the Holy Scriptures—justification—baptism and the supper—worship—ministry—prayer—war—slavery—trade and

manner of living—address to parents and children, and concluding remarks.

The subject of the religious training and guarded education of the children of Friends called forth much feeling, and a very interesting report was made by a Committee on Education appointed last year, showing the description of schools to which our youth are sent, &c.; from which it appears, that a considerable number are still placed under the tuition of persons not members of our religious Society, and at schools where they are exposed to the influence of principles and examples, the tendency of which is adverse to our Christian profession and testimonies, as well as to a religious life. This circumstance, as well as the fact that many among us continue to send their children to the mixed district schools, was a source of great regret to Friends, and a minute of advice was sent down, embracing both domestic and school education.

The committee also proposed that a number of Friends be kept under appointment to have charge of the subject of education—to inquire into its condition in the several meetings, and annually report it to the Yearly Meeting; also to afford counsel and assistance to Friends where they may stand in need of it, and to receive subscriptions or legacies toward a fund to be held and applied by them, to aid meetings, where necessary, in building school-houses, and paying the salaries of suitable teachers. This was united with by the meeting, and a committee accordingly appointed.

The number of persons reported who occasionally use spirituous liquors as a drink, was smaller than the preceding year; and further earnest labour with them was enjoyed, in order to dissuade them from this reproachful practice; yet some Friends thought the time not distant, when it would be the duty of the Yearly Meeting to take a further step on this subject.

The close of the meeting was peculiarly solemn, and the clerk embodied the feeling of many minds in an appropriate concluding minute, gratefully acknowledging the condescension of our Holy Head in favouring us with his presence, and qualifying his servants to labour for the good of the body and the honour of Truth; and beseeching of Him the blessing of preservation when separated from each other.

For "The Friend."

From the Tenth Part of Piety Promoted, a few notices of deceased Friends have been selected, which it is apprehended may be profitably perused by the readers of "The Friend." This work, though republished many years since in this country, is probably inaccessible to most of the readers of this journal. B.

JOSHUA WHEELER,

Of Hitchin, in Hertfordshire, was the son of Rudd and Fidelity Wheeler, of the same place, and born about the year 1756. His childhood, according to his own account, partook of the wildness sometimes observable at

that age. Nevertheless, he early discovered a disposition to sobriety, which paternal care tended to cherish; and it ripened at length into a degree of stability which had its influence upon others. His mother was removed by death when he was about fourteen, and then a boy at school; but he had learned to estimate her worth, and his grief was proportionably pungent; and when he came home to his father's family, and entered into his employment in his trade, he still more sensibly felt her loss, in the domestic circle in which she now no longer occupied a place. It is believed that the serious impressions which about this time he received were signally blessed to him; and that he became, by his steady conduct, able to co-operate with the religious exercise of his father's mind, for the preservation of the younger part of the family.

He was used thankfully to call to mind, and to mention the preservations he had witnessed in early life, when he was sent on business to distant markets, and sometimes among very rough and unprofitable company. He recounted the care which he found necessary to keep near to the principles of truth, and to act according to its dictates; the comfort or the grief which he had found on looking over the transactions of the day, as his conduct had been steady or deviating; and the consequent encouragement or caution which it held out to him for the future.

About the twenty-fifth year of his age, he married Elizabeth, daughter of William Brown, of Amptfield; and they set out in life with many pleasant prospects before them. But in the course of one year, the health of his wife became so much impaired, as to prove a trying dispensation to both of them, during the remaining years which they passed together. But it nevertheless appears to have been a dispensation of mercy. It prepared her for a better inheritance; and proved to him a season of refinement, and of detachment from earthly gratifications; still further fitting him for usefulness to others. His wife died in the Fifth month, 1793, after they had been married about twelve years.

Soon after this event, about the thirty-eighth year of his age, he gave up to an apprehension of duty, which he had some time entertained, and came forth publicly as a minister. His testimony was acceptable to his friends, and he was very solicitous to be preserved from moving without their unity. Once in particular, in a religious meeting, with great diffidence, he expressed his desire to stand open to the feelings of the least babe, who was alive in the truth; and the belief which his brethren entertained, that he was generally careful, not only to begin, but to close with the life, confirmed his testimony to their minds and judgment. A paper, of which the following is a copy, and dated in the Ninth month, 1793, will show the reverence with which his mind was clothed, when he entered on this service. It is entitled, "The opening of Isaiah's ministry."

"First, he was favoured with a sight of the majesty and glory of God; and heard the seraphim declare the Lord's holiness, and that the earth was full of glory; and with

such power and authority, that the very posts of the door moved, and the house was filled with smoke. Then, as a natural consequence, he was filled with a feeling sense of his own unworthiness and sinful state, and under the weight thereof breaks out, 'Wo is me, for I am undone, because I am a man of unclean lips, and dwell among a people of unclean lips, for mine eyes have seen the king, the Lord of hosts!' In this humble state, was the seraph sent into him with the live coal, taken from the altar, which having laid on his mouth, he comforts him. Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Then did he hear the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Being thus previously prepared, in a grateful sense of the Lord's mercy, and with a willing mind, he was enabled to offer himself. Here am I, send me.

"Thus, O Lord, be pleased to favour me with a sense of thy Almighty goodness; or such a sense thereof as my feeble state may be able to bear; and that in thy light I may see my sinful state, and, with one formerly, abhor myself as in dust and ashes. And, oh, when sufficiently humbled under a sense thereof, that I may witness the effects of the live coal, and hear those gracious words, thine iniquity is taken away, and thy sin purged; and under a deep sense thereof, that I may surrender body, soul, and spirit into thy gracious direction."

Towards the latter end of the year 1795, he entered again into a married state with Elizabeth, daughter of William Take, of York. It did not appear to be his lot to travel much from home in the exercise of his gift; yet with the consent of his Monthly Meeting, he travelled in the year 1797 in some neighbouring counties; in 1798, he extended a western journey as far as Plymouth; and in the following year he went northward as far as York. In all these journeys, though not without an engagement of mind arising from an apprehension of duty on his own account, he travelled generally in company with others.

After his last journey, his life was almost one continued series of bodily indisposition; yet he continued anxiously concerned for the cause of Truth. As private opportunities occurred, he still laboured for the good of other individuals, in a spiritual sense; and one thing which frequently excited his fears was, lest the gracious purpose of the Lord towards his visited children, should, by one means or other, be frustrated. For about three months before his last illness, he enjoyed rather an improved state of health; yet he did not form great expectations of its continuance; but rather apprehended that his enfeebled frame would yield to the rigours of the winter then approaching. Accordingly, on the last day of the year 1802, he was seized with an increase of his distemper. In rather more than two weeks he took to his chamber, and as his disorder was attended with a distressing degree of nervous irritability, it proved at times a close trial to his faith. Once when thus oppressed, he exclaimed, "Oh, this irritability! When I try to close my eyes," for after

a disturbed night, he had been endeavouring to procure a little repose, "I seen given up to the powers of darkness and confusion; but I hope this is not the state my spirit will be centered in." His wife saying that she believed not, he added, "No. I believe my change will be an entrance into peace, through that mercy in which I can confide; not in any works of my own." Some further consolatory conversation passed between them. He was then sitting up in his chamber; but about nine o'clock he was helped to bed by two assistants, and he had some refreshing sleep. Soon, however, the cold sweat of death pervaded him generally; and on the appearance of this alarming symptom, at his own desire, his father was sent for. When Joshua was informed that his father was arrived, he rather hastily, and as if he feared his articulation would fail him, uttered a few short, but sweet sentences to some around him, concluding with "Farewell. May the Lord bless and preserve you all." This benediction was the last sentence which he attempted to utter; though it was not until about an hour afterwards, and at half an hour past midnight, that he breathed his last so quietly, that the exact moment when he fully put off mortality, was scarcely to be ascertained. His departure was on the 21st of the First month, 1803.

Simplicity of Agricultural Operations in the Weed Prairies of Texas.—In their "weed prairies" the counties of Robertson and Milam possess a characteristic of the soil peculiar to themselves. These prairies, unlike most of those in other localities, are covered with a thick growth of weeds instead of grass. These weeds are generally from ten to fifteen feet high, and so dense that they are almost impenetrable to man or horse, resembling, in some respects, the cane-brakes of the alluvial region. The settlers highly estimate the productive power of the weed prairies. The soil is chiefly of a light mulatto colour, and remarkably fertile. In order to prepare it for cultivation, it is only necessary to beat down and burn the weeds, after which the soil is in a condition to receive the seed, being almost as loose and friable as a bed of ashes. In planting these prairies, the plough is seldom used, but, instead of it, the settlers apply a large spiked roller, usually formed of a log, with harrow teeth placed at intervals, so as to form holes when dragged over the ground. Into these holes the Indian corn is dropped, and then covered slightly with earth, which is generally "kicked" over it. The seed thus rudely and carelessly planted soon throws up vigorous blades, which require no further attention until harvest, except light hoeing.—*Kennedy's Texas.*

THE FRIEND.

FIFTH MONTH, G, 1843.

We have received the first, second and third numbers of the "Advocate of Peace," for the current year, published at Boston.

They contain an interesting variety of short articles, calculated to promote the great and good end which the publication has in view; some of which it is our intention to copy. The last number states that on the eighth of the Third month the American Peace Society held, in the Hall of the Representatives, a public meeting for the discussion of subjects relative to the cause of peace, and that the following resolutions, prepared by a committee of arrangement, were presented:—

"1. Resolved, That war, as a method for the settlement of national difficulties, is an unchristian and inefficient system, and ought to be discontinued by all civilized communities.

"2. Resolved, That preparations for war, so far from checking this evil, occasion far more wars than they prevent, and are the chief means of continuing the custom.

"3. Resolved, That the recent adjustment of our difficulties with England, which had baffled the efforts of more than half a century, evince a most auspicious change in public opinion, and illustrates the possibility of settling all national disputes by better means than the sword.

"4. Resolved, That the general peace of Christendom for nearly thirty years, longer than had been known before since the commencement of the Christian era, is owing mainly to the efforts and influences which together constitute the cause of peace; and such success from the small amount of means hitherto used, calls for devout gratitude to the God of peace, and strongly encourages a large increase of exertions in behalf of this great philanthropic enterprise.

"5. Resolved, That peace, as a pioneer or auxiliary to all efforts for the good of mankind, deserves the support especially of those who are embarked in other enterprises of benevolence and reform.

"6. Resolved, That, since the cause of universal and permanent peace will require concert among nations, we hail with satisfaction and hope the proposal for a General Conference on the subject in London next June.

"7. Resolved, That relying for ultimate success mainly on the education of the young in the pacific principles of the gospel, we believe it to be the duty of all preachers, of all parents, and of teachers in all our seminaries of learning, to combine their efforts in training up such a generation of peacemakers as would spontaneously keep the peace of the world."

The agent for the Advocate in this city is A. Flint, 13 North Seventh Street.

Terms.—Single copies fifty cents a year—five copies to one address, \$2; fifteen copies, \$5; forty copies, \$10; one hundred copies, \$20. At the same rate, any number for general or gratuitous distribution; cheaper even than tracts. Any person sending \$1, for two new subscribers, shall receive a copy gratis, for the year.

After the article headed "Yearly Meeting," inserted last week, was partly in type, we received another communication on the

same subject. On reflection, we have concluded to insert the latter in the present number, for though essentially concurrent with the former, it will, we apprehend, be read with interest as a sketch by another witness of a season of favour and refreshment that will long be memorable in the minds of many.

We should be glad to cultivate a further acquaintance with the author of "Reflections by my mother's bedside," &c.

A Friend in this city has a complete set of "The Friend," which is for sale. Inquire of G. W. Taylor.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Mordecai L. Dawson, Spruce, above Broad; James R. Greaves, Schuylkill Eighth, below George; Isaac Davis, No. 255 Arch Street.

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Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

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REBECCA B. FISHER

Has opened, and expects to continue her School in the second story of the Friends' School-house in Woodbury, where she will pay every attention to the improvement, conduct, and comfort of the pupils committed to her care, and will instruct them in the following branches, viz.—reading, writing, arithmetic, geography, grammar, history, commerce, philosophy, and needle-work in many of its branches. The highest price \$3; lowest \$2 per quarter. Those Friends who wish to send their children, can obtain boarding for them in the families of Friends, who reside in the village, at a moderate price.

MANAGED, at Friends' Meeting-house, on Orange street, on the 4th ultimo, Amos Evans, of Evesham, N. J., to RACHEL BAICHS, of this city.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

A Day at a Flint-Glass Factory.

"It might contribute to dispose us to a kinder regard for the labours of one another, if we were to consider from what unpromising beginnings the most useful productions of art have probably arisen. Who, when he first saw the sand or ashes, by a casual intension of heat, melted into a metalline form, rugged with excrescences and clouded with impurities, would have imagined that in this shapeless lump lay concealed so many conveniences of life as would, in time, constitute a great part of the happiness of the world? Yet, by some such fortuitous liquefaction was mankind taught to procure a body, at once, in a high degree, solid and transparent; which might admit the light of the sun, and exclude the violence of the wind; which might extend the sight of the philosopher to new ranges of existence, and charm him, at one time, with the unbounded extent of material creation, and at another with the endless subordination of animal life; and, what is of yet more importance, might supply the decays of nature, and succour old age with subsidiary sight. Thus was the first artificer in glass employed, though without his knowledge or expectation. He was facilitating and prolonging the enjoyment of light, enlarging the avenues of science, and conferring the highest and most lasting pleasures: he was enabling the student to contemplate nature, and the beauty to behold herself."

A century has nearly elapsed since Dr. Johnson wrote this forcible and beautiful paragraph; and nothing has occurred, in the subsequent history of manufactures, to lessen its truth or beauty. Many opaque substances are capable of assuming a form more or less vitreous or glass-like; such as earths, some acids and salts, and metallic oxides. In porcelain we see an example of partial vitrification; for the granular texture is exceedingly fine, and a slight translucency is produced. But complete vitrification never results until after the fusion or melting of the ingredients; and we know of no means by which porcelain clay or any other earth may be melted in its simple state. But when two kinds of earth are mixed together, or, still better, when a

siliceous earth is mixed with certain crystalline salts, perfect fusion may be produced, and a nearer approach to transparent glass may result. Again, certain metallic oxides may be made to assume a vitreous form, and, when mixed with siliceous, to produce a glass possessing valuable properties. We may thence regard glass, generally speaking, as resulting from the mixture and fusion of these three kinds of ingredients; and the purpose fulfilled by each may be thus understood:—the siliceous substance is the vitrifiable ingredient; the salt or alkali is the flux, by mixture with which the siliceous becomes fusible; and the metallic oxide, besides acting as a flux, imparts certain qualities whereby one kind of glass is distinguishable from another.

Such is the nature of vitrification, a process which, if we may judge from the researches made within the last thirty or forty years in Egypt, and the discovery of the mode of deciphering the hieroglyphics so profusely displayed on Egyptian monuments, was known in very remote ages. Sir J. G. Wilkinson ("Manners and Customs of the Ancient Egyptians") adduces three distinct proofs that the art of glass-working was known in Egypt before the exodus of the children of Israel from that land, three thousand five hundred years ago. At Beni Hassan and at Thebes are paintings representing, in a very rude form, glass-blowers at work; and from the hieroglyphics accompanying them, it is found that they were executed in the reign of a monarch who occupied the throne at about that period. Again: images of glazed pottery were common at the period under consideration, the vitrified quality of which is of the same quality as glass; and therefore the mode of fusing, and the proper proportions of the ingredients for making glass, must have been already well known. Lastly, Sir J. G. Wilkinson adduces the instance of a glass bead about three-quarters of an inch in diameter, which Captain Henvey found at Thebes, and which contains in hieroglyphic characters the name of a monarch who lived fifteen hundred years before Christ.

The knowledge of the manufacture probably travelled from Egypt to Greece, and thence to Rome and modern Europe; and successive improvements have not only brought the art to a high degree of excellence, but have led to its subdivision into several kinds, such as flint-glass, plate-glass, window-glass, and green or bottle-glass making.

Confining ourselves to flint-glass, we now invite the reader's attention to the process of manufacture. The flint-glass works of — Pellat, which we have been permitted to visit for our present purpose, are situated in Holland Street, Blackfriars, and comprise the

various buildings necessary for the production of flint-glass ware; such as a horse-mill, for grinding old melting-pots, as one of the ingredients in the manufacture of new ones; a room wherein ground or powdered clay is mixed and kneaded into a working state; another in which the pots are made; others for drying the manufactured pots; rooms for storing, washing, and preparing the alkaline salts; others for washing and drying the siliceous sand; a mixing-room, wherein the sand, alkali, and oxides are combined; two cooking-ovens, or furnaces, for converting coal into coke; the glass-house, with its working-furnaces, pot-furnace, and annealing-oven; glass-cutting and glass-engraving shops; and others for subsidiary purposes: the whole occupying an area of about three-fourths of an acre. The routine of operations in these departments will come successively under our notice.

In describing the vitrifiable qualities of various materials, we used the most general terms, in order to include all kinds of glass within our remarks; but it is necessary now to state the restrictions which are required in practice. Although most earthy substances may, by peculiar treatment, be wholly or partially vitrified, yet *siliceous*, or *flint*, is that which possesses the most valuable qualities. Again, although many alkaline and saline substances might be used as fluxing materials, yet soda and potash, in one or other of their forms, are those generally employed by the glass-maker. Lastly, although many metallic oxides might be similarly vitrified, yet oxide of lead is that which is most frequently employed. This being premised, we may state that the materials for flint-glass are nearly as follow:—One part of alkali (carbonate and nitrate of potash), two parts of oxide of lead, three parts of sea-sand, and a minute portion of the oxides of manganese and arsenic.

The term "flint-glass" is given because flints were formerly employed as the siliceous material: they were made red-hot, and plunged into cold water, whereby they were so fractured and disintegrated as to be easily ground to powder. Sea-sand is, however, now found to answer the same purpose, at a less expenditure of time and trouble. The sand employed is obtained from the sea-shore at Lynn in Norfolk, and at Alum Bay, Isle of Wight; the qualities brought from hence being superior to most others. A few years ago, a portion of sand brought from Australia as ballast was found to answer the purpose of English sand, and was indeed expected to be superior; we believe, however, that the qualities of the three kinds are now ranked nearly on a level.

The sand, being impure when brought to

the works, is conveyed to an upper room, and thrown into a trough containing water. This trough is capable of being closed, and is fixed on horizontal pivots, whereby a rocking motion can be given; and the sand, being thus driven from side to side in the water, and stirred with a spade, loses some of its impurities. The dirty water is emptied into a channel in the floor of the room; and the same process is repeated seven or eight times, until the sand becomes perfectly clean. It is then placed in a trough over an oven, through holes in which it passes, when partially dried, into the oven beneath, and, when dried, leaves the oven in the state of fine, glittering, white particles.

With regard to the alkali employed, there are reasons why potash, in the form of carbonate, is preferable to other kinds; the carbonic acid being, however, dissipated during the melting, and leaving the potash in a pure state. The carbonate of potash is obtained from Canada and the United States, and requires a process of washing previous to use. It is conveyed to an underground apartment, in which are washing-bins, settling-pans, evaporating-pans, and other necessary apparatus. The state to which the carbonate is brought by the process of cleansing, is that of fine white grains, differing but little, to an unpractised eye, from the prepared sand.

Oxide of lead, both in the form of litharge and of minium, or red-lead, is employed in flint-glass for the following reasons—it is a powerful flux, enabling the sand to melt more readily, and it gives the glass greater density; greater power of refracting light; greater lustre; greater resistance to fracture from sudden heat and cold, and greater ductility during the working. If there be too much of this material, the glass becomes inconducibly soft.

The other ingredients in flint-glass, which are very small in quantity, are used as purifying and bleaching agents; and, as well as the oxide of lead, require but little preparation on the part of the glass-maker.

Let us assume that these several ingredients are in a sufficiently prepared state. They are taken to the "mixing-room," which contains several long bins or boxes; and after being weighed in proper proportions, the ingredients are sifted, mixed in the bins, and brought to a state fit for the melting-furnace. Here we must leave them for the present, remembering that the state in which the ingredients are put into the melting-pots is that of a salmon-coloured powder, the red tinge being given by the oxide of lead.

The melting-pots, and their mode of preparation, now deserve our notice. The reader will not be surprised to hear that the manufacture, drying, and baking of the glass-pots are important processes; since one pot, when filled, contains sixteen hundred weight of glass, the preservation and proper melting of which are essential to the subsequent labours of the glass-worker.

There is a particular kind of clay brought from Stourbridge, in Worcestershire, which seems better calculated than any other as a material for the glass-pots, and which is dug

from the soil in a hard state, ground fine, barrelled, and sent up to London. The broken, or worn-out pots, are likewise found to be useful when employed in combination with new clay; four parts of new clay being mixed with one part of old pots, ground by a horse-mill, and sifted to fine powder. The mixed ingredients then undergo a process so primitive, that one almost regrets to see it in this age of machinery. The powdered clay, being mixed with warm water in large square leaden troughs, is trampled on with naked feet until thoroughly kneaded into a stiff adhesive clay. The kneading of the dough for sea-biscuits at Deptford, which was formerly done by men's fists and elbows, is now much better effected by machinery; and we might suppose that a similar result would follow the application of machinery in the present case; but it appears that a machine, formerly employed at these works for this purpose, failed to produce the required effect, and the old method was again resumed.

The services of the "pot-maker" are now called for. The melting-pots for flint-glass are not moulded, but are built up piecemeal, each piece being rolled into a cylindrical form, and laid in a curve on preceding rolls. If we could imagine a boy's grotto to be built of these clay-rolls instead of oyster-shells, we might form an idea of the potter's operations, with this important addition, that every roll of clay is so thoroughly pressed and squeezed as to expel all the air from between the rolls, and to form a uniform and thick wall or crust. The manipulations of the potter are aided by a few simple tools; and, keeping four in progress at once, working a little on each in turn, he completes the four in six days. Few persons, probably, on hearing of a "melting-pot" would imagine the weight and bulk of those here alluded to. The weight of clay required for one pot is nearly one thousand pounds; and the dimensions of the finished vessel are about three feet in height, two and three-quarters in diameter, and from two to three inches thick. The shape is nearly cylindrical, with a hemispherical top, and a flat base, and there is only one opening, about eight or ten inches in diameter, at the upper part of one side.

The longer these pots can be left before they are used, the better; consequently, it is important to keep a considerable number on hand. We were struck with the singular appearance of a large dark room, the floor of which was studded with nearly a hundred of these dome-shaped vessels. A little stretch of imagination would have transformed the assemblage into Cassin Baba's oil-jars, and have peopled them with forty (or twice forty) thieves; but the damp odour of clay kept the thoughts from wandering from Blackfriars to Bagdad. The pots are left in this room for several months. The evaporation from the damp clay is considerable, and is allowed to go on very gradually, in order to ensure an equable state throughout the thickness of the pot. When the drying is effected, the pots are taken as wanted to an adjoining room, kept at a higher temperature, and then, a door being opened into the glass-house, (of which more

presently,) each pot is lowered by a crane, and placed in the "pot-arch." This arch is a small furnace capable of containing two or three pots; and the pots are there exposed for five days to a very intense heat.

The ingredients are prepared; the melting-pots are made and hardened; and it is now time to visit the "glass-house" itself—the part of the building to which all the others are subsidiary, and to which the eye of an artist might be directed for some striking effects of lights and shade. Imagine a large room, fifty or sixty feet square, with an earthen floor, bounded by brick walls, lofty and dimly lighted, and covered by an iron roof, the middle of which is probably fifty feet from the ground. This is the shell or crust, the kernel of which is the melting-furnace. In the middle of the room we see four pillars, twelve or fourteen feet high, supporting the four corners of a great chimney, which passes through the middle of the roof, and rises to the height of about eighty feet. This chimney is quadrangular, tapering upwards; and a clear passage is left beneath it between the pillars. Built on the level of the ground, at two opposite sides of this chimney are two furnaces, the smoke from each of which ascends by a bent flue into the great chimney. Such are the objects which first meet the eye through the dusky gloom of the place.

(To be continued.)

NUREMBERG.

Nuremberg, with its long, narrow, winding, involved streets, in precipitous ascents and descents, its completely Gothic physiognomy, is by far the strongest old city I ever beheld; it has retained in every part the aspect of the middle ages. No two houses resemble each other; yet differing in form, in colour, in height, in ornament, all have a family likeness; and with their peaked and carved gables, and projecting central balconies and painted fronts, stand up in a row, like so many tall, gaunt, stately old maids, with the toques and stomachers of the last century. The buildings are so ancient; the fashions of society so antiquated; the people so penetrated with veneration for themselves and their city, that in the few days I spent there, I began to feel quite old too—my mind was *wrinkled up*, as it were, with a reverence for the past. I wondered that people condescended to talk of any event more recent than the Thirty Years' War, and the defence of Gustavus Adolphus. Nuremberg was the Gothic Athens; it was never the seat of government; but as a free imperial city it was independent and self-governed, and took the lead in arts and literature. Here it was that clocks and watches, maps and musical instruments were manufactured for all Germany; here were music, poetry, and painting at once honoured as sciences and cultivated as handicrafts, each having its guild, or corporation, duly chartered, like the other trades of this flourishing city, and requiring, by the institution of the magistrates, a regular apprenticeship. It was here that, on the first discovery of printing, a literary barber and meistersinger (Hans Foltz)

set up a printing-press in his own house; and it was but the natural consequence of all this industry, mental activity, and social cultivation, that Nuremberg should have been one of the first cities which declared for the reformation. But what is most curious and striking in this old city is to see it stationary, while time and change are working such miracles and transformations every where else. The house where Martin Behaim, four centuries ago, invented the sphere, and drew the first geographical chart, is still the house of a mapseller. In the house where cards were first manufactured, cards are now sold. In the very shops where clocks and watches were first seen, you may still buy clocks and watches. The same families have inhabited the same mansions from one generation to another, for four or five centuries. The great manufactories of those toys called Dutch toys are at Nuremberg. The enormous scale on which this commerce is conducted, the hundreds of wagon-loads and ship-loads of these trifles and gimcracks which find their way to every part of the known world, must interest a thinking mind. A Nuremberger complained to me most seriously of the falling off in the trade of *pill-boxes*! he said that since the fashionable people of London and Paris had taken to paper pill-boxes, the millions of wooden or chip-boxes which used to be annually sent from Nuremberg to all parts of Europe were no longer required; and he computed the consequent falling off of the profits at many thousand florins. The extraordinary cemetery of Nuremberg is as unlike every other city. Imagine, upon a rising ground, an open space of about four acres, completely covered with enormous slabs, about a foot and a half in thickness, seven feet in length, and four in breadth, laid horizontally, and just allowing space for a single person to move between them. The name and the armorial bearings of the dead, in rich sculpture, or sometimes cast in bronze, decorated these tombs. I remember one to the memory of a beautiful girl, who was killed, as she lay asleep in her father's garden, by a lizard creeping into her mouth. The story is represented in bronze bas-relief, and the lizard is so constructed as to move when touched. From this I shrunk with disgust, and turned to the sepulchre of a famous worthy, who measured the distance from Nuremberg to the Holy Sepulchre with his garter: the implement of his pious enterprise, twisted into a sort of true-love knot, is carved on his tomb.—*Visits and Sketches at Home and Abroad.*

MUSTARD TREE.

"There was one curious tree," say Captains Irby and Mangles, in their "Travels in Egypt," &c., "which we observed in great plenty, and which bore a fruit in bunches, resembling in appearance the currant, with the colour of the plum. It has a pleasant, although strongly aromatic taste, exactly resembling mustard; and, if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. The

leaves of the tree have the same pungent flavour as the fruit, although not so strong. We think it probable that this is the tree our Saviour alluded to, in the parable of the mustard seed, and not the mustard plant which we have in the north; for although in our journey from Bysan to Adjeloun we met with the mustard plant, growing wild, as high as our horses' heads, still, being an annual, it did not deserve the appellation of 'a tree'; whereas the other is really such, and birds might easily, and actually do, take shelter under its shadow." This discovery will be of much interest to those who are aware of the great difficulty which has been experienced in identifying the tree to which our Saviour alludes, when comparing the kingdom of heaven "to a grain of mustard seed, which a man took and sowed in the earth, which is indeed the least of all seeds, but when it is grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 31, 32. The Jewish writers speak of a mustard tree, common among them, in quite corresponding terms, seeming to show that a species of the *Sinapis*, or some analogous genus, existed in Palestine, with which we are not well acquainted; and which may very probably prove to be that which Captain Mangles has pointed out. It is to be regretted that he did not make himself acquainted with its name. As to the more common species of mustard, of which he incidentally speaks, we may as well mention here, that it was probably the *Sinapis Orientalis*, attaining, under a favouring climate and circumstances, a stature which it will not reach in our climate. This species is common in Palestine. In essential character it differs little from the *Sinapis arvensis* (which supplies the "Durham mustard,") being distinguished chiefly by the beak only of the pod being smooth.—*Natural History of Palestine.*

As many persons are in the habit of pruning their fruit trees at this season of the year, we publish the following:—Orchards have been injured more by winter and early spring pruning than by any other cause. Nothing is better established than that the best time for pruning is when the tree is in full growth.—*Yankee Farmer.*

"Pruning Fruit Trees.—It will be found, upon experiment, that a wound made on a tree in March or April will look black, as soon as the sap begins to flow, and that the sap will ooze out until the leaves have put out so as to receive it; while a wound made in June will remain white, and immediately commence healing. And a tree that has been broken by being loaded with fruit, or otherwise, while the tree is green with foliage, the wound will look white, and the wood remain sound, while one broken in the winter by snow, or from other causes, will look black, and incline to decay.

"It has been my humble lot to spend the most of my time in the spring and fore part of the summer in grafting and pruning fruit

trees, and my experience goes to prove that the best time for pruning is when the leaves are full grown, and the tree is in a vigorous and growing state; for at this season, when the sap has been spent in the foliage, and the pores of the wood are filled, so that when the limb is taken off, the sun and warm weather will dry the end of the limb, and close the pores of the wood against the weather, and the sap will keep the limb alive to the very end, and the healing will be perceived immediately."

To raise good Radishes.—Take pure sand, some depth from the surface, or pure earth, below where it has been tilled or mowed, or sea-sand, washed by the waves, make a bed in the garden, six or eight inches deep, and as big as you please; in this sow your radish seed, and they will grow well without manure, and be free from worms; we have tried it frequently, and never failed.

Radishes that are grown very early in the season are of slow growth, and inferior to those grown after the weather is warm enough to hasten them; as the faster they grow the more tender, and the finer flavour.—*Yankee Farmer.*

Discovery of fossils.—At the village of Crowdicote, in the parish of Hartington, Derbyshire, about six miles from Buxton, Daniel Harrison, a short time ago, commenced opening a quarry or pit, to try the quality of the stone which it contained, and, on cutting the rock down, he found it to be a most beautifully variegated shell crystal and strata marble, embodied with the prettiest crystallized shells that nature or art could form, as well as other mineral bodies. This wonderful curiosity of nature contains the following remarkable fossil bodies, encrusted all in one solid mass of stone, and capable of being got up by art to the most beautiful polish:—Of ornamental marble there is a variety of white and brown, cockle-shells, and muscles; also, plain and fluted shells, and the ammonite and nautilus shells, and periwinkle, snail-horn, &c. The appearance of various kinds of fish which none but able geologists could interpret; also, the antroco. The figure of this last remarkable stone, when got up to a polish, is beautifully intersected with variegated colours of black, brown, white, and gray, and is a real curiosity.—*Sheffield Iris.*

Religious Women.—They are the women who bless, dignity, and truly adorn society. The painter, indeed, does not make his fortune by their sitting to him; the Jeweller is neither brought into vogue, by furnishing their diamonds, nor undone for not being paid for them; the prosperity of the milliner does not depend on affixing their name to a cap or a collar; the poet does not celebrate them; the novelist does not dedicate to them—but they possess the affection of their husbands; the attachment of their children; the esteem of the wise and good; and, above all, they possess His favour, "whom to know is life eternal."

Selected for "The Friend."

THE MOTHERS' GRAVE.

They stood beside the grave of her
Who watch'd her infant years,
And ardently their grief expressed,
In sighs, and sobs, and tears.

They thought of her, and all her deeds,
So meek, so kind, so mild—
Said he, the eldest of the train—
"Look, mother, on thy child!

"For if to this dark world again
The spirit can appear,
Wilt thou not come, 'en though unseen,
And smile upon us here?

For oft methinks—when sorrow comes,
And grief usurps the away
Of calmer thoughts—that thou art near—
And sadness lices away.

Creator! in this vale of tears,
Our trust is still in thee,
For well we know what'er betide,
A Father thou wilt be;

And all our cares, and all our griefs,
Arc in thy wisdom given,
To fit us for a brighter sphere,
To wit with her in heaven."

For "The Friend."

Agricultural.—A friend of mine, recently in the city, informed me, that he obtained from five and a half acres of ground the following product. If the editor of "The Friend" thinks it worth publishing, it is at his service.

M.

Two hundred bushels of turnips; 40 do. corn; 100 do. oats; 70 do. potatoes; 60 do. sugar beets; 250 do. apples; 5 do. parsnips; 3 do. seed onions; 12 tons of hay; 300 bundles of corn fodder; 300 do. cut straw; and several small matters not noticed.

SUBMISSION.

From Old Humphreys's "Thoughts for the Thoughtful."

I remember hearing of a dear lover of books, who had his library burned down to the ground. When his friends expressed their surprise that he should bear his loss with so much calmness, his reply was, "I must have learned but little from my books, if it had not taught me to endure the loss of them."

I remember hearing of another who had reason to expect that his dying brother would leave him a large fortune. "Your brother is dead," said the executor; "but he has not left you a single sixpence of his property." "If God had not known that I could do better without it than with it," was the reply, "I should have had it every penny. It might have given me many enjoyments on earth, but it would surely have hampered me on my way to heaven: I thank my Heavenly Father for ridding me of the burden."

I remember, also, hearing of a third who, when told that his enemies had taken away his oxen, his asses, and his camels; that fire had fallen from heaven and consumed his sheep; that his servants had been slain with the edge of the sword; and that a great wind had blown down a house on the heads of his children, and killed them—replied, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Now what is the use of hearing about such instances of submission to the will of God, if they leave us as impatient under troubles, and as repining under losses, as they find us? These things should be as medicine to our minds, oil to our joints, and marrow to our bones. Oh, for the spirit of some who have gone before us, who have borne affliction without murmuring, taken joyfully the spoiling of their goods, endured meekly and patiently the bitterness of persecution, even to death, and accounted all things but loss in comparison with the excellency of the knowledge of Jesus Christ.

For "The Friend."

THE STORM.

Sail! fly to thy watch-tower, the tempest is coming,
Black foms in the east and the west gather fast;
The pioneer clouds in swift courses are running,
While near the horizon the sky is a crest;
Look well to thy dwelling, for fiercely the shock
Will shake all foundations built not on the Rock!

Wild gusts from the west with their loud roaring thun-
der,

Proclaim the commotion that ravages there;
Untrid the tempest—fierce roaring's under
What'er is defenceless its fury to bear!
Sink deep for thy corner-stone,—soon may the shock
Sweep away every dwelling laid not on the Rock!

Cold and cruel the storm from the east is approaching,
Insidious its course as in craft it draws nigh;
Here, gently it spreads—there, in fury encroaching—
Now blasts, bitter blasts are defurging the sky!
Gather home to thy watch-tower!—nor bar, bolt or
lock,

Will protect from the tempest—haste, haste to the
Rock!

There abide thou the day of the fearful commotion,
Its rage has a limit, its power is but brief;
Though it flann in its wrath as the tempest-vexed
ocean,

He who fixes its progress shall bring thee relief;
When the mandate is uttered, "Lo! here is thy bound,"
Every rock-centered dwelling shall level be found.

As the prophet his head in the mantle enshrouded,
And stood in the cave as the shrieking storm passed,
Gather thou from the vortex while vision is closed,
'Till the 'voice still and small' shall succeed to the
blast;

Then, as the spent clouds roll away overhead,
On the Rock-founded dwelling bright beams shall be
shed.

MARRIAGE, on Fifth-day, the 4th instant, at Friends' Meeting, West Chester, Pa., EDWARD W. LIPPINCOTT, of Westfield, N. J., to PHILENA P. SWAYNE, of the former place.

DIED, in Fall River, Mass., on the 20th of Second month last, BENJAMIN BUFFINGTON, aged eighty years; a minister of the gospel in the Society of Friends. From his youth, he was a member of our religious Society, and it may be safely said, that few have maintained the Christian character with more faithfulness and constancy. In early life, he was concerned in the Christian duty of instructing those around him in the paths of piety and virtue, and was always concerned to enforce his precepts by a consistent life and conversation; walking in abasements, in meekness, in peace-making, and without ostentation. As he lived, so he died. He deferred not the business of life to its closing moments. His mind had been long calmly trusting in a Saviour, in whose advent and propitiatory sacrifice he was a firm believer, as well as in his inward manifestation in the heart, so essential to the work of salvation. As his life

had been one of quiet devotedness to his Lord, so his departure was in peace and serenity. He evinced much patience and resignation during the progress of his confinement, acknowledging his entire submission to the will of Providence, whether to restore him to health, or to remove him hence. His departure was like one falling asleep. Though the loss to the church be great, yet we have the consoling assurance that our loss is his eternal gain. During his last illness, he had expressed his desire, that there might yet be those amongst us who would espouse the cause of Truth and righteousness in the earth, and that "judges should be raised up as at the first, and counsellors as at the beginning."

—, at Flint Creek, Tippecanoe county, Indiana, the 21st of Second month last, PATIENCE SLEEPER, widow of the late Samuel Sleeper, aged about seventy-six years; a minister of the religious Society of Friends. Mark the perfect, and behold the upright, for the end of such is peace.

—, on the 30th of Third month, 1843, ELIZABETH F., relict of Joseph Satterlee. She was a member of Mansfield Particular Meeting, and Upper Springfield Monthly Meeting, Burlington county, N. J. Her family and friends have deeply to feel their bereavement in the removal of this dear friend, seeing there are so few on whom the weight devolves, and believing that through best help, she was preparing for increased usefulness in the church, when it pleased her Divine Master to take her to himself.

—, on the 14th of the Fourth month, at the house of her niece, Nathan Middleton, at Concord, Delaware county, Pa., ESTER JEFFERIS, aged 32 years; a minister of the gospel in the Society of Friends, and a member of Birmingham Monthly Meeting. She was one who feared the Lord from her childhood, and was much devoted to the service of her Divine Master. On visiting an intimate friend a short time before the commencement of her last illness, she remarked, that she had had some very peculiar feelings lately in looking to the future, and was ready to think her day's work was nearly done. She went to Concord on the 16th of the Second month, expecting to attend the Quarterly Meeting, but was attacked that night with hemorrhage of the lungs. Although the discharge ceased a few days, it fell her in a debilitated state, and she was confined to the house from that time to her close. During the time of her sickness, she acknowledged to an intimate friend that she had experienced a season of great poverty and stripefulness; and added, "It was calculated to make the creature feel of his little moment in his own estimation, and to lead to an entire dependence on Christ Jesus, our Saviour, who hath justly declared, 'without me ye can do nothing.'" Alluding to the alarming nature of the hemorrhage, she remarked, "It was a season demanding faith; but I was favoured with compassions, knowing I was in the hands of a merciful Redeemer, who would do right; and although I now seem recovering, I neither look forward nor anticipate, but desire to live one day at a time." After making some further remarks respecting her situation, she observed, "I remember the query, 'Are not five sparrows sold for two farthings, and not one of them forgotten before God?' this creature me to trust in Him, who has said, 'Fear not, for I am with thee; he not dismayed, for I am thy God.' I wish ever to be preserved from repining, and can say, Surely goodness and mercy have followed me unto this day." She was preserved in much patience and resignation, and it was evident that her reliance was upon her Creator and Redeemer, and that she was waiting for the final change. The afternoon preceding her decease, she sat up, and was engaged in reading for a considerable time. About ten o'clock her illness increased; soon after which she was audibly engaged in supplication. A few minutes after midnight she quietly passed away, as we believe, to the everlasting habitation. Her surviving friends feel the consoling assurance that, through redeeming love and mercy, the language spoken to the Apostle John in Patmos is applicable to her: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; they shall rest, and their works do follow them."

—, on the 26th ult., after a short illness, JANE B. HAINES, widow of the late Reuben Haines, of Germantown.

HANNAH BOWLY.

Hannah Bowly was the daughter of Daniel and Sarah Bowly, of Cirencester, in which place she was born, in the year 1763. In the early part of her life, and as she was advancing to her twentieth year, she seemed much inclined to reject the simple attire of a Friend; and having about this time a visit to Bristol in prospect, she provided herself with gayer apparel than she had been accustomed to wear. But in Bristol her career of vanity received a check and her mind was favoured with religious impressions, by means of the ministry of Robert Valentine, of Pennsylvania. Her gay attire was soon laid aside, and she became a consistent and conspicuous example in her father's family. She remained at home during the lives of both her parents; but soon after the decease of her mother and surviving parent, she resided a while with a brother; and afterwards with a niece, who, jointly with another friend, kept a school for girls in Cirencester. After some time, the school was given up, but she still remained on the spot, till, on the decease of her brother before mentioned (whom she tenderly and closely attended in his illness) she at length finally settled for the short remainder of her life, in the habitation from which death had removed him.

Before a survey is taken of the closing days of this Friend, it will be useful further to remark, that by nature her temper was high and inflexible. Of the effects of Divine grace it is not, probably, for man to say which is the greatest; his limited capacity should make him cautious in judging. But it may possibly be said without presumption, the redemption generally appears to have a brightness, proportioned to the previous bondage. Nor is this confession of what she was in her nature, derogatory to her character; since she willingly yielded herself up to follow a meek and humble Saviour, when she perceived upon her mind the attractions of his love. It may also convey encouragement to others, who think they feel their own complexions, and tempers, unfavourable to the growth of that true Christian humility, which their enlightened judgment approves and desires, if the triumph of grace be here more fully set forth, by the knowledge of what it had to overcome.

Hannah Bowly was taken ill on the last day of the year 1806, with a sudden and very considerable discharge of blood, supposed to arise from the rupture of some vessels in the lungs. She was almost immediately confined to her bed, which she kept for the most part during three months. Towards, however, the latter part of this time, symptoms of amendment appeared, and she was able to remain up some hours of each day; till at length one forenoon as she was preparing to sit up, another violent discharge of blood took place, which seemed to suffocate her, and she expired. Her decease was in her forty-fourth year, on the twenty-first of the Third month, 1807.

The retired state of her mind during the intervening time was very instructive; and bespoke her reliance on the same Divine power that had visited her in more early life. But

she was at times much tried for want of that assurance, for which she earnestly waited; and in attaining which, she was in mercy enabled to say, "I can now call God, Father." It was under great depression that once she said, "My mind seems to partake with my body in weakness;" and that she repeated those awful words, "My God, my God, why hast thou forsaken me?" "This," said she, "was the language of the Saviour; and I suppose this deprivation is needful to complete the cup here." She confessed to a relation, that she had to regret the not having attended to some manifestations of duty. "These omissions," said she, "have lain heavy upon me; but now they seem removed. By resisting secret apprehended calls to espouse and exalt the cause in meetings, I have sometimes involved myself in unspeakable gloom, and incurred weakness many ways. I might not now have been in this situation, if I had given up in simple obedience. I may possibly recover, which, if I do, and feel an impulse in the same way, I hope I should be faithful, but never forward. My heart seems now remarkably bound to the willing in Israel. I hope impressions received at this time will be so indelibly fixed, as to produce submission to any service that may be pointed out as duty, should my life be lengthened; for which I have no desire, but to evince myself more zealously bound in heart and mind, with those who are pursuing the right way. But I know not how far I might withstand the besetments, snares, and trials of time. I believe I should have as much need of the prayers of my friends in life, as in death. Perhaps some may think I am taken away because more enveloped in the gratifications of time; but they have not been such to me; for of late, in particular, surrounding things have been more burdensome than pleasant. It now affords me comfort, that I am conscious of not intending to make a show with the addition to my income, or spending it for self-gratification; but I designed applying it to useful purposes, that would yield solid satisfaction. If I were to live longer, and enjoy all the comforts of this life, I might not be more fit to go, than now. I look back on all the accommodations of it, without any regret in leaving them."

At another time, she said, "Yesterday, I anticipated (not with pleasure) a lengthened illness; but the exertion of leaving my bed, to have it made, in the evening, convinced me of such increased weakness that I need not fear a long continuance. I am very comfortable. How thankful I ought to be, for the sweet support I feel! I trust, death is now robbed of its terrors; but not of its awfulness."

Mentioning once the opportunities of speaking to divers of her friends, which she had had during her illness, she said, "I hope what I have expressed will not do any harm, and I have not been words without knowledge; neither have I spoken from premeditation, but simply from fresh arisings. If I could do any thing to help those philosophers, who believe, or try to believe, in the sufficiency of reason for the guide of conduct, I should rejoice to do it; but such are not easily reached,

even by what is uttered from dying lips; having fortified themselves against such communications." A friend present asked her whether she did not think examples of consistent Christian conduct to be the most convincing to such sort of people? She replied, that she believed they were. At another time, she observed, that the Holy Scriptures were an invaluable treasure. "They have many times," said she, "afforded me great comfort; and I regret not having read them more. What beautiful, instructive passages they contain! I once had a sweet opening, that was given me, I thought chiefly for encouraging instruction to myself, that if I yielded entire obedience to Divine requirings, swords should be beaten into ploughshares, and spears into pruning hooks: those strong powers and dispositions of the mind, comparable to hurtful weapons, instead of being destructive, should be so sanctified, as to be turned into usefulness in the vineyard."

As her strength decreased, she was favoured with great tranquility of mind. Several times she said, "I feel peaceful poverty." At other times she abounded, by the prevalence of a lively faith, which gave her ability to say, "I feel unmoved confidence, supporting me, and opening my prospects to brighter scenes." Once she added, "I believe, however gloomy and discouraging the appearance of things relating to the state of our Society may be, that some will see brighter days; and that its testimonies will continue to be maintained by some, in their purity: and a succession of those [will be] prepared, who will support the ministry. I think the solicitude I now feel on account of others, is not so much on account of individuals, near connections, or families; but that the real right may increase and prevail amongst Friends generally: true, right, ancient simplicity."

She one night asked a Friend, who was sitting up with her, whether she thought that there would be, in a future state, a knowledge of each other; and remarked, that some were of that opinion. But Hannah confessed the question to be above her comprehension. She said there was something pleasing and gratifying in it; yet that she thought looking that way was looking short of the one great object of eternal enjoyment and adoration. She thought that not to be the best aspiration of soul which desired any felicity but that which proceeds from the Divine presence.

Once, when very low in body, she was also much contrited in mind, and said, "I feel as unworthy to approach the throne of grace, as it is possible for any poor mortal to feel. So abased am I to dust and ashes, [that] the reduction, the nothingness, I am brought into, is not to be described or conceived. It may partly be occasioned by the connection of the mind with the body. It is very trying and proving to bear; but may contribute to the work of preparation for a triumphant end. Though I have no cause to presume mine will be evidently so, yet I am favoured with a consoling, supporting hope, that, through adorable mercy, I shall sing of victory hereafter."

She mentioned one day the saying of

Richard Hubbertorne,* one of our early Friends, in his illness : " Out of this straightness I must go; for I am wound up into largeness; and am to be lifted up on high, far above all." With humble admiration," said she, " for all boasting is excluded, it has seemed to me that I can now adopt this expression."

The last instance which it may be necessary to give of her mind being fixed on the Lord, may be that of her adopting the words of a still more ancient servant, in his day; and whose writings the spiritual traveller still feels fraught with consolation, when permitted not merely to read, but to feel their energy. Her mind seemed tenderly affected with the incomes of the love of her God, and she said that she had been thinking of some comfortable expressions of David. Then in a sweet manner she repeated several. " Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

Selected for "The Friend."

THE PROPHET AMOS.

Amos, the fourth of the minor prophets, belonged to the little town of Tekoa in Judah. There is no proof, however, that he was a native of this place, except his retirement there when driven from Bethel. It is probable that he was born in the territories of Israel, to which his mission was principally directed. He prophesied in Bethel, where the golden calves were erected, under Jereboam II., and Amaziah, high priest of Bethel, accused him before the king, as conspiring against him. Amos answered Amaziah, " I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, go prophesy unto my people Israel." He then retired into the kingdom of Judah, and dwelt in Tekoa, where he continued to prophesy. Amos complains in many places of the violence offered to him, to oblige him to silence, and bitterly exclaims against the crying sins of the Israelites, such as idolatry, oppression, wantonness and obstinacy. Nor does he spare the sins of Judah, such as their carnal security, sensuality and injustice. He utters frequent threatenings against them both, and predicts their ruin. It is observable in this prophecy, that as it begins with denunciations of judgment and destruction against the Syrians, Philistines, Tyrians, and other enemies of the Jews, so it concludes with comfortable promises of the restoration of the tabernacle of David, and the establishment of the kingdom of Christ.

" Behold the days come, saith the Lord,

that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Amos was called to the prophetic office in the time of Uzziah, King of Judah, and Jeroboam, the son of Josiah, King of Israel. Some writers in adverting to the condition of Amos, have, with a minute affectation of criticism, pretended to discover a certain rudeness and vulgarity in his style; and even Jerome is of opinion that he is deficient in magnificence and sublimity. He applies to him the words Paul speaks of himself, that he was rude in speech though not in knowledge; and " his authority has influenced many commentators, says Bishop Lowth, to represent him as entirely rude and void of elegance; whereas it requires but little attention to be convinced that he is not a whit behind the very chiefest of the prophets;" equal to the greatest in loftiness of sentiment, and scarcely inferior to any in the splendor of his diction, and in the elegance of his composition. John Locke has observed, that his comparisons are chiefly drawn from lions and other animals, because he lived among and was conversant with such objects. But indeed the finest images and allusions which adorn the poetical parts of Scripture, in general, are drawn from scenes of nature, and from the grand objects that range in her walks; and true genius ever delights in considering these as the real sources of beauty and magnificence. The whole book of Amos is animated with a fine and masculine eloquence.—*Watson*.

SYCAMORE TREE.

The sycamore is a large tree, according to the description of Theophrastus, Dioscorides and Galen, resembling the mulberry tree in the leaf, and the fig in its fruit; hence its name compounded of *Suke*, fig, and *moros*, mulberry; and some have fancied that it was originally produced by grafting the one tree on the other. Its fruit is palatable. When ripe, it is soft, watery, somewhat sweet, with a little of an aromatic taste. The trees are very common in Palestine, Arabia and Egypt; grow large, and to a great height; and though the grain is coarse, are much used in building. " The sycamore," says Norden, " is of the height of a beech, and bears its fruit in a manner quite different from other trees; it has them on its trunk itself, which shoots out little sprigs in form of grape-stalks, at the end of which grow the fruit, close to one another, almost like clusters of grapes."

To change sycamores into cedars, Isaiah ix. 10, means to render the buildings of cities, and the state of the nation, much more magnificent than before. Dr. Shaw remarks, that

as the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all with the cedar for beauty and ornament. The wood of this tree, however, is very durable. " The mummy chests," says Dr. Shaw, " and whatever figures or instruments of wood are found in the catacombs, are all of them of sycamore wood, which, though spongy and porous, has notwithstanding continued entire and uncorrupted for at least three thousand years. From its value in furnishing wood for various uses; from the grateful shade which its wide-spreading branches afforded, and on account of the fruit, which Mallet says, the Egyptians live upon, and hold in the highest estimation, we perceive the loss which the ancient inhabitants of Egypt must have felt when the vines were destroyed with hail, and their sycamore trees with frost."

One curious particular in the cultivation of the fruit must not be passed over. Hasselquist in describing the *fecus sycamorus*, or Scripture sycamore, says, " it buds the latter end of March, and the fruit ripens in the beginning of June. At the time when the fruit has arrived to the size of an inch diameter, the inhabitants pare off a part at the centre point. They say that without this paring it would not come to maturity." The sycamore strikes its large diverging roots deep into the soil; and on this account, says Paxton, our Lord alludes to it, as the most difficult to be rooted up, and transferred to another situation. " If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you." The stronger and more diverging the root of a tree, the more difficult it must be to pluck it up, and insert it again, so as to make it strike root and grow; but far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the ruthless billows are continually tossing it from one side to another; yet, says our Lord, a task no less difficult than this to be accomplished, can the man of genuine faith perform with a word; for with God nothing is impossible; nothing difficult, or laborious.—*Watson*.—*Calmut*.

For "The Friend."

Letter from Benjamin Holme to Thomas Penn.

The subjoined letter is literally copied (the spelling excepted), from a paper placed in my hands, evidently, from the seals affixed and other indications, the original, and in the proper handwriting of B. Holmes. The superscription runs thus: ' To Tho. Penn, in Philadelphia, Pennsylvania.' It is interesting as coming from a cotemporary and intimate friend of the original proprietor and governor, and valuable for the fatherly and Christian counsel which it contains to his son and successor.

S. R.

North Cave, in Yorkshire, the 30th of the Sixth month, 1733.

Esteemed Friend Thomas Penn.—In that love which is pure, and flows over the great deeps, do I kindly salute thee, with desires

* R. Hubbertorne died in Newgate in the year 1662, whether he had been committed, after some personal abuse by a persecuting alderman, in consequence of being taken up at the Bull-and-Mouth Meeting. The prison was then crowded with Friends, and the noisome confinement probably occasioned not only this Friend's death, but that of his fellow-prisoner, Edward Burrough.—See *Scovell's History*—Anno. 1662.

that thou may live in the fear of the Lord, and grow in the virtue of the Holy Spirit, that thou may be an example of humility and meekness, and also of temperance and godliness amongst that people where thy lot is cast. Thy station considered, there is no doubt but that many eyes will be upon thee; and if thou art a bright pattern, and show them how a good Christian ought to live by thy example, thou wilt not only be very much valued and esteemed, for virtue draws respect, but thou wilt likewise enjoy great peace in thy own mind beyond what any can make thee sensible of to the full by words; and thy example may have very great influence upon others; and this is the way for thee to prosper, and be blest. Thou may assure thyself that thou hast many well wishers that would greatly rejoice to have thee succeed thy pious and religious father in his virtues, that so thy end may be happy and full of peace, as it is to be hoped his was. And as thou has a greater share of the world than many others have, if thou do not let the love nor honour of it draw away thy mind from the Lord, but if, like wise and good Moses, who looked beyond the glory of Egypt, and the grandeur of Pharaoh's court to that reward which would not fade away, thou look beyond all the honour and grandeur of the world, to that which is durable and lasting and of a Divine nature, there is no doubt but that the Lord's regard will be to thee not only to feed thee, but likewise to preserve and defend thee. If a man's ways please the Lord, he can make all his enemies at peace with him; but when the people of Israel who had been favoured in a peculiar manner went into those things that provoked him, then he suffered them to be vexed by the Midianites. May the people in that province, and in their countries, be careful that they do not provoke the Lord, as many of the people of Israel did, notwithstanding what great things he had done for them, so that we read that three and twenty thousand of them fell in one day, because they lusted after evil things. This is left upon record for our instruction; and my friend, I tenderly desire, that the kindness and respect of the people may not be a snare to thee, or draw thee to keep company to thy prejudice; but be strictly temperate, and rather abstemious, and example the people into the right use of the good creatures that are ordained for the comfort of life, that so God may be glorified in the use of them. And endeavour, as far as thou art capable, to make peace amongst the people, and to heal breaches, and advocate for the widow, and plead the cause of the fatherless, and be full of bowels and compassion to them that are in distress, and to do good and communicate, forget not, for with such sacrifice, the apostle saith, God is well pleased. And endeavour to live an unspotted life, that in the end thou may have the evidence of Divine favour, and an inheritance amongst them that are sanctified, is the sincere desire of thy real and true friend.

BENJAMIN HOLME.

Postscript.—As thy father, by his wise and prudent conduct, preserved the love and esteem of the Indians to such a great degree as he did, so that his name and memory is now very

honourable amongst them, I very much desire that it may be thy care, and the care of the people in that government, to behave so that none of the interest which he gained, may be lost through any imprudent conduct towards them.—Farewell.

B. H.

Communicated for "The Friend."

REPORT

Of the Association of Friends for the Free Instruction of Adult Coloured Persons.

The Board of Managers of "The Association of Friends for the free instruction of Adult Coloured Persons," Report—

That the school for coloured men was opened on the evening of Second-day, the 3d of Tenth month last, in the room on Willing's Alley, heretofore occupied; and was continued until the 28th of Second month, when it was closed for the season.

The whole number of scholars entered was one hundred and twenty-one; and the average attendance for the season was a little over thirty-four, which, as compared with last year, exhibits a very considerable diminution. To this subject, the Managers, through their visiting members, early directed their attention, and it continued through the entire season to claim much of their careful examination. The result of their inquiry has been a conviction that it was entirely beyond their control, and was to be ascribed to a union of causes; one of which has exerted its influence on the community generally, while the coloured people only have been subjected to the operation of the other. We refer to the pecuniary difficulties of the times, and also to the excitement and violence of last summer, by which many of the coloured people were driven from their homes, and compelled to seek more secure abodes.

In addition, during the greater part of the last two months of the session, a "Protracted Meeting" was held, which many of our scholars attended, the effect of which was very apparent, by a still further reduction of numbers.

That the school was efficiently organized, was evidenced by the satisfactory improvement of such of the men as gave pretty regular attendance through the season: which confirms us in the opinion, that by employing an adequate number of regular teachers, the interests of the scholars were more fully promoted, than they would have been by a dependence upon voluntary assistants, which was formerly our practice.

We notice, with much pleasure, that we believe at no previous period has the conduct of the men, generally, been marked with more solidity and respectful decorum. At the close of the school one of their number arose, and for himself, and on behalf of others, thanked the teachers and the Association for the care bestowed upon them.

In conclusion, we would remark, that while we regret the decreased number of scholars the past season, we think we have endeavoured to discharge the duties appertaining to the

appointment; and we still believe it to be a cause well worthy of being prosecuted, and which fails not to yield to all engaged in it, that most satisfactory reward, peace of mind in the retrospect.

Signed by direction, and on behalf of the Board of Managers,

WILLIAM L. EDWARDS, Clerk.
Philadelphia, Third mo. 7th, 1843.

The Association for the Free Instruction of Coloured Women, Report—

That the school was opened on the 4th of Tenth month, and continued till the 28th of Second month. One hundred and fifty-four women have been entered during the season. The average number in attendance has been lower than usual. The depressed and suffering condition of the Coloured People in this city, has, no doubt, prevented many from availing themselves of this opportunity of improvement.

Philadelphia, Third mo. 4th, 1843.

CAUTION.

In an Epistle of Advice issued by the Yearly Meeting of London, in 1720, the following counsel is contained:—"Friends are advised to use caution so as not to be imposed upon by impostors or cheats pretending to the ministry; and where there is doubt or question of the ministry of any persons, in that case that such be called upon for certificates. And it is recommended that Quarterly and Monthly Meetings see that such Friends, who travel in that work, go in the unity of the meetings to which they belong, and with certificates therefrom; and that the said several meetings watch over such as may be young in the ministry, to see that they walk humbly and wisely; that as on the one hand, nothing truly tending to the glory of God, and edification of his church, may be discouraged; so, on the other hand, where any thing appears which may make advice necessary, that the elders and ministers do, in the wisdom of God, give them advice thereupon, with due regard to the state of weakness and childhood that such may be under."

Riches.—Riches surely are not certain marks of Divine favour, nor prosperity an evidence that our ways please God. Dost he not sometimes give men their hearts' desire, and withhold send leanness into their souls? We are apt to call providences by wrong names. Afflictions, "more precious than gold that perisheth," we call curses; and riches blessings, when, for once, they are so, it is to be feared they are sent of God, a thousand times for judgments.

Apples Preserved in Plaster.—We are luxuriating on a basket of fine fall pippins, presented to us yesterday by Tyler Fountain, of this village. They were preserved in plaster, are perfectly sound, and present the fresh and juicy appearance of apples just gathered from the trees.—*Highland Democrat.*

For "The Friend."

INQUIRIES.

The following remarks and inquiries respecting the Society of Friends, are taken from the Friends' Library, vol. 3, pages 206-7; every reader is left at liberty to answer the last question for himself.

"Third-day, to comply with the request of an invalid, I ventured to make her and her husband a visit; she spoke English well; with them I spent about two hours, to my own, and, I believe, their satisfaction. It would almost appear as if she had previously known of my intention of coming to Kiel, and, as such, had been storing up questions to put to me respecting the members of our Society, its practices, and on various religious subjects. Although in my present state of bodily health, I felt unequal to much exertion of this sort, yet so fully convinced was I of the purity of her motives, that I knew not how to refuse doing my best to answer her inquiries. In many respects, the information she had received respecting our principles and practices was very erroneous; but which she acknowledged I had been enabled to clear up to her satisfaction; and that I had removed from her mind sentiments which she had imbibed unfavourable to our religious Society; especially an opinion that we had no regular ministers amongst us. On returning me my certificates, she said she had not only read them with pleasure, but with attention, being fully satisfied these reports were not correct; and in observing the watchful care the Society exercises over its ministers, she added, 'From the account you have given me of your principles and practices as a Society, it appears to me you come the nearest to the first Christians of any I have heard of in the present day; but when I was visiting at a watering-place, I observed the professors of the established religion, who called themselves Protestants, attended play-houses, dance-houses, and card-parties, on the sabbath day; there was also a settlement of some who called themselves Methodists in this place, who protested against these practices of the members of the establishment; but I observed these Methodists indulged themselves in eating and drinking beyond what I consider true moderation allows; also in dressing themselves, having their houses furnished, and conducting themselves in other respects like the people of the world, aiming at great business to get riches. I also met with some Roman Catholics who appeared to think much of themselves, because of their abstinence and fasting on certain occasions. As I am persuaded you will give me an honest reply, pray tell me how is it with your Society in these respects? Do they make great entertainments, having many dishes on their tables? Are their houses furnished after the manner of the world? Do they love to get money to keep it? Are they covetous, and do not distribute according to their means to those who have need?' I felt myself brought into a great strait, as my inquirer looked for an honest answer to her plain questions, and for a moment was reduced to a state of awful silence. I however replied, 'I hope I am safe in say-

ing we still have preserved amongst us, as a religious Society, those of whom it may be said, they are endeavouring to be found walking the path of true self-denial and the daily cross, in these and every other respect; yet there are others amongst us who are sorrowfully departing from the law and those testimonies which we are called upon to hold up to the world.' To which she again queried, 'Are these departures mostly with those who have joined your Society by what you call conviction, or such as were born members?' I did not feel myself under difficulty in making a reply, as it is obvious this departure chiefly is to be found amongst those who have had a birth-right. This matter being so far set at rest, another query was brought forward more difficult for me to clear up to her full satisfaction:—'But what does your Society do with those who live, and furnish their houses, and dress after the manner of the world; and those who aim at doing great business to get rich because they are covetous? Do your meetings for discipline, as you call them, disown such? which you say is the case with your other disorderly members; for such I consider them, according to the account you have given me of what your principles are, and, if lived up to, will lead to the practice of?'

Youth and Marriage.—Youth is easily attracted and decided soon. It forgets that the fanciful preference of a moment may not safely determine the prospects of a life. It is unmindful that, looking to this world merely, occasions will come for which the graces of the drawing-room are no sort of preparation. It rashly takes the eyes which can sparkle in their morning brilliancy, for those which will weep meekly in sorrow, and kindle with a steady encouragement in the midst of care, and hold a light which can cheer when all other light on earth has waxed dim. It is so wild as to mistake the flatterer of the hour for the same being who will be the ministering angel of sickness and decline. It needs to be reminded, that if there is any engagement in life which is not to be formed under the arbitration of caprice, it is that which is not dissolved till the parting shall come at the laden bier and the open grave. It must be conjured to remember, that if there is any step in life which requires beyond others to be made reverently, discreetly, advisedly, soberly, prayerfully, and in the fear of God, it is that step which day by day is the most inconsiderately taken.—*Pulfrey.*

To Feed Fowls.—Corn given to fowls should be crushed and soaked in water:—this helps digestion; and hens will lay in winter that are so fed that would not otherwise. Feed your fowls in winter with bones powdered fine; and they will need less corn, and lay as plentifully as at any season of the year. The bones supply the carbonate of lime, which is necessary for the production of the shell, and a part of the yolk of the egg. Egg shells, oyster shells, chalk or burnt lime, answers a similar purpose.

Fossil Birds.—Letters from Dr. Mantell, of London, and Professor Dauberry, of Oxford, to Professor Silliman, of Yale University, mention the arrival in England of the bones of a gigantic bird, of the ostrich class, from New Zealand. The impress made by its feet would be fully equal to the largest track observed by Professor Hitchcock in the valley of the Connecticut. The arrival of these bones in England has tended to produce conviction in the minds of Dr. Mantell and Murchison, the President of the Geological Society, as well as of the other members of the Society, that the impressions in the valley of the Connecticut are genuine, and that birds, both small and gigantic, once walked over the surface of the rocks in question, when soft enough to receive an impression of their feet. The bones from New Zealand were found in an alluvial formation, and a tradition still exists among the natives, that only within a century past have the birds themselves become extinct.—*Atlas.*

It is said that Father Mathew intends shortly to visit the United States.

THE FRIEND.

FIFTH MONTH, 13, 1843.

The Yearly Meetings, respectively, for Virginia, held at Cedar Creek; for New York held in the city of New York; for New England held at Newport, R. I., all take place within the period of a month. In the autumn occur those of Baltimore, Ohio, Indiana, and North Carolina. It has ever been a cherished object with the conductors of this Journal, to render it the medium of intercommunication in regard to matters of general interest, and thus the means, in some degree, of effecting influence to the Society at large. With this in view, it has been our aim to keep up a record, more or less extended, according to the means accessible, relative to the occurrence and proceedings of all those annual assemblies in regular succession. But in accomplishing this part of our plan, we have often found a difficulty for want of direct and early intelligence, a deficiency which can only be properly supplied by persons in attendance. Our design in penning this paragraph, is to intimate the desire, that some one within the verge of those meetings respectively, will obligingly exercise the charge of correspondent, and transmit to the editor such information as may be deemed expedient, and interesting to Friends in general.

A special meeting of the Haverford School Association, will be held at the Committee-room in Arch street Meeting-house, on Second-day afternoon, 29th instant, at four o'clock.

CHARLES ELLIS, Sec'y.

Philad., Fifth mo. 12th, 1843.

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PHILADELPHIA.

A Day at a Flint-Glass Factory.

(Continued from page 238.)

As the two furnaces closely resemble each other, we will, for convenience of description, speak as if they were but one. The furnace is a circular dome, about fifteen feet in diameter and the same in height; and its internal construction may be understood by supposing two basins, one shallow and the other deep, to be inverted and placed one on another, the shallower one underneath. The inner basin encloses a space containing the pots, the fuel, and the flame and smoke arising therefrom; this flame and smoke reverberate from the vaulted roof, and pass up through flues into the cavity between the two basins, whence the smoke passes, by a bent pipe, into the chimney. All is constructed of brick, and lined with clay capable of resisting the fiercest heat.

The fuel for this furnace is laid on an iron grating in the middle, in connection with which and beneath the glass-house, is a series of passages running in various directions to the extent of some hundred feet, and intended to furnish the channels for a powerful draught, which, passing upwards through the grating, keeps the fuel in an intensely ignited state. The roof of the inner dome of the furnace is about five or six feet from the ground; and the flame and heated air, reverberating from this roof, maintain a very high temperature within the internal area.

Formerly, the fuel employed used to be coal, but it is now found that in London many advantages result from employing oven-burned coke instead. In a distinct part of the building two coking-ovens have been erected, for the purpose of preparing the coke on the premises. Into these ovens, which are nearly circular and very shallow, is put small coal, such as is brought from the pit-mouths in Northumberland; and after twenty-four hours' burning or roasting, during which the inflammable matters are driven off, the fuel is drawn out in form of coke. Twenty-one tons of coal per week are, on an average, required for the glass-house; and this is converted into about fifteen tons of coke in the coking-oven, before being conveyed to the melting-furnace.

The melting-pots being of large dimensions,

openings, or arches, of sufficient size are left in the sides of the furnace, to allow of the pots being introduced; after which the openings are bricked up. A pot when once introduced into the furnace, is seldom removed until worn out: but as the average duration of a pot is not more than two or three months, these removals frequently occur. The withdrawal of an old pot and replacing it with a new one is called 'setting a pot,' and constitutes the most arduous and indeed fearful operation of the glass-house, and the one to which the men are wont to refer as proof of their power of heat-endurance. It frequently happens that the old pot breaks, and the pieces becoming partially vitrified, adhere to the bottom of the furnace: in such case the men stand in front of the fiercely heated openings, and dig up and remove the broken fragments of pot by means of crow-bars and other instruments. While the removal of the old pot is in progress, the new one is kept at a white heat in the 'pot-arch,' a pot-furnace within a few yards of the melting-furnace; and when the transference is to take place, the door of the arch is opened, a low iron carriage is wheeled in and tilted so as to lift up and draw out the pot, and the latter, at a glowing white heat, is wheeled to the furnace, and there deposited in its proper place. When the adjustment is properly made, the opening is immediately bricked up. The temperature to which the men are exposed in this operation (which sometimes takes several hours) may be imperfectly imagined when we remember that the other pots in the furnace may at that time be at a perfectly white heat.

In some kinds of glass manufacture, open melting-pots are used, whereby the fusion of the ingredients is effected in a shorter time. But flint-glass is liable to be injured by the carbonaceous and gaseous matters arising from the fuel, and therefore the pots are covered in. Each pot is so placed in the furnace, that the mouth shall be directed outwards; and this projecting mouth is so bricked and clayed round as to prevent the escape of flame. By this arrangement, every part of the pot, except the mouth, is surrounded by a fierce heat; and although on looking through this orifice from without, a fiery whiteness is seen, yet this results from the interior of the pot, and not from the interior of the furnace itself, the latter being entirely shielded from view.

Such is the melting-furnace, provided in this way with seven pots; and we now follow the routine of processes connected with the melting.

The management of a glass-house, in respect to time, is somewhat curious and worthy of note. The filling and emptying of a melting-pot are in general so managed as to occupy

one week. On Friday morning, the necessary arrangements for filling commence. The mixed ingredients are brought to the furnace in wooden vessels, and then thrown into the pots by means of shovels, through the openings before alluded to. About four hundred weight is put into each pot; the mouth is closed; the fire kept burning strongly; and the ingredients allowed to sink and melt. Three or four hours afterwards, the hole is again opened, another equal supply thrown in, and another equal space of time allowed to elapse. This is repeated four times, until each pot contain its full quota of about sixteen hundred weight. When all the pots are filled, every orifice is stopped up, the fuel is urged to vivid combustion by increased draught from beneath, and the ingredients remain throughout Saturday and Sunday exposed to an intense heat. At stated intervals a small opening is made, and a little of the "metal" (as the glass is technically termed) is withdrawn to test its progress. In some glass-works, a considerable quantity of scum rises to the surface of the glass while melting; but there is not much in a flint-glass furnace, on account of the purity of the materials, and this little is removed by skimming. We may here observe, that without any wish on the part of the proprietor to deviate from usual customs, a glass-house furnace must necessarily be kept heated on Sundays as well as other days; but the week is so apportioned as to leave as little as possible to be done on Sundays; nothing, indeed, but to watch the furnace; each man having three Sundays out of four at liberty.

On Monday morning all is ready for the glass-workers; the pots are full of "metal," looking like liquid fire, and a large party of workmen assemble round the furnace. The mouths are opened, so as to afford access to the melted glass; and smaller holes are opened also, at which the working-tools are heated.

Flint-glass ware, such as drinking-glasses, cruets, decanters, lustres, lamp-shades, phials, &c., are made partly by blowing, partly by manual working, and, in a smaller degree, by moulding or casting, in a way which we will endeavour to describe. We first saw some four-sided perfumery bottles made. A man took a hollow iron tube, about five feet long, and half an inch in diameter, and, dipping one end into a pot of melted glass, collected a small quantity at the extremity. The glass appeared like a projecting lump of red-hot iron, and from its consistency (between that of a treacle and of putty,) was just able to be retained on the tube. He then rolled the glass on a flat plate of iron, thereby giving it a cylindrical form, and pinched a part of it, by means of a small instrument, to form the neck

of the bottle. He next inserted the end of the tube into a small brass mould lying on the ground, shut up the two parts of which the mould consisted, and blew through the tube. This double operation produces a curious effect; for while the air from the lungs passing through the tube, makes the mass of glass hollow, the mould at the same time imparts to it the external form required. The mould being opened, the glass—now in the form of a bottle—was withdrawn, still adhering to the end of the rod, and was detached by a slight touch with a piece of cold iron. All this was done in about half a minute; and during the latter part of the process, another workman was gathering and rolling a similar portion of glass, so that one mould served for both. As the bottles were severed from the tube, they were taken up on the end of a heated rod by a third workman, who re-heated them (for by this time they were below red-heat,) and by means of a few simple tools finished the necks and mouths as fast as the other two could make the bottles.

A far more skilful operation was the production of a claret-jug, since no part whatever of this vessel was moulded. The workman, with a heavier tube than the one before alluded to, gathered a considerable quantity of metal; whirled it twice or thrice round his head, to elongate the mass, rolled it on a flat iron plate; to give it a regular shape; and blew through the tube from the other end, to make the glass hollow. The rolling and blowing having been repeated two or three times, another workman received it, and sat down in a chair having two flat parallel arms sloping downwards. Then, resting the tube on these arms, he rolled it backwards and forwards, to keep the glass from bending; and a boy, stooping down at the other end, blew through the tube, whereby the mass of glass was maintained hollow. By the aid of an elastic instrument, shaped nearly like sugar-tongs, the workman brought the mass into form, rolling the tube continually, and heating the glass frequently to preserve the proper consistence. Another workman, called the "footer," then brought a little melted glass on the end of a rod, and applied it to the end of the blown mass, to which it instantly adhered. This was soon shaped into a foot; and the whole was transferred from the tube to a rod called the "punky," the latter being made to adhere to the foot of the vessel by a little melted glass, and the tube being detached by a touch with a piece of cold iron at its junction with the glass. The glass thus transferred, the making of the upper part of the vessel proceeded. With the aid of scissors, a piece of glowing glass was cut off, so as to allow of a depression for the lip of the jug, and the edge was bent and curved with a dexterity altogether beyond the scope of description. Sometimes one prong, sometimes both prongs of the tongs were inserted in the mouth of the jug, and the internal cavity, as well as the external surface of the jug, were gradually modelled into shape. An attendant workman next brought a smaller mass of melted glass on the end of another rod, which was attached to the vessel, and curved in the

form of a handle by a few delicate manoeuvres.

The rapidity with which these operations are effected almost baffles the eye of a spectator. The glass is in such a medium state between a solid and a liquid, that while, on the one hand, it would drop from the tube if not kept rotatory, it is, on the other, capable of being pulled, twisted, stretched, cut, pressed, and worked in various ways. No mould, stamp or press was employed in the manufacture of this jug, the whole being effected by the manual dexterity and accurate eye of the workman, aided by a few of the most simple tools. Great, indeed, is the surprise excited at seeing such an elegantly-formed vessel manufactured in such a way in the space of ten or twelve minutes. The eye of the workman detects when the glass is becoming too cold for working, and he holds it for a few seconds at the "working-hole,"—one of the pot-mouths. After every such re-heating, he sits down again, and rolls the tube in the "chair-arms," with the glass projecting over near his right hand.

(To be concluded.)

Cultivating Ground without Manure.

The London Gardener's Chronicle, conducted by Professor Lindly, brings to notice in the following article, the recent discovery in Germany of a plan of superseding manure in cultivation.

Communication on the art of Cultivating the ground without Manure. By F. H. BICKS, Frankfort-on-the-Maine, 1842, p. 31.

Wonders will never Cease.—While our agriculturalists are eagerly discussing the comparative advantages of particular soils, and studying the theory of manures as propounded by Sprengel and Liebig, a countryman of these distinguished professors comes forward to proclaim that their labours are vain; for, if we are to believe him, he has discovered the art of growing luxuriant crops on the poorest land, and without any manure whatsoever; and the cost of the process is so trifling, that, for the acre of wheat or maize, it does not exceed five pence sterling; and for rape, cabbage, &c., amounts to only about half that sum. At first, we were disposed to consider such extraordinary pretensions as an effusion of quackery, and entitled to little or no credit; but our incredulity has been somewhat shaken by the numerous and respectable attestations which the author has appended to his pamphlet, and which tend to prove that his method has been practised with success, during the last twelve years, in various parts of Germany and Holland. Thus the certificates from Vienne, dated 1829 and 1830, declare that F. H. Bicks's process, which would seem to consist in some preparation of the seed, "renders all dunging unnecessary, is applicable to the poorest soils, and to all sorts of plants, and imparts to them a wonderful degree of vegetation and fullness;" and they gave the results of the experiments in the imperial garden of the Chateau; from which it appears that

wheat raised from seed sown by F. H. Bicks, had larger ears and more grains than that produced from unprepared seed; that the barley showed ears with four rows; and a larger number of grains; while that from unprepared seed had only two rows, and a smaller proportion of grains on each stalk; and the Indian corn exhibited a larger number of much stronger and thicker heads.

At Budingen, again, some plants of the sunflower, treated according to F. H. Bicks's method, grew to the height of ten or eleven feet, with woody stems of eight and a half to nine inches in circumference. Ten or twelve potatoe plants, of a large yellow sort, called Marburger, yielded each, on the average, thirty good sized tubers, with stem and branches seven feet long; and maize, which grew partly singly and partly in rows, had from two to five, and in some instances, as many as eight and nine heads. These crops were obtained in the garden of Count Isenburg; and we are further assured by the certificate, to which are attached the signatures of two burgomasters, the court gardener, a grand ducal counsellor, and other official personages that they were raised in ground but partially dressed, and in the midst of tall weeds! The trials of this method in Holland, made in the summer of 1834, were attended with results not less astonishing; prepared wheat and rye, though sown thick, gave from fifty to sixty, and even eighty stalks from one grain; and a plant of barley bore eight large ears. Buckwheat rose to four and a half and five feet; flax had four and five stems from one seed; and Indian corn grew from nine to ten feet in height, with four to five heads from a single corn. The green crops were equally luxuriant.

Liebig's Agricultural Chemistry teaches us that ammonia is the great stimulant to the growth of plants. At one of the late agricultural meetings in London, Dr. T. C. Jackson suggested that seeds might be coated with some gummy substance, and then rolled in guano, enough of which would readily adhere, to produce all the effects ascribed to those foreign prepared seeds; the new plan being a secret.

A mere tea-spoonful of guano, applied to a newly struck row cutting of a few inches in length, had been sufficient the following spring to produce a bush of some six feet in height. It is the received opinion that the nourishment of vegetable life is derived from the atmosphere.—*Newark Advertiser.*

Ashes on Corn.—I have been in the habit of using ashes and plaster on corn, and believing that ashes are worth the most, I thought last spring that I would ascertain the fact.

I therefore left six rows through the middle of my field, No. 1 without plaster or ashes; six rows do. No. 2 with plaster in the hill, and on the corn; do. six rows No. 3, with ashes in the hill; six do. No. 4, with ashes and plaster in the hill; six do. No. 5, ashes and plaster in the hill, and on the corn after the first hoeing; the quantity used was about a

table-spoonful to each hill. The rows were long enough to contain one quarter of an acre each six rows. The result was—

No. 1 had	22 bushels ears.
No. 2 do.	24 do.
No. 3 do.	26 do.
No. 4 do.	26 do.
No. 5 do.	31 do.

The field was marked out three feet each way, and the cultivator used each way and hood twice. This you see No. 1 would yield at the rate of forty-four bushels per acre, and No. 5, sixty-two bushels per acre, which I should think about an average with the rest of the field. The soil is a sandy loam mixed with limestone gravel. The corn crop in this vicinity is a light one, I should think two-thirds or three-fourths of a common crop. I do not wish to be understood that plaster is of no benefit to land, for I believe it is very beneficial. I believe if farmers would apply their ashes to their land it would net them one hundred per cent., in the room of ten or twelve. If you think these remarks are worth publishing, do with them as you see fit.—N. Y. Farmer.

Progress of English Orthography.—By looking into the English Hexapla, or six principal versions of our English New Testament, we find the following variations in the 13th and 14th verses of the 2d chapter of Luke, which is curious as showing the changes in the spelling of words and the use of capital letters, which occur in the course of a few centuries. The changes in the shape and figure of the letters are not less great, but we have not the types to exhibit them.

Wiclif—1380.

and sudeynli there was made with the angel a multitude of heuently knyghthod: heryng god and seinyge, glorie be in the highest thingis to god. and in erthe pees be to men of god will.

Tyndale—1534.

And straight waye there was with the angel a multitude of heuently sowders, laudynge God and saying: Glory to God on hye, and peace on the earth: and vnto men reioysnyng.

Rheims—1557.

And straightway there was with the Angel a multitude of heavenly soldiers, lauding God, and saying Glorie to God in the hie heavens, and peace in earth, and towards men good will.

Geneva—1582.

And sodenly there vvas vwith the Angel a multitude of the heuently armie, praising God, and saying, *Glorie in the highest to God: and in earth peace to men of good will.*

Authorized—1611.

And suddenly there was with the Angel a multitude of the heavenly hoste praying God, and saying Glory to God in the highest, and on earth peace, good will towards men.

Modern Testament.

And suddenly there was with the angel a

multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

Researches concerning the Periodical Meteors of August and November.—By SEARS C. WALKER, A. P. S. Read January 15th, 1811, [before the American Philosophical Society, at Philadelphia, and published in their Transactions.] Philadelphia, 4to. pp. 53.

The last number of the North American Review has a well written article under the above caption. It might not be expedient to occupy so much space in "The Friend" as would be requisite to follow the writer through all the philosophical and speculative discussion to which the subject gives rise; but the following condensed and clear view with which the article commences of the magnificent meteoric display of 1833, so exciting at the time, and which must yet be in the vivid recollection of many, will, no doubt, be read with interest.

The falling star is so familiar to us that it rarely attracts more than a passing notice; and the attempt to define, distinguish from one another, and classify, such fleeting phenomena has appeared a hopeless undertaking, and has only very recently been made with regular and systematic zeal. Crude hypotheses, atmospheric, volcanic, selenitic, and cosmical, had long been afloat in men's minds; it had been conjectured that they might be gaseous explosions, electrical sparks, aerolites, or "world-chips." Light and flighty enough for entertaining academic discussion, they could not, however, command the careful research of earnest inquirers, until there was good reason to believe that they were not of the class of the inconstant *ignes fatui*. A multitude of speculations might be enumerated, but so weak and ill-supported that a single fact is enough to disperse them. At the very close of the last century, two college lads, Brandes and Benzenberg, students of Göttingen, instituted a series of exact observations, from which it appeared that these meteors move through the air with the average velocity of twenty miles in a second, as swiftly as the earth in its orbit. This astonishing velocity, which has been confirmed by Brandes's later observations in 1823, Quetelet's in 1824, Twining's in November of 1833, and Boguslawski's in 1836 and 1837, but which is only one-tenth part of the speed, according to Wartmann's determination in 1838, is altogether too great to have originated in any volcanic eruption, either lunar or terrestrial, or from any conceivable explosion, while it is much too small to be attributed to electricity. It seems, therefore, sufficient of itself to make a clear opening for the cosmical view, although it would be most presumptuous, upon this isolated fact, to build a complicated theory, and to fill space with myriads of little planets. It was also inferred from these different observations, that the velocity was not the same for all the meteors, but that it ranged from ten to

two hundred and fifty miles per second, the least velocity being too great to belong to a satellite of the earth, and the greatest being tenfold more than that which would suffice to throw a body out of the region of the sun's influence. The height of the meteors, moreover, was found to vary from six to seven hundred miles. No common character, in short, of any theoretical importance, was detected, and no principle established, which could serve as a means of classification. But, before some of these observations were made, a fortunate occurrence, skillfully improved, led to the discovery of such a principle, and, in 1833, a new view of the meteoric phenomena emanated from New Haven, which has since attracted the serious attention of the whole scientific world.

The great meteoric display of November, 1833, which was the occasion of these recent investigations, was one of the most sublime showers of fire of which we find any record in history. "Above, and all around the firmament," says an observer in Missouri, "thicker than the stars themselves, which were uncommonly bright, large, and beautiful, we beheld innumerable fire-balls, of a pallid colour, rushing down, and, to appearance, across the sky, drawing after them long luminous traces, which clothed the whole heaven in majesty, and gave the air and earth a pale and death-like appearance." "It would be difficult," said — Aikin, of Maryland, "for one who had not witnessed the grand exhibition, to conceive the effect of this uninterrupted succession of innumerable meteors, proceeding from a point so nearly vertical towards the whole circumference of the horizon, and this, too, during the stillness of night, and with an atmosphere perfectly transparent. It could only be compared to one grand and continued discharge of fireworks, occupying the whole visible heavens." An observer in Georgia, also, witnessed the phenomenon, and described it, but in such glowing language, that we quote only two sentences, in which the most remarkable of the meteors is particularly described.

"By far the most brilliant one which we saw, occurred at a few minutes past five in the morning, and seemed to announce, by its splendor, the *finale* of this grand exhibition of fireworks in the heavens. It seemed to pursue, as near as we could judge, a course from southeast to north-west, the ball being, apparently, five or six inches in diameter, with a train of from thirty to forty feet in length; the latter assuming, immediately on the passage of the meteor, a serpentine form, and diffusing a light upon the earth quite equal to that of the full moon, and remaining intense at least for forty or fifty seconds."

James Sperry, at Henrietta, New York, remarked upon this same meteor, that "it left a streak of light apparently as broad as the moon, and extending over at least thirty degrees of the arch of the heavens, which was visible three minutes, shining at first with such splendor that small objects on the earth could be as easily distinguished as at the full of the moon; it was straight at first, but, after continuing about one minute, contracted and

crooked in the middle,—the bend forming nearly a right angle with the other part,—and then gradually grew more dim until it disappeared.

It was also observed, by Professor Olmsted, of New Haven,—“to shoot off in the north-west direction, and explode a little northward of the star Capella, leaving, just behind the place of explosion, a phosphorescent train of peculiar beauty. This line was, at first, nearly straight, but it shortly began to contract in length, to dilate in breadth, and to assume the figure of a serpent drawing itself up, until it appeared like a small luminous cloud of vapour.”

Palmer, of New Haven,—“from seven o'clock in the evening had noticed a reddish vapour, which first appeared low in the south, but gradually rose up the southern sky to the zenith. It was very thin, but still obscured the smaller stars.”

President Humphreys said, that “many persons became exceedingly alarmed; the light was so intense that some were aroused from sleep by the brilliant illumination of their apartments, and were under the apprehension that their dwellings were in flames.”

The meteors were visible throughout almost the whole of the United States, from Maine to Louisiana, and from Lake Huron to the Gulf of Mexico; they were also seen in Mexico, in the islands of Cuba and Jamaica, off the Bermudas, and on board of the brig *Francia*, in the Atlantic Ocean, at a distance of three hundred miles north-east of the Bermudas, and five hundred miles from the American coast. Accounts from all quarters were sent to Professor Olmsted, who took great pains to collect them, arranged them systematically, and published them in the twenty-fifth and twenty-sixth volumes of “*Silliman's Journal*,” where the reader may find them; and however far removed, his tastes may be from dry philosophical inquiries, he will be fully rewarded by the entertainment which the perusal of them will afford. The only valuable observations, from a place without the apparent limits of the shower, were made in the Gulf of Mexico; and, since they have given rise to an important difference of opinion, which we shall not consider for the present, we venture to quote them at length.

“The ship *Junior*, Captain Gideon Parker, from Mobile for New York, was in the Gulf of Mexico, latitude 26° north, longitude 85° 30' west. Captain Parker, being on deck a little before three o'clock on the morning of November 13th, noticed several meteors, but not more than he had often seen before. Heavy dark clouds hung low in the north-east, from which the second mate (who held the watch before Captain Parker came on deck) said, that the first meteors he saw seemed to break like lightning. Above the clouds, which were from fifteen degrees to twenty-five degrees high, the sky was clear, and the stars bright as usual. About three o'clock, Captain Parker first noticed the unusual number of falling stars, and began to count their number, but was forced to desist by their rapid increase. For an hour and a half Captain Parker observed them. During that time they were seen

only in the north-east, above the cloud, and the eye at first would take in nearly the whole space of their action, which extended six or seven points along the horizon, and about forty-five degrees in altitude above it; but, towards the latter part of its observation, the space was more extended, say, twelve or fourteen points horizontally, and a few degrees higher in altitude. During its whole period of obscurity, *not one was seen in the west*; although Captain Parker looked particularly to this fact, and called the mate's attention to it at the time. Captain Parker distinctly remembers a radiant point in the north-east, from which all the courses were directed, some shooting horizontally, some vertically, and others at all inclinations between the two, but none upwards,—some shot towards the north, and some towards the east. This radiant, at first, held about forty-five degrees of altitude, but seemed to rise five degrees or ten degrees in the period of his observation; without, however, moving from the north-east at all. The meteors resembled common shooting stars, and were mostly as minute in magnitude as the stars themselves,—ten or twelve, however, would compare in size with the morning star. Some of the larger moved over a space of fifteen degrees to twenty, and some of them seemed to develop themselves not far from the point, and to go behind the cloud. All that descended low enough passed behind the cloud,—not one between the cloud and the observer. Near to the radiant the courses of some that were observed were very short,—not more than two or three degrees. All, both large and small, left a luminous trace, in which no prismatic colours were observed; and no one of the traces was observed to continue visible more than two seconds. The afternoon of the preceding day had been equally, and wind variable; but at the time of observation there was light wind from north-east.

“At nearly half past four, Captain Parker yielded the deck to his mate, who states, that, soon after he came on deck, the stars appeared passing over from the north-east into the west. In the west, their courses were very short, and they seemed ‘just to let go their hold.’ The ship was heading south-east. He continued on deck till eight o'clock in the forenoon. In the mean time, the meteors increased in number, and spread over the whole heavens, and were most brilliant about six o'clock. The sun rose at half past six.”—*American Journal of Science*, vol. xxv. pp. 399, 400.

The common point of radiation spoken of by Captain Parker, was also noticed by many other competent witnesses of the phenomenon, and its existence has been unquestionably established by the collections and observations of Professors Olmsted and Twining. Professor Olmsted said, that the meteors “commenced their progress at different distances from the radiating point, but their directions were uniformly such that the lines they described, if produced upwards, would all have met in the same part of the heavens. Around this point, or imaginary radiant, was a circular space of several degrees, within which no meteors were observed.”

Professor Twining, of West Point, said, that “there was a point a few degrees south and east of the zenith, which was evidently the *directrix* of all the apparent motions; and every luminous body, without exception, of those associated in the phenomenon, obeyed a regimen in relation to that point, which was such that every line and track of motion, if continued backward, would have passed, as nearly as the eye could discern, through that specific point. In the vicinity of that point a few star-like bodies were observed, possessing very little motion, and leaving very little length of trace; but, in their aspect, such as if a small nebula had softly swelled out from the heavens, gently elongated in its figure, and then as gently subsided. Farther off, the motions were rapid, and the traces longer; and the most rapid of all, and longest in their trace, were those which originated but a few degrees above the horizon, and descended down to it. In these, the aspect might be compared to that of flaming sparks, driven swiftly athwart the sky by a strong wind.”

M A Y.

BY WILLIAM H. BURLEIGH.

The sweet, the smiling May
Is here at length—through all its sunny hours,
O'er the grateful-earth to sprinkle flowers

In beautiful array;
And clothe the woe-dissever verdure hill and plain,
And give the woods their glory back again.

No bird whose swelling throat
Quivers with song, or whose extended wing
Fans the soft air, but cheerier doth sing—
And on the breezes float
Odors from blossoms which the sun's eares
Hath woke to life in field and wilderness.

The shimmering sunlight falls
On moont and valley with a softer sheen—
And lo! the orchards, newly clothed in green,
Lift up the coronals
Of flowers bright-kneed—or shaken by the breeze,
Rain fragrant blossoms from a thousand trees.

The green and tender maize
Pierces the assistied mould, and from the air,
And from the sunshine, gather strength to dare
The sultry summer days;—
With care the farmer tends the fragile shoot,
And hopeful, trusts the future for his fruit.

Out underneath the sky
Where the free winds may toss their sunny curls,
Frolic the happy children—boys and girls—
In sinless revelry;
While nature smiles, approving, on their play,
And tumbles and birds with them keep holiday!

All gentle things rejoice
In the calm loveliness around them spread,
Green earth beneath—the blue sky overhead—
And with exultant voice
Pour their thanksgivings to the Lord of all,
Who marks an empier's or a sparrow's fall.

Then welcome, bonny May,
With thy soft sunshine and thy fragrant flowers,
Thy balmy breezes and thy laughing hours—
The glad year's holiday!
With grateful hearts thy presence will we bless,
And in thy gifts rejoice with thankfulness.

MARRIED, at Friends' Meeting-house, Willistown, Chester county, Pa., on Fifth-day, the eleventh instant, THOMAS YARNALL, of Edgemont, Delaware county, Pa., to ELIZABETH, daughter of James and Hannah Stack-house, of Philadelphia, the former deceased.

JOB THOMAS.

In adding to the accounts, prepared for this volume, of the happy departure of many faithful servants of the Lord, that of the triumphant conclusion of Job Thomas, I feel an inclination to avow that I consider it no light employment. He appears to have been favoured with a more immediate manifestation of the glorious state which was about to crown his suffering life, than is commonly allowed to spirits yet clothed with mortality. The veil seemed to be withdrawn: the beautiful vision to be displayed. He spoke of what he saw, and was on the point of possessing; and if it be lawful to publish an account of condescension so transcendent, of mysteries so sacred, of glories so infinite, I can hardly believe that admiration is the only feeling that should be excited by the perusal. There is a holy awe, a reverential dread, that seems to be due from the awakened mind, on being thus, as it were, a witness of a frail mortal putting on a glorious immortality: and when we almost see the omnipotent and righteous Judge dispensing his reward with his own holy hand; and placing on the Christian the crown of righteousness; surely deep self-abasement should possess the creature, and the heart of every reader should bow before him, who holds these infinite and inestimable treasures at his will; and, as a part of that holy will, has made known that, through the redeeming virtue of his beloved Son, they are accessible to the broken and contrite spirit.

But before we survey the conclusion, let us advert to the path, through which this, our departed Friend was led to blessedness, so far as it is known.

His youth, probably, had been tinctured with some of the vanities incident to that stage of life; for he has been frequently heard to lament that he had not been more obedient to the Lord's requirements in early life. But he was scarcely known to his surviving friends in any other capacity than that of a diligent attendant of meetings for worship and discipline, an approved minister, sound in doctrine, and holding fast without wavering the profession of the Christian faith. Gospel-love enlarged his heart, and he had an universal desire for the salvation of his fellow-creatures. He was bold in delivering plain truths, and in the Welch, his native tongue, he was persuasive, clear, and fluent. His religious visits, however, were much confined to Wales; the meetings of Friends in which principally he visited several times; and, in the compass of the Monthly Meeting to which he belonged, he frequently had more public meetings with those of other societies.

He once attended, as a representative, the Yearly Meeting in London; and when in this great city, his heart yearned towards his numerous countrymen, dispersed within its circuit. He wished to have a meeting with them, but as he had not, on leaving home, asked for a certificate of his Monthly Meeting's approbation of his then travelling in the ministry, it was judged irregular to convene one; and his disability of body not long after supervening, an opportunity did not again occur.

In the estimation of the world he would have been accounted a poor man; and his habitation was certainly mean. It was a small farm-house in Caermathenshire: such as, on this side the Severn, would be called a cottage; retired and sequestered, but not far distant from the public road; and nearly midway between Llandovery and Llandilo. Yet here he was hospitable, and gladly received his friends; of which hospitality I can testify from experience. His means of support arose not only from the trade of a shoemaker, but from the occupancy of a small farm. About the year 1797, near his own dwelling, he was thrown from a young horse, and received so great an injury on the spine, as at length to occasion the deprivation of voluntary motion in every limb. His head, only, remained subject to his will. This he could still turn, whilst he was beholden to personal assistance for his removal from his bed to his chair, for any slight alteration of position in it, and in short, for almost every common function of the body: the free performance of which, though it is scarcely observed by the healthy and vigorous, constitutes much of the comfort of animal life. But his body, thus deprived of motion, was still sensible to pain: and much, very much, of this positive affliction was added to the negative one of total helplessness. He used to be fastened, rather than to sit in a chair, and his body and legs were nearly in one straight and stiff line; with his useless arms lying before him, and his bowels, or some other of the interior parts, often grievously affected with violent pain: to which his worn and pallid countenance gave ample testimony. Yet his mind seems to have been unimpaired. He received much comfort from the visits of his friends, especially of such as he esteemed alive in the truth; he kept up religious meetings in his house, and often laboured in them in doctrine, for the edification of those who were assembled with him; and he dictated some epistles.

It was my lot to see him three times during this trying confinement. The first time was in 1802, in company with several others, and among the rest a ministering Friend, on her way to embark at Milford, for a religious visit in Ireland. As I remember, he was at that time very lively in his spirit, and imparted much encouragement to the travelling minister; but I am not quite sure whether it was at this, or at a succeeding visit that I was particularly struck, if not edified, with observing how steadfastly his mind seemed to be anchored in Christ; and hearing how clearly and fully he spoke of that confidence.

Thus suffering, and thus supported, he continued about ten years. At length, towards the beginning of the Eighth month, 1807, his symptoms of disease increased, and on the 15th of that month, being considerably more indisposed in bodily health, he called his wife and son to his bed-side; and with a pleasant countenance, spoke to them in the Welsh language, nearly as follows:—He inquired of them, whether they had any thing to say to him; "for," said he, "the blessed hours are approaching; yea, and before this night I shall have escaped in safety, where neither

trials nor troubles shall come. Be content, and do not grieve after me; for I am setting off to endless joy, to praise Him who has brought me patiently through the whole of my troubles, and inexpressible afflictions.—Support me, O Lord, for these few minutes; for I am nearly come beyond the boundary of time, to a boundless eternity.—I am now near giving you the last farewell; but take warning, and be daily on your watch, for, in the hour you do not suspect, death, namely the king of terrors, will come to meet you, who will make no difference between one or the other. But in the strength and love of Jehovah, you will not fear death; if you seek him whilst he is to be found, and serve him with a willing mind and an obedient heart; for his paths are paths of peace, and his ways are ways of pleasantness. O, pray continually to the Lord, to draw your desires and affections from off earthly things, and to establish them upon things heavenly and everlasting.

"My hope is in the mercy of him, who has washed me in the fountain set open for the house of David, and the inhabitants of Jerusalem: not through my own merits, but through the merits of the crucified Immanuel, who died for the sins of all mankind. And you who have to remain a little after me, give the praise, the reverence, and the honour to him; and supplicate day and night before his throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit; which was sealed by the blood of the everlasting covenant. Remember, it is not an outward baptism that will serve; which is but the practising the old shadows. Know also, that it is not the profession of religion that will do; but one that is pure and undefiled before God. This will conduct you in safety to the everlasting habitations.

"Now the time of my dissolution draws nigh—for me to go to the place where I have been these two nights. The Lord himself came to meet me; and took me with him to the height of heaven; among myriads of his holy angels; where his saints were before him, and will be forever!

"Behold, now I give up the spirit: and lo! my comely companions, coming to hold my head above the waves of Jordan. Behold! the gates of heaven open, and the Lord himself with arms stretched out to receive me to his mercy. I hope that you, who are behind will follow me thither. Success to the gospel from sea to sea, and from the river to the end of the earth: also to my dear brethren; that they may persevere in their faith to the end of their days, and then their rest will be with the Lamb, where no pain nor affliction will come.

"Behold, the blessed time is come, for me to depart in peace with every one, with good desires for every one, and forgiving every one. Receive my last farewell, and the Lord bless you with the blessings of Mount Zion!"

Having uttered these expressions, he soon quietly breathed his last. The end of this man was peace!—*Picty Promoted*, Part X.

For "The Friend."

BARNABY NIXON.

The Meeting for Sufferings of Virginia sanctioned the printing in 1814, of "Extracts from the Manuscript Writings of Barnaby Nixon, deceased;" portions of which it is believed will be interesting to the readers of "The Friend."

"He was born about the First month, 1752. His parents were Phineas and Mary Nixon, of Perqueman county, North Carolina; who, in the management of their children, were careful to restrain them from evil.

"He was sober and religiously inclined, in early life, and as he advanced in age, he grew in religious experience, and received a gift in the ministry; in the exercise of which, he manifested much sincerity and zeal. He was exemplary in the attendance of religious meetings; and in his manner of living, he was so abstemious, as wholly to decline the use of flesh, as an article of food. Notwithstanding, we believe, that this particular singularity is not generally incumbent on Christians, yet as his practice was founded on conscientious scruples, and accompanied with evidences of sincerity, we doubt not, according to the judgment of the apostle, Rom. xiv., that his sincerity was accepted in the Divine sight. And as his conduct, in this respect, was influenced by a full persuasion in his own mind, so he manifested a desire that others might walk by the same apostolic rule.*

"The support with which he was evidently favoured, through some dispensations, peculiarly trying, may be considered as an evidence, not only of the sincerity of his heart, but of the fatherly regard, and watchful providence of Him whom he had endeavoured to serve." The account adds, he was scrupulous, zealous, and diligently engaged in active services. He endured afflictions with fortitude, and when verging towards the close of life, he was enabled to look forward, with humble confidence, and animating hope, to that state of being to which he was approaching.

"In the year 1778 he married Sarah Hunicutt, daughter of Robert and Sarah Hunicutt, of Prince George County, Virginia; and, not long after, leaving his former residence, settled within the limits of Burleigh Meeting, among the relations of his wife. In these important transactions, it appears that he was influenced by an earnest desire to act under Divine consent, and that he apprehended he was favoured with it. That his proceedings in relation to marriage, were not conducted with that levity, which is too often indulged on such occasions, appears from the following relation, which he gave: 'When we sat together, to converse on the subject, our minds were overshadowed with Divine love; our hearts were softened, and our spirits contrited to the Divine will. We were sensible that the ownings of Truth were with us in our undertaking.'" On the subject of his removal, he said, "I believed that if I moved, without Divine approbation, and settled myself, where it was not my business to work, I then should

wither and die as to religion: so live and die miserably. This brought me under deep concern, day and night, in humble prostration of soul, imploring Divine counsel. At length, he that seeth in secret, favoured me with a belief that it was his will I should move,—which settled in peace. But I felt so nearly united to Friends, and closely attached to the meetings, where I had often been refreshed with overshadowings of that love, which cemented the members into one living body, that it was a close trial to be outwardly cut off, by receiving Friends' certificate, (which was readily granted to me), and to be joined to another body of Friends, and become a member of other meetings, where I had not felt this growth of harmonizing unity in Truth's cause.

"I have often been much concerned to see some Friends, so lightly remove their habitations; who yet profess to be led and guided by the Spirit of Truth; but do not appear engaged to seek its directions: concluding that their own wisdom is sufficient to guide them in such important concerns. Can such as these feel that they are converted from the government of the spirit of this world, to the obedience of Christ, and say by their example, that they are purchased by him, and now are not their own?—I firmly believe, that those who are truly redeemed out of spiritual Egypt into the kingdom of Christ,—as they continue faithful, move only as they are directed by Divine wisdom, in such matters of importance. For their own wisdom must be kept down, and the 'wisdom which is from above,' be depended on, and waited for. And then they are led and guided by an Almighty and unerring hand, to advance the testimony and cause of righteousness; and are not forsaken, (I can truly say,) and left, as sleep without a shepherd, to stray in wild nature over the world. Thanks be to the God of Love! who first loved me, and brought me into his love, and enabled me truly to say, that I have often sought his favour, and to know his will; saying in secret resignation, shall I do this, or shall I forbear? Then I have found acceptance with him, and he has been pleased to gather into the streams of that universal love, which maketh glad his whole heritage."

"Before I was twenty-one years of age, in qualifying as an executor to my father's will, after taking the affirmation Friends commonly use, as the law directs, I felt my inward peace so much destroyed, that my mind was brought into serious thoughtfulness on the subject: believing that a Christian spirit would not require such a ceremonious form of words, to bind us to our 'yea' and 'nay': 'for whatsoever is more than these, cometh of evil.'—If these words comprehend no more than yea or nay, why should they be used? I have often been pained to see some, taking the affirmation in a light, airy manner, saying, 'I do solemnly, sincerely declare,' without the appearance of solemnity of mind in themselves, or in those about them. The more I felt after this subject, the more I thought it would not be right for me to take it again. And, though I have been presented for refusing, yet I never was fined, neither have I ever

taken the affirmation, since the first uneasiness about it.

"In speaking of the trials, which he, in common with his friends, encountered during the revolutionary war, he says: 'my heavenly Guide showed me, that I ought not to be driven into any activity by a spirit of fear, when otherwise I should not have thought the requisition right; (although there might be an appearance of great sufferings;) believing that there was a higher Power, than was in the spirits of threatening men: and that it was my duty and greatest interest to obey that high Power which giveth the spirit of love, and of power, and also giveth sound judgment, to discern what is right in his sight.

"Oh! how wonderfully I have known this Heavenly Power to bear me up, above being brow beaten, and put out of countenance, by the proud looks and haughty stations of men. I have seen great sufferings, loss of time and property too, by slavish fears. But if I am on the Lord's side, why should I fear men, so as to hide my property or myself from them? Let me show that the love I have for all men overcomes fear."

"In the year 1782, and before he had appeared in the ministry, he felt a concern to visit a Preparative Meeting, held at Thomas Sadler's, in Brunswick County. And, although he at first put it off; and had many reasonings against it, he was, at length, induced to give up to the little lively manifestation of duty. He accordingly attended the meeting, accompanied by Joseph Butler. Of this visit he gave the following account:—'Truth opened our way for labour in the meeting far beyond our expectations; and a great change was wrought in my feelings. I went from home, weeping, and stewing my tears under the burden of the cross; and I returned, crowned with peace, and the Heavenly Father's love.'

"He performed, as companion to our friend James Ladd, a religious visit to Friends of the lower parts of North Carolina. In an account which he left of this visit, he expressed the following sentiments: 'When the Lord's servants are kept humble, under the holy anointing, they believe the time is hastening for all old things to be removed: when 'the elements will melt with fervent heat,' and these earthly tabernacles, must all pass away; and the righteous, 'according to the promise,' look for the coming of new heavens, where their spirits will ascend to God, who gave them. Oh! what manner of people ought we to be, in all manner of holy conversation and godliness! What diligence ought there to be, that we may be found without spot and blameless! What boldness then is felt in the cause of Truth! The fear of displeasing man is then overcome. In feeling these things, I have many times thought I might truly say, as a servant formerly did, that it was good for me that I was afflicted: for before, I went astray; but after I was afflicted, I learned his statutes, so that I have been enabled to sing of his mercies, and also of his judgments."

(To be continued.)

* Let every man be fully persuaded in his own mind.

For "The Friend."

DAILY READING THE SCRIPTURES.

It is certainly one of the objects of "The Friend," to lead its readers into the love of the Holy Scriptures; and the occasional insertion of essays elucidating the history and customs of the ancient Jews, the geography and character of their country, and the animals and plants alluded to in the Bible, will tend to draw the attention of the young mind to the Scriptures themselves and increase an interest in them. The Bible Society has made great efforts to supply, at a low price, an excellent edition of the Bible, and to encourage its diffusion and reading in all parts of the Society, and there can be no doubt their efforts have been extensively effectual. Very many families have adopted the practice of daily reading aloud a chapter or two when they are collected either in the morning or evening—a practice that ought to be encouraged and promoted universally. We need never be afraid of becoming too well acquainted with the Holy Scriptures; our love for them ought to be induced in childhood, and strengthened as we advance in life. They are a treasure to the Christian pilgrim, the full value of which he will perhaps not be able to estimate, until he realizes the glories which shall be hereafter revealed, and of which they contain so many unfulfilling promises and lively descriptions. But notwithstanding the efforts made to induce the daily reading of the Bible, it is to be feared some among us are yet very negligent of this duty. Their necessary avocations are permitted to interfere, and deter them from taking sufficient time to remain together to read a portion in a solid, reverent manner, and to pass a few minutes in solemn introspection of soul before the Lord, witnessing the spirit of prayer to cover them, under which they may ask a blessing upon themselves and the lambs He has committed to their charge in the wilderness of this world. Those who neglect this daily duty, sustain great loss, and their children also suffer from their negligence. These seasons of presenting ourselves before the Lord, renew the spiritual strength, and are a very proper commencement of the day. None should regard it as a loss or waste of time, however urgent they may think their worldly concerns. Our time and ourselves, and all that pertains to us, belong to the Lord, and to Him we are bound to offer the first fruits of all we possess. Were he to us "the chiefest of ten thousand and altogether lovely," we should delight to wait upon him,—to look to him for spiritual bread,—to pray to him as the Spirit gives utterance, for preservation,—for a knowledge of his will, and for the help and guidance of his blessed Spirit in the way everlasting. The more richly the Spirit of Christ dwells in us, the more we shall be concerned to improve every outward means conferred by Him, for the aid and furtherance of the soul in that holy way; and next to the unspeakable gift of his Spirit, we should prize the Holy Scriptures, and endeavour to profit by them, and to lead our children into a love of them, and a knowledge of the all-important truths which they contain.

From the rise of the Society, we have had the aid of many eminently gifted ministers of both sexes in preaching the gospel of life and salvation, through whom many were quickened, convinced of the Truth, and instructed in its doctrines and testimonies. By these the children were directed to Christ within them; they were reproofed for their transgressions and disobedience, and invited and persuaded to yield to Him, that they might know Him to become their Shepherd to lead and to feed them, and their Bishop to teach and to oversee them. But a large number of those faithful pastors and teachers have been taken away to their everlasting reward, and comparatively few are raising up to take their places. The number of ministers to travel abroad in the world of the gospel is greatly reduced—many meetings are without any, and now but rarely visited by those who belong elsewhere. This is one outward source of help and instruction that is much withdrawn from some sections where there are many young persons growing up. We doubt not that the Lord can supply all our needs in his own way; but we must make use of the means which he does supply; both in faithfully minding the internal teachings of his blessed Spirit, attending our meetings for Divine worship, rightly profiting by the use of the Holy Scriptures, and fulfilling the private duties which we owe to the young people, and to one another. Then as he has always made use of outward means in gathering a church, in governing and ordering that church, so we shall find it to be our duty and our religious concern to employ proper means to inform the young people of the doctrines, principles and duties of the Christian religion, and to encourage them, by our example and precept, to live up to all its requirements.

Some may profess to be afraid of falling into a form, or an habitual reading of the Bible, and relying upon it as sufficient—but there will be no danger of this, if they are the spiritually minded people they profess to desire to be. The Holy Spirit will keep them alive unto God, and sanctify and bless the practice of frequently reading the Bible. A little close self-examination might lead some to see, that the greatest fear they really have is, the loss of the time, and the effort it may require, which they are unwilling to withdraw from their stores, their shops, counting-houses, or the necessary work on their farms—hurry and driving on in their worldly concerns, but slothful and indifferent about those of the world to come, and the instruction and godly training of their children. They are very laborious in tilling and dressing their fields to ensure good crops; but perhaps too much neglecting the cultivation of the minds of their children, and allowing them to become injured by the growth of noxious weeds, or habits, or pernicious principles, which is of far higher importance than all the produce of their farms or their merchandise.

If Friends are not more generally aroused to the proper training and instruction of their children at home, manifesting to them constantly a deeper interest in their spiritual and everlasting welfare, than in the increase of their wealth—their fields and cattle—is there

no danger that in a few years we may find many of them grown up in ignorance of our religious principles, unsubjected to the restraints of the cross, and a wholesome parental discipline, unprepared to support and defend our doctrines, and indifferent whether they remain in membership with us, or fall in with the popular currents of the neighbourhood in fashion, habits, and religious, or irreligious profession? Not a few who have already separated from us have been drawn into the vortex of infidelity, and with other unbelievers are striving to allure into the same fearful abyss our young people with whom they have opportunity of mingling. How dreadful the thought, of having the mind of a dear child poisoned by the dark and diabolical principles of infidelity; and how it will add to the anguish of parents, to be compelled to see that for want of *early and steady* attention to their children, by example, restraint, and home instruction, they have cast them out on the world to form their own manners, and to take their principles and sentiments from persons of no religious feeling, but who are contemning and despising the solemn obligations which they owe to their Almighty Creator, and their Judge.

Take the example of the Apostle Paul in his deep interest for Timothy, his adopted son in the faith, and the evidence he furnished of the pious concern of Timothy's grandmother and mother for his education and instruction in the Holy Scriptures. "I thank God whom I serve from my forefathers with pure conscience, that, without ceasing, I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." What mutual affection and interest are here manifest between the apostle and Timothy, and the lively impression on his mind of the operative faith of the aged grandmother, and his mother, leading them to instruct their son in the commandments of the Lord, as contained in the Scriptures of the Old Testament, which testify of Christ, and of many of the revelations and heavenly experiences of holy men of old. "Continue thou," says the apostle, "in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" this probably also relates to the Christian instruction of the apostle; "and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." S. N.

The Bible for the Blind.—It gives us great pleasure to announce that the entire Bible for the use of the blind has been completed by the American Bible Society, under the superin-

tendance of Dr. Samuel G. Howe. It has been a work of great labour and cost.—N. Y. Com. Adv.

From the Tennessee State Agriculturist.

IMPROVE YOUR HOME, ETC.

Is it not the desire of all parents, that their children should love home? if so, beautify and adorn your homes, so as to make them the most pleasant and loveable place to them.

"The spring time is coming," the season when nature decks herself in her gayest attire, and all things living, seem endowed with new life and vigour. Begin then with nature; she will lend you kind assistance; plant trees fruits and flowers, tend, work and water them, let your children assist you, give each his portion in the labour of love—who that ever planted a flower, and watched it from the time of putting the unsightly root into mother earth, to the first peeping forth of the green leaf, to the full expansion of its beautiful bloom, but looks back with pleasure on his sensations of delight and exultation, as he culled it for the one he loved best? How his face glowed and his heart beat, as he eagerly displayed the prize! Who can walk in the garden at dewy eve or rosy morn, inhaling the delightful perfume rising as incense to the Giver of all good from every bud and flower, and not feel his own heart lifted up in praise for so many blessings? The mind is naturally led to harmonious reflections, by contemplating nature in her most alluring forms. Adorn your homes then with all her choice productions, so that in after life, when your children are surrounded with care and trouble, home will rise up as a green spot in memory's waste. Let your children share your pursuits, it will make them love home better, more affectionate toward each other, and give them more confidence in you: they will find there indeed "no place like home;" instead of an irksomeness and reserve in your presence, they will feel confidence, and consider you their best friends and companions.

Are not the Swiss and Scotch attached to their wild, rugged, and often barren country more than any other people? It is because they bestow more labour on it, they toil incessantly in tilling the earth, and feel more affection for that spot. In most countries the great struggle is, to keep the homestead from generation to generation, while we still continue the "squatting" propensities of our forefathers: our children, like a flock of birds, leave us as soon as fledged—not but I would have them independent, have them so by all means; and to have them so, I would do away the great love of speculation, the making haste to be rich, the effects of which so many are sinking under at this very time: and make our boys quiet, sober and intelligent men, our girls well informed, cheerful, healthy, amiable, and affectionate. If you wish your boy to be a good son, good brother, good husband and good man, make him love home; it will also deliver him from the manifold temptations that beset a young man's path—he will, by sharing his mother's and sister's pursuits, acquire a greater interest in them, and have a more affec-

tionate regard and greater sympathy with them; it will rub off the rough points of his character, refine and polish him, strengthen and exalt the mind of the sisters, add ease and grace to their deportment with the rougher sex. By making home agreeable, you heighten the affection of your children for yourselves, and prevent their seeking enjoyment, and amusement elsewhere—you will have them more under your parental eye, and thus be able to check many an embryo fault kindly and gently, which, if left unrestrained, would wring many a tear of anguish from your hearts. Has not the Father of all made this universal garden beautiful and lovely in the extreme? Is it not enriched with all that is pleasant to the eye and grateful to the taste; even every thing that the heart of man can desire, to make this, our temporary home, a paradise; and shall we not follow such a glorious example, and make the transient home of our children pleasant and sweet. By adorning and making them pleasant within and beautiful without, they will in truth say, "there is no place like home."

AUNT CHARITY.

Franklin, Jan. 1843.

From the Farmers' Cabinet.

Salt for Grub Worms.—A correspondent of the New Genesee Farmer says, that after finding the grub worm was cutting off his corn and cabbages at a sad rate, he first applied ashes, then soot, and then Scotch snuff to the hill, hoping to destroy or drive away the worm; but it was all to no purpose. Afterwards, seeing it stated that salt was very disagreeable to the grub, he applied about two table spoonfuls to each hill of corn or cabbage, placing it so as not to touch the plant. The worms left them immediately.

Another says, that by putting about "a pinch" of salt to each plant, two or three times, the worm ceased his depredations. He also mentions a neighbour, who watered his cabbages daily with water from a salt pork barrel, and was not troubled; but as soon as he discontinued the practice, his plants were attacked, equally with his neighbours.

L.

"A firm trust in an Almighty Protector produces patience, hope, cheerfulness, and all those dispositions of mind which disarm poverty of its sting."

THE FRIEND.

FIFTH MONTH, 20, 1843.

The temperature of the weather for the past half year, has been peculiar, and its usual order in some respects inverted. The first brumal month, with the exception of a brief interval or two, was remarkably mild; and nearly throughout the next, the air was bland and almost summer-like. The last, however, set in fiercely cold, and with but slight intermission, the reign of frost held continuous sway through that and the month succeeding.

Even the Fourth month for the greater part was but a prolongation of mitigated winter, so that vegetation seemed to have no encouragement to put forth its dormant energies. But at length "the time of the singing of birds has come," bleak winds and chilling rains have given place to genial showers and reviving warmth—the fields, the meadows, the woods, assume their beautiful garniture of green and fragrant bloom, and all nature rejoices in the delightful and refreshing transition. Within the last fortnight, so rapid has been the change, that at the present time no very striking backwardness in the growth of crops is perceptible, and the prospects of grain and fruits are generally in a high degree hopeful. As commemorative of this happy condition of things, we have inserted some chaste and appropriate stanzas selected by a friend.

DYMOND'S ESSAYS.

The new edition of Jonathan Dymond's Essays on the Principles of Morality, noticed in "The Friend" some weeks since, is now published, and ready for sale, by George W. Taylor, No. 50 North Fourth Street, up stairs. Price 87½ cents for a single copy—eight copies or more, 75 cents, cash.

Correction.—In the notice of the death of Elizabeth Satterthwaite, last week, for *relief* read *wife*. It was printed according to the copy sent us; but a friend has since informed of the mistake.

WANTED

At Haverford School—A Teacher of Mathematics and Natural Philosophy. Also, one of the Greek and Latin languages and Literature. Application may be made to Charles Yarnall, No. 39 Market street; or to George Stewardson, No. 90 Arch street, Philadelphia.

A special meeting of the Haverford School Association will be held at the Committee-room in Arch street Meeting-house, on Second-day afternoon, 29th instant, at four o'clock.

CHARLES ELLIS, Sec'y.
Philad., Fifth mo. 12th, 1843.

TO RENT.

A commodious house, with stable, garden, &c., situated on the Columbia rail-road, opposite to Haverford School. A Friend's family would be preferred; and it is thought to be a good situation for taking summer boarders. Apply at this office.

MARRIED, on Fourth-day, the 3d instant, at Friends' Meeting-house, on Orange street, DANIEL OFFLEY SHARPLESS, to ESTHER SHOVE HACKER, daughter of William E. Hacker.

DIED, on the morning of the eleventh instant, after a short illness, in the 33d year of her age, ELIZABETH R., wife of Benjamin E. Valentine, of this city, and daughter of the late Samuel Rhoads, of Upper Darby.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

CORPORAL PUNISHMENT.

(Continued from page 218.)

Be a philosopher, act the Christian, and make allowance for the constitutional differences of children. But I hear it said,—“They sin against so much light, and repeated admonitions, violating their own acknowledged convictions of duty and pledges of amendment.” True; and so do we all. “In many things we offend all,” saith the apostle; and these school temptations are great trials to little children. Who is there that has not been convinced of his error, acknowledged it, purposed and promised (at least secretly) amendment, and yet continued in the sin; and that too against the clearest convictions of duty? My young brother, examine thyself, and thou wilt find that, in the sight of God, thou art every day virtually guilty of that, which in these children so much disturbs thy equanimity, and which, in thy estimation, is so clearly deserving of chastisement. Let the consideration move thee to forgiveness. Rebuke with all long-suffering. Meanwhile, spare no pains to make thyself, and to show thyself a workman that needeth not to be ashamed of his work. Let thy scholars see that thou hast their interest, their improvement, their happiness at heart. Lose not thy faith, or patience, or hope. Relax not thy efforts, and thou wilt succeed. But still I hear it asked,—“Why not take each of these children and give him a good basting? That will make him leave off his play, mind his proper business, and get good lessons; and it is all done and got through with in about five minutes.” I answer, because it is by no means certain that it will have this effect; there is not indeed a very high probability of it; the probability rather is, that there will be need to do the like a second time. Moreover, there is danger that such a process would arouse the angry passions, provoking unto wrath. Besides, there is very little moral or spiritual training in such a process. Whatever seeming good it may accomplish, the cause of education must stand very little indebted to it. A teacher would feel a higher degree of satisfaction,—that he had achieved

a nobler victory,—had he brought about a reform by a process less summary, yet more accordant to sound philosophy, and the moral and intellectual nature of man. Then let him take, not the course which is the most expeditious and easiest to himself, but that which will in the highest degree advance the cause of education.

But you have not stated your strongest case. Well, let us hear it. “Here is a boy who refuses, outright, and in the presence of the whole school, to obey orders;—moreover, he is taking attitudes of insult and defiance. Shall I not come upon him at once, and, by the might of my arm, crush him to the floor?” Oh no! “Well, will any thing but the rod meet the demands of such an aggravated case?” I think so. I will relate pretty soon some cases, more aggravated than this, which have been disposed of without the help of the rod. This boy, very likely, has an unhappy temper naturally, which indulgence and provocation and a very injudicious education have strengthened. Pity him. He is an object for pity. He has much to contend with, and will have much to suffer through life. Manage him so, if possible, that he may get the mastery of himself. He will be under obligation to you forever. “But he has insulted me beyond endurance.” Canst thou not bear insult? What dost thou learn from the example of the great Teacher? Who was ever insulted more than he? Cannot bear to be insulted! Then I fear thou art not fit to keep school. I do not mean that such indignities should be passed by unnoticed; but there is no necessity of being thrown into a paroxysm by them.

I once had a pupil, a young Virginian, a mere stripling, in a fit of phrenzy, shake his fist at me; and another tell me bluntly he would not do what I bid him do, or rather requested him to do. In neither case did I resort to blows, (not however from fear, but from principle, and this the scholars perceived;) yet I think I maintained my authority in both cases, and was troubled with no apprehension of the like recurring afterwards. I would relate the whole minutely, were it not that I fear extending this article too far. I have in my mind a young lady, a former pupil of mine, who has succeeded admirably in teaching and managing a school, without resorting to corporal punishment; and yet she has had some cases to dispose of exceedingly trying. In her first school, and soon after beginning, a rude boy said to her one day that he would not mind her; that he could throw her upon the floor; and he spit in her face several times, and told her to go off about her business. Have you ever met with any thing more aggravating than this? yet this young

woman sustained herself. The boy was brought to submission and subordination; and that too, without the rod! He became a very manageable pupil! How was it done? By being self-possessed. By being firm and mild. Most teachers would have thought this a case for blows. The rage of an angry man will go down when he sees he cannot excite anger in another. Perhaps it is the most difficult thing in nature for a man to be mad alone.

Avoid getting into a conflict with a pupil in presence of the school. Be sure you are always right. If a scholar is obstinate and refuses to obey, be not provoked either to say or to do things violent and indiscreet. It is best to defer the case until recess, or the close of the school. Be perfectly calm. Converse with him, and endeavour to reclaim him to duty. Point out to him plainly, kindly, firmly, the position in which he stands. Urge upon him such considerations as you may think proper in themselves, and as may have weight with him. Especially, let him understand that you regard him now as a rebel against the rightful authority of the school, and that he will not be allowed to join his class again at recitation, or enjoy his usual privileges, until he returns to duty. If he relents, well; you have gained him. If he still persists in his rebellion, let him understand that nothing but entire, unqualified submission will satisfy you; that he must utterly abandon all hope of reconciliation and of enjoying again his privileges as a pupil, on any other ground. Then, affectionately leave him for a time to his own reflections. In the morning, ten to one, if the matter has been managed discreetly, he will be found all subdued, ready to confess his wrong, and during all the time remaining, doubly careful to do right. If he is still rebellious, do not give up your faith or your hope; break not out in violent bursts of passion. Let him perceive your regret at his wrong doing; in few words, exhort him to review and repent of his folly. After this, let him take his usual seat, or assign him a seat separate from the others, reminding him that though allowed to remain in school, he cannot enjoy its privileges so long as he persists in his rebellion. At the close of school, talk with him again. Dismiss him with a solemn admonition, and await the events of another night. In the morning, if he return and say, “I repent;” forgive and receive him, even though it be at the eleventh hour. That pupil has been far more effectually reclaimed, than if he had been driven by blows into obedience. More has been done for that boy, and for the cause of education, than could possibly have been done by any other treatment of the case. He will remember it with gratitude as long as he lives.

But let us look still further at this case. "What if the child will not relent, but in his obstinacy grows worse and worse? What is to be the ultimatum?" The question must have an answer; and I reply:—It is a matter for the teacher to determine, how long it is proper to continue labouring with the rebellious pupil; whether one day, or one week. This must depend upon the character of the boy; the nature of his offence, and all the circumstances of the case. Whenever the teacher is satisfied that there is no reasonable hope of his relenting, then let him call the offender, *privately* to him, and in a kind manner inform him that he must now quit the school; but that whenever he shall be willing to conform to school order, he will be gladly received again. With this let him take his leave. It is all but certain, that before the lapse of three days, he will be found at the school-room door, anxious to come in again, and on the required terms.

Much, very much, depends upon the *manner* of dismissing a scholar. If you frown upon him, scold at him, tell him to be gone,—that you'll have no such obstinate, rebellious scoundrel in your school; and especially, if you *accomplish* all this with a cuff or a kick, a *la mode* of by-gone days, he will go away with malice in his heart, and nothing but the authority of a parent will ever turn his steps again to the school-room door. And should he once more be put under your tuition, he will do all safely in his power to cause you trouble. But, by the other mode, you will heap coals of fire on his head, and melt down all his obstinacy. And now, my brother, is not this better than to have *thrashed* him into obedience, though it might have been effected at the expense of a little strength, and a half hour's time. Try it.

It is objected that, "There are in this state over 3000 Public Schools. It is fair to suppose that on this plan, one scholar from each school, on an average, will be dismissed in the course of the winter, for incorrigible obstinacy and disobedience. Here, then, we shall have within the limits of the commonwealth, a troop of three thousand children,—boys running at large, and growing up without education! In the formation of future society, they will make component parts, and give to it their own texture and colouring. Fine materials, indeed, for the formation of society!" In answer to this objection, I would say, that we calculate with much confidence, and much reason too, that of those dismissed, at least ninety per cent. will return and conduct well. As a compensation for the loss of the rest, I would mention the unspeakably better spirit created in school, which affects so favourably the thousands of young hearts that are there. I would no longer have it necessary to drive children to school, and to lessons, and to duty, by *stripes*. I would, if possible, make school an attractive place; one to which children would spontaneously resort, and from which they would regard it a great calamity to be cut off. Should the committee object to dismissing a scholar, I might consent, as a last and doubtful experiment to try the rod; for order we must have.

So, if I found myself in a school which had become notorious for violence, rudeness and insubordination, I might, at the commencement, hold up to the scholars the rod in *terrorem*, until I could bring higher and better motives to bear upon them. It should be however only for a season, and (as I would keep a wild animal or mad dog at bay with my staff) until I had gained somewhat upon their confidence and esteem. But for a school of this character, especially if the scholars were large, and many of them boys, I would like to try the experiment, as the most probable cure, of employing a female teacher of decided character, high cultivation, and refined manners. I believe it would be the best thing that could be done for it. I would recommend to committees who may be unfortunate enough to have the supervision of such schools, to make the trial. But on this point it is not my purpose at this time to enlarge.

There is one great mistake into which those who advocate the rod are constantly running. They all the time labour under the impression, that the same difficulties will arise under the *mild and suasive system*, consistently and firmly pursued, as under the discipline of the rod, where all is carried by mere authority and force. This is a mistake. I believe most school difficulties grow out of something faulty in the *very discipline and rule* of the school,—and that they would cease and be unknown, if these were changed, and made what they ought to be. Those on the contrary side, have no right to say that it would not be so, until they have tried it, and that faithfully; tried it, not as the apostle says, some preached the gospel "of contention," but "in love." In morals, as in chemistry, you may so try an experiment that it will certainly fail. I do not claim for my system, a power either to prevent or to cure all the evils of the school-room. No scheme does this. The best ever proposed has only approximated to it. I only say that this system is attended with fewer difficulties,—works better for the cause of education,—than any system of government which is based essentially on corporal punishment. This is *all* I say. Now I do not believe, that in a school of a hundred pupils, managed in the way that I would have it, a case of the kind supposed would occur once in a hundred years. I never knew a single, solitary instance of it; and I have had some experience. But I have known, and in more than one instance, in schools where the rod and strap and ferule bore sway, from four to a dozen boys drawn up for chastisement at the close of the school, or in the recess. But *above* that the case *may* happen,—yea, that it *has* happened,—that here it is before you. What then? What shall be done? I would treat it substantially as I have pointed out for a *single individual*,—the whole dozen together, or by parcels,—or each one separately, as might seem best. This course, it is true, will require more time and *patience* than would be necessary to give each offender a good strapping, and let him go; but I am satisfied it would better subserve the cause of education.

Let none treat these views as visionary. I

know they are practical. Be kind,—be firm,—be dignified,—be uniform, at all times, and to all scholars, and you will succeed.

(To be continued.)

A Day at a Flint-Glass Factory.

(Concluded from page 266.)

In all vessels provided with a leg and feet, such as wine-glasses, the leg is formed of one dip of glass, and the foot of another, each in turn being attached to the body of the vessel, and worked into shape. In such articles as salvers, dishes, or shallow vessels generally, the workman, after having his mass of glass hollowed by blowing, transfers it from the working tube to the punty: the hole left where the tube had been attached he gradually enlarges, by whirling, modelling, re-heating, and bending, until the glass expands to the wide flat concave form required. In any vessel to be provided with a handle, a lump of glass—if we call it *glass putty*, perhaps the reader will form a better idea of its consistence—is attached at one spot, drawn out, dexterously curved, and attached also at another spot, an operation nearly as surprising as any in the manufacture, since the workman has no guide but the accuracy of his eye in suddenly forming the handle. In such a production as a lamp or chandelier shade, the mass requires frequent re-heating, on account of the large size attained; and whenever the mass of glass has to be thus repeatedly heated, a constant rotation is given to the tube or rod, to preserve a circular form in the article attached to it. While re-heating at the furnace, this rotation is maintained as much as on the "chair-arms," a resting-groove being placed in front of the furnace-mouth for the support of the rod while rotating.

The ductility of the melted glass, and that property by which it is capable of being drawn out, is perhaps no where so strikingly shown as in the making of glass-tubes, such as are employed for thermometers, barometers, &c. A workman collects a quantity of glass on the end of a tube, rolls it on an iron plate into a cylindrical form, blows into it to form a cavity within, and holds it towards a second workman, who attaches a heated rod to the other end of the mass, to which it instantly adheres. The two men, standing opposite each other, then walk backwards, the glass elongating as they proceed, until a tube forty or fifty feet long is produced. This tube hangs down as it is formed, and rests on a ladder or frame laid along the floor of the glass-house; and by the time all the mass of glass is thus drawn out, a tube almost perfectly equal in thickness is formed, with a bore or perforation running through its whole length. The preservation of this bore is one of the most singular parts of the process, the elongated tube acquiring a bore of the same form as is given to the cavity in the mass of glass, however much reduced in size. In most thermometers the mercurial column is seen to be flattened, so as to be scarcely visible when viewed laterally. This flattened shape represents the form of the bore of the tube; and in order to

produce it, the mass of glass, after having been blown hollow, is gently pressed on two opposite sides, whereby a flattening of the internal cavity is produced while the external surface is again made cylindrical by re-dipping into the melting-pot. This form, i. e. flat within and circular without, is retained throughout the subsequent elongation, notwithstanding the vast diminution in the sectional area of the tube. Most kinds of glass-tubing, for meteorological, optical, or other purposes, are produced in a manner nearly analogous to that here described; the length of tubing being afterwards cut into convenient portions. Most persons have probably seen or heard of "glass-working exhibitions," in which trinkets and toys are made in a very delicate and neat manner out of melted or softened glass; although the glass is, in these cases, melted at a blowpipe instead of a furnace, yet the principle by which the exhibitor is enabled to proceed is the same as that developed in tube-making, and calls for our assent to the remark that "flint-glass possessors, at the working-heat, a degree of tenacity and ductility not to be found in any other substance in nature."

Four thousand pounds weight of glass is weekly wrought into these various articles; and we must now quit the melting-furnace, and watch the manufactured articles in the process of "annealing." The object of this process is to render the glass less brittle, and less liable to fracture from sudden alterations of temperature. If a glass-vessel, made at the high temperature necessary for working, were allowed at once to cool in the open air, the surfaces of the vessel would cool and contract more rapidly than the interior substance, whereby the glass would be in an unequal state of elasticity, and therefore liable to fracture. We have seen a piece of thick glass-tube, which had been plunged while hot into cold water: the interior surface was cracked to such a degree as to appear like a surface covered with crystals. There are philosophical toys, known as "Bologna phials," and "Prince Rupert's Drops," which are similarly treated, by being plunged into cold water while yet hot; the exterior becomes cooled and fixed before the interior has time to contract in a corresponding degree; the consequence of which is, that this unusual state of tension causes the whole to be shattered to atoms when the smallest incision or scratch is made on the surface. To avoid such an inconvenience as this, glass-ware is suffered to cool by very slow degrees.

This slow cooling takes place in an annealing-oven called a "leer;" a name for which it would not perhaps be easy to furnish a reason, unless it be an instance of the Anglicised foreign terms used in a glass-house, and of which the "punty," or working-rod, and that "marver," or iron plate, furnish examples—these two terms being derived from the French "pontil" and "marbre." The arched entrance to the "leer" is seen at one side of the glass-house, closed by iron doors; the oven having the form of a long flat arch, sixty feet in length or depth, five feet wide, and from one to two in height. Adjoining the door of

the oven on each side is a furnace, by which a high temperature is maintained; but as there is no other heating-power, the oven experiences less and less of the heat as the distance from the mouth is greater, until, at the remote extremity, the temperature is scarcely higher than that of the surrounding atmosphere. Along the floor of the oven is a miniature rail-way, upon which two rows of iron trays, called "leer-pans," travel.

Such being the arrangement, and all the operations being in full play, the annealing proceeds as follows:—As soon as a glass-vessel is formed, a boy carries it, either on a wooden shovel, or by means of a pronged fork, to the "leer," and places it in one of the pans. This continues until one pan is full; and the pan being then wheeled onward by means of a windlass, another is laid in its place, similarly filled, and similarly wheeled on; and so on, one pan after another. By this means, the pan first filled is drawn farther and farther from the heat, whereby the annealing or gradual cooling is effected. The time required for annealing varies from twelve to sixty hours, according to the thickness of glass in the article manufactured; and matters are so arranged as to have similar articles in the oven at one time, in order that the same routine may be available for all; or else to make the two rows of pans travel with different speed. There are some annealing-ovens in which the process is differently conducted; they are much shorter, and more equally heated in the different parts; and after being filled with manufactured articles, the mouth is closed, and the fire allowed gradually to go out, whereby the whole oven loses its heat by slow degrees. The form first described is, however, found most advantageous in the flint-glass manufacture.

The order of processes now requires us to visit a room at the remote end of the annealing-oven. The key of this room is in the possession of an excise-officer, under whose supervision all the arrangements of the room are conducted. Were this the place, we might remark on the evils resulting to manufacturers from the mode in which excise duties are collected on the articles manufactured; but we must take the case simply as we find it. The annealed vessels are removed from the pans, examined to see that they are perfect, and weighed; a duty being payable on such articles only as leave the annealing-oven in a perfect state. This restriction is necessary, for the vessels are frequently spoiled in the oven, either by being imperfectly annealed, or by being overheated near the furnace.

Many articles of flint-glass ware are deemed finished when they leave the annealing-oven, and are accordingly warehoused; but the brilliant display of a side-board or dinner-table owes much of its attraction to the cut, or, if the term be allowable, sculptured forms of the glass-vessels. This cutting is effected after the vessels are annealed, in a distinct part of the building, and by a process wholly different from those hitherto described.

The glass-cutting work has a singular appearance. A double work-bench extends along the room, divided into several compart-

ments for an equal number of men. In front of each workman is a thin wheel revolving on a horizontal axis; and above some of the wheels are vessels containing sand and water, which drop through a small orifice in the bottom, and fall on the edge of the wheel. All the wheels are set in motion by steam-power, and each workman has the means of unfixing his wheel, and putting on another of a different kind. These wheels are of various sizes, and made of various substances, such as cast-iron, wrought-iron, Yorkshire stone, and willow-wood. The edge of the wheel is that part by which the grinding is effected; and different shapes and thicknesses are given to these edges, in order to produce different results.

The workman takes the glass, decanter, or other manufactured article, and holds it against the edge of the revolving wheel, by which the substance of the glass is ground down, and flat or curved surfaces produced. The vessel is held in various positions, according to the pattern required; accuracy of eye and steadiness of hand being indispensable in the workman. The iron wheels, with sand and water, are used for grinding away the substance of the glass; the stone-wheel, with clean water, for smoothing the scratched surfaces; and the wooden wheel, with rotten-stone and putty-powder, for polishing.

In a separate room the stoppers or stopples for bottles are ground, and the necks of small bottles made truly circular by attaching them to a kind of lathe, and applying small tools to the surface while revolving. The value of well-stopped bottles to the chemist renders this operation one of nicety and importance.

In addition to the cut surfaces of glass-vessels, whereby such a lustrous play of colours is produced, the more costly articles are engraved, that is, devices are cut on the surface more delicate than can be produced by the cutting-wheel. A separate apartment is devoted to the operations of the glass-engraver, who is seated at a bench before a small lathe; and to this lathe he attaches one of a series of little metallic disks or wheels, generally made of copper, and varying from an eighth of an inch to two inches in diameter. The edge of the rotating disk he touches with a little emery moistened in oil, and then holds the glass-vessel against the edge of the disk, by which very minute scratches or indentations are produced. By dexterous changes in the position of the glass, and in the form and size of the disks employed, he combines these indentations so as to produce beautiful intaglios or sunken pictures.

This is strictly a branch of the fine arts, and as such places the engraver on a different level from the other workmen. Taste, both natural and cultivated, a knowledge of the external forms of natural objects, and a delicacy of eye and hand, are all required in this operation; and we viewed with pleasure the labours of an intelligent workman engaged therein. A laudable attempt is now being made in England to diffuse among workmen a more extensive knowledge of the arts of design than has yet been possessed by them; and such operations as those of glass-cutting and engraving afford an ample field for the display of this kind of

knowledge. We believe that the proprietor of this establishment is himself one of the council in the new government School of Design.

The most profitable and important articles of flint-glass are such as are largely employed and have a current sale; but the costly and delicate articles occasionally produced, call for great skill and inventive ingenuity. There is a kind of cut-glass in which the projecting parts of the pattern are coloured, and the sunken parts colourless. These are produced in a remarkable way; for after the working-tube has collected nearly sufficient colourless glass from one pot, the mass is dipped into another containing glass which is coloured by the addition of certain metallic oxides, by which an external coating of coloured glass is given to the mass. When the blowing and modelling are completed, this exterior coating is, in the finishing process of cutting, ground away in some parts, and left remaining in others, thus producing a singularly delicate effect.

Another kind of ornamental manufacture is the "crystallo-ceramic," or glass-incrustation, patented by Mr. Pellatt some years ago, and consisting of an opaque substance, imbedded in a mass of colourless glass. A medallion, or bas-relief, representing any device whatever, is moulded in a peculiar kind of clay, capable of resisting the heat of melted glass; and the medallion is enclosed between two pieces of soft glass, or else is introduced into a cavity in the glass, from whence the air is afterwards extracted. The introduction of the medallion into the glass is the main difficulty in this process, and requires much skill and ingenuity, in order that no air-bubbles may exist between the two substances. When finished, and the external surface of the glass cut the required form, the appearance of the imbedded medallion is singularly chaste and elegant; for the white clay, seen within the clear and highly refractive glass, presents an appearance nearly resembling that of unburnished silver. This branch of art, i. e. the incrustation of clay devices, was invented by a Bohemian, about sixty years ago; at a later period some French manufacturers encrusted medallions of Napoleon in this way, and sold them at an enormous price; but since the introduction of the art into England, under an improved form, a wide extension has been given to its applicability. Decanters, goblets, wine-glasses, lamps, girandoles, chimney-ornaments, plates, door-handles, and other articles formed of flint-glass, have been ornamented in this way; the incrustations being arms, ciphers, crests, inscriptions, portraits, small busts, caryatides, or indeed any small objects capable of being modelled or moulded in clay. The incrustation may be painted with metallic colours, which will remain uninjured by the heat required in the process.

There is a mode of incrusting opaque ornaments or devices on the surface, instead of within the substance of the glass. This is effected by adjusting the ornament in a brass mould, and blowing and moulding the glass to it; the details requiring considerable skill, but

the principle being nearly the same as in the other process.

The astronomer and the optician obtain from the flint-glass manufacturer the materials from which their lenses are made. It has been ascertained that there is a certain state of the fused glass which is best calculated for optical purposes; and when the mass has attained this state, about seven pounds weight is taken up in a conical ladle and blown into the form of a hollow cylinder. This cylinder is cut open, and flattened into a sheet twenty inches long by fourteen wide, and from two to three eighths of an inch in thickness. In this form it passes into the hands of the optician, who cuts and grinds it to the shapes required for optical purposes. The masses of glass for large telescope lenses require a somewhat different process, and extraordinary care in the choice, preparation, mixing, and melting of ingredients: indeed, the production of good glass for this purpose is one of the most uncertain things in the whole glass-manufacture.

We terminate our visit by alluding to the elegant show-rooms, or galleries, in which the finished materials, of all the various kinds above alluded to, constitute a brilliant display. — *Penny Magazine.*

A Teetotal Family.—Thomas Parr was born in the reign of Edward the Fourth. He was brought to London by Lord Arundell, in 1635, and introduced to Charles the Second; but the change of situation and his altered mode of life, particularly drinking wine, soon proved fatal to a constitution supported by more abstemious habits, and he died the same year, aged 152. One of old Parr's sons died at the age of 109. A grandson died aged 113; and Robert Parr, great grandson to old Tom, died at Bridgnorth, on September 21st, 1757, aged 124. A peculiar trait in the character of these four generations of Parrs was their temperate habits, amounting almost to total abstinence. — *Late Paper.*

Effects of the Earthquake.—A correspondent of the N. O. Tropic, writing from Havana, says, that the island of Martinique has changed its level; on the northern side it is two feet higher above high water mark than formerly; on the lee side it is sunk two feet. All the houses have an inclination from a perpendicular. In Antigua a large mountain has been rent asunder, leaving a fissure in it of one mile and a half in extent, seventy-five feet deep, and thirty-five feet in breadth. It is impossible to save the sugar crops, as the mills are so broken that they cannot be repaired in time to grind cane.

For "The Friend."

THOMAS BROWN.

In the eighth volume of "The Friend," page 278, will be found an interesting account of Thomas Brown, a very remarkable minister of the gospel in the Society of Friends. In his youth he worked with a biscuit-baker in

this city. A friend from England (probably Benjamin Kidd) appointed a meeting in Philadelphia; and after it had been solidly gathered, a young man in the centre of the house stepped out into the passage-way, and preached with much energy. He was attired in his working-clothes, with a leathern band round his waist. The Friend from abroad had nothing to communicate. After the meeting closed, some Friends began to condole with the stranger, on having appointed a meeting, and its time being thus occupied by another. But this servant of the Lord could feel where words came from—and he rebuked them by saying, "The service fell upon the lad." The following lines were written in a piece-book of the wife of one of Thomas Brown's descendants.

An incident in the life of Thomas Brown, a minister of the gospel, who died Sixth month 21st, 1757.

From father-land across old ocean's wave,
Servant of Him who led the poor man save,
Came one, his Master's bidding to proclaim,
To true believers gathered in his name.
He called the people to the house of prayer,
And solemn silence shed its influence there;
The wing of Ancient Goodness hovered o'er,
While coo'ring hearts in mercy could adore!

He who had bade the congregation meet,
In silent reverence had no creed to eat;
For him the Saviour broke no bread to give
To hungry souls, that they might eat the live.
Taught in his Master's school to wait his time,
He dared not move without the unerring sign;
But with the patriarch he the faith could share,
"God will himself a sacrifice prepare!"

As a ram caught the thicket wilds among,
Forth into view an unthought offering sprung;
A humble youth, like John the Baptist found
With leathern girdle compassing him round;
He sat not where the prophets sat—he knew
No other learning than from Christ he drew;
But as the Spirit quickened, forth there came
Like forked tongues the glowing thoughts of flame;
Words that he knew not, fully found their place,
And untought sentences flowed forth with grace;
Of elastic learning he possessed no store,
But preached in demonstration and in power.
No southern eloquence, or northern wit,
Or studied phrase the varying sense to fit,
Was his to offer;—pure the current sped
As it gushed sparkling from the fountain head;
The earthen vessel gave not of its taint,
The artist man discoloured not with paint!

Some, who were sitting in the judgment high,
Deemed the youth rash his offering to supply,
And words of sympathy in misplaced zeal
Offered the stranger; but this age could feel,
That the same Power at Galilee that had
Blessed barley leaves and fishes of the lad,
Here too a youth in duty's path had led,
Blessed his provision and the people fed!
He knew the Master sent by whom he chose,
Now used these servants—then directed those;
And as each stood in their allotted places,
They stood in Him, in his sustaining grace!—
And thus rebuked this outward sense that thought
The baker-loy an unequalled offering brought!—
"Grieve not any friends, nor deem the occurrence sad,
"The service rightly fell upon the lad!"

Descendants of the worthy youth, who then
Preached of glad tidings to his fellow men,
Follow his footsteps! Where'er your post,
Stand firmly though encompassed by a host!
"The Power that led him, shall appear your light
Beaming through darkness—in your weakness
might.
Then for the father shall the son be bound,
And Annas still within the temple found!

For "The Friend."

BARNABY NIXON.

(Continued from page 270.)

"As I knew that one hour in the Divine presence, was better than a thousand elsewhere, I often desired to feel this, by my fire-side, before I went to bed. And, sometimes, before I experienced the blessing, I had to go down into deep troubles, and submit to the way of the Lord's coming,—to burn as an oven, to do away all the high notions, and stubborn works of pride, and the light, airy, chaffiness of the mind; that I might be cleansed and sanctified, for the Holy presence to come in, and tabernacle with me. Then it is, that the Lord will bless, and will multiply his favours! Oh! how thankful I ought to be, for the many favours that have been bestowed upon me."

"The prophet, in speaking of the blessings, which were intended for the righteous, also pointed out the means, by which the blessing was to be obtained: 'Every battle of the warrior, is with confused noise, and garments rolled in blood;' and then he says: 'But this shall be with burning, and fuel of fire; for unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' Here the Christian's warfare is described,—the conflicts of those, who come to know the blessing of Christ's coming, to take the government on his shoulders—to be their wonderful counsellor, and to rule in them as a mighty God and everlasting Father: for 'Zion shall be redeemed with judgment, and her converts with righteousness.'

"But alas! too many turn their backs in the day of battle; because they will not submit to this inward burning; but they flee from it into conversation, or some other earthly enjoyment; so, they nourish those attachments to this world, which ought to have been given up, as fuel to the fire; and thus they strengthen self-will. These do not love silent waiting; but keep themselves intoxicated with their sensualities, until their minds become so captivated, that they have no power to come into Zion's quiet habitation."

"Soon after the Yearly Meeting at Waynoke in 1789, he performed, in company with James Ladd, a religious visit to Friends of Rich Square, and Jack Swamp meetings. On a review of this act of obedience to manifested duty, (which was not unattended with difficulties and discouragements to him), he made the following acknowledgment: 'Although it was not for me to stay at home to accumulate wealth, to lay up for the flesh to be attached to, yet I had peace of mind. Heavenly treasure was given me, for leaving all, to follow Christ. And I believe that my so giving up, never occasioned me to lack any of those outward things which were really necessary for the support of my family.'

He relates, that he felt drawings in the love of the Gospel, to visit the meetings and families of Friends, belonging to the quarterly meeting, of which he was a member. And

as it lay with increasing weight on his mind he spread the concern before the monthly meeting, for Friends' sympathy, and had the meeting's concurrence and encouragement, in the undertaking.

In the performance of this service, he was renewedly confirmed in his mind, of the necessity of waiting for the clear discoveries of Truth, not only to direct, in entering into these arduous concerns, but in every subsequent movement, to the completion of them. And that this will not only show the most favourable time, and furnish with matter for communication, adapted to the various states of the visited; but will also point out those persons, who may be the most suitable coadjutors in the work; as, by a proper, or an improper, selection of companions, the important objects in view, may be much promoted or obstructed.

"And he particularly cautioned Friends, to be careful, how they joined with others, in such services, without feeling the right call, and having the unity of Friends, in the engagement."

There is deep instruction in the following extract from his memorandums. How profitable might it be to the church, if ministers and elders were always thus honest to each other.

"I one day felt a concern to visit a friend, who was in the station of an elder: and went alone to the house, in the evening. After the family had gone to bed and left us together, I felt engaged to query with him, respecting his conduct; and was drawn to point out his sorrowful state,—falling from the life and from usefulness in the Society. But he could not be treated in so plain a manner, and several times, cried out, in a passion of resentment. Yet his passionate behaviour, never drove me from my concern, but he found it drew me closer to his feet.

"I went to bed, in painful feelings, and remained under the weight of exercise, till after breakfast next morning. Then, I felt way open, to labour in the line of the Gospel, which melted all present, into tears and cementing love. He expressed his gladness for my visit to him, and when I came away he walked some distance, and appeared loath to part.

"I found a more ready openness, in the next family, to which I went. I saw things clearly and was enabled to point out the man's earthly minded state; and to tell him plainly, that if he did not get more loose, from the love of this world, be more spiritually minded, and bring forth heavenly fruits, it did appear to me, that his days would be shortened. I also felt engaged to address his wife, desiring her to use what means she could, to draw him out of the cumbers, and to be more devoted to attend week-day meetings; for unless there were a reformation, she might expect to lose her husband, and be left a widow. It was a time of favour. He and his family poured forth many tears. I have often found Truth's way of leading and working, was *marvellous* to me."

"I obtained a minute of concurrence to visit the upper quarterly meeting, and other meetings thereaway, but no suitable companion offered to go with me. And in the time of attending the quarterly meeting, then held

at Ceder Creek, feeling the weight of appointing meetings, and not having any companion, I got much discouraged; but Friends encouraged me. After the quarterly meeting, I went to Caroline; and after a time of silence, I had an arduous time of labour. I returned to Cedar Creek, where pretty many gathered to the meeting; and it was a favoured season. I felt a flow of life, to labour in preaching the Gospel, nearly as long as I was able to stand. I felt the holy anointing, to spread over the head, like ointment, which ran from Aaron's beard, to the skirts of his garment; so, I believe, all felt the canopy of Divine love. After meeting, I got to Micaiah Crew's; where, after resting awhile, I had a solid opportunity with the family, and some neighbours who were there. Next morning, went to Genito accompanied by Micaiah, his wife, and some other Friends. And when I came to the place, and saw the gathering, I was brought into a baptising sensibility of the nothingness of myself, and in this trembling weakness, I was pressed with an awful weight; so that I thought myself not able to stand many minutes in the yard, before meeting sat. After we were settled in stillness, Truth opened things in a clear light to point out, that man by all his wisdom, knew not God, nor the things of God: therefore, this wisdom is altogether insufficient to direct in any religious duty. I had a laborious time; but was glad in finding Truth's testimony went forth, over that self-sufficient, criticising wisdom of man.

"On my way home, observing a house much shattered with thunder, while I was gone, I stopped to inquire whether any lives were lost? I was informed that a number of people were in the house,—one was much burnt with the lightning, but no one killed. These things are very awful, but he whose mind is stayed on the Lord, is kept in perfect peace.

(To be concluded.)

For "The Friend."

ARK OF THE COVENANT.

The Ark of the Covenant was a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and the same in height, in which were contained the golden pot that had manna, with Aaron's rod and the tables of the covenant. It was made of shittim wood, and covered with the mercy seat which was of solid gold. At either end was a cherubim, looking towards each other, with expanded wings, which embracing the whole circumference of the mercy seat, met in the centre of it. On this ark the Shekinah, or symbol of the Divine presence rested, both in the tabernacle and temple, manifesting itself in the appearance of a cloud, as it were, hovering over it. Lev. xvi. 2. And from thence, as often as Jehovah was consulted in behalf of his people, the Divine will was given out by an audible voice. Hence it is that God is said to dwell between the cherubims upon the mercy seat; because that was the throne of the visible appearance of his glory among them. 2 Kings x. 15. 1 Chron. xiii. 6. Ps. lxxx. 1. And for this reason the high priest once every year on the great day of expiation,

appeared before the mercy seat to make atonement for the people. Heb. ix. 7. On either side of the ark were two rings of gold, through which staves overlaid with gold were passed, and by means of which as they journeyed through the wilderness, it was carried on the shoulders of the Levites. When the Hebrews passed through Jordan, Joshua commanded the priests who bore the ark to proceed with it before them, which they did; and as soon as their feet touched the brink of the river, its waters instantly divided, leaving them to pass over on dry ground; "and the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people passed clean over Jordan." After the passage of Jordan, the ark continued for some time at Gilgal, from whence it was removed to Shiloh. From this place the Israelites carried it to their camp, where, in an engagement with the Philistines, it fell into the hands of the latter, who placed it in the temple of the idol Dagon, when the latter fell down and was broken to pieces before it; and in consequence of detaining it, they were so affected with emerods, that they returned it to the Hebrews. It halted at Bethshemesh after this, where the people for profanely looking into it, incurred the Divine displeasure, and fifty thousand of them were struck dead. It was then lodged at Kirjath-jearim, and afterwards at Nob. David determined to carry it from Kirjath-jearim after a different manner, and accordingly had it placed upon a new cart which was drawn by oxen; but the latter causing the ark to shake, Uzzah put forth his hand to prevent its fall, when the anger of the Lord was kindled against him, and he was instantly struck dead for his presumption. This awful judgment filled David with terror, and caused him to leave it three months at the house of Obededom; it was, however, removed from thence to his place at Jerusalem; and when Solomon had built and dedicated the temple, he then fixed it in the most holy place. The hundred and thirty-second psalm was evidently written on one of these occasions, and is easily understood when thus applied.

It remained in the temple till the times of the last kings of Judah, who gave themselves up to idolatry, and even dared to place their idols in the holy temple itself. The priests being unable to bear the profanation, took the ark and carried it from place to place, to preserve it from the hands of these impious princes. Josiah commanded them to bring it back to the sanctuary, and it was accordingly replaced. What became of the ark at the destruction of the temple by Nebuchadnezzar, is a dispute among the rabbins. Had it been carried to Babylon with the other vessels of the temple, it would in all probability have been brought back with them, at the close of the captivity. But that this was not the case is agreed on all hands; whence it is probable that it was destroyed with the temple.

The ark of the covenant was as it were the centre of worship to all those of the Hebrew nation who served God according to the Levitical law; and not only in the temple, when

they came thither to worship, but every where else in their dispersions through the whole world; whenever they prayed, they turned their faces towards the place where the ark stood, and directed all their devotions that way. Dan. vi. 10. Whence the author of the book of Cosri justly says, that the ark with the mercy seat, and the cherubim, were the foundation, root, heart, and marrow of the whole temple, and all the Levitical worship performed therein; and therefore had there been nothing else wanting in the second temple but the ark only, this alone would have been a sufficient reason for the old men to have wept when they remembered the first temple in which it stood; and for the saying of Haggai ii. 3, that the second temple was as nothing compared with the first; so great a share had the ark of the covenant in the glory of Solomon's temple. However the defect was supplied as to the outward form; for in the second temple there was also an ark of the same dimensions with the first, and put in the same place; but it wanted the tables of the law, Aaron's rod and the pot of manna; nor was there any appearance of the Divine glory over it, nor any oracles delivered from it. The only use that was made of it, was to be a representation of the former on the great day of expiation, and to be a repository of the Holy Scriptures, that is of the original copy of that collection of them made by Ezra after the captivity; in imitation of which the Jews in all their synagogues have a like ark or coffer in which they keep their Scriptures.

For the temple of Solomon a new ark was not made, but he constructed cherubims in the most holy place, which were designed to give additional state to that most sacred symbol of God's grace and mercy. These cherubims were fifteen feet high, and were placed at equal distance from the centre of the ark, and from each side of the wall, so that their wings being expanded, the two wings which were extended behind touched the wall, and the other two met over the ark, and so overshadowed it.—*James—Watson.*

The world slides into our hearts by the avenues of sense, in cases we little think of. There may be danger in giving ourselves up fully to a warm sunshine, or the pleasures of a beautiful landscape. This may be thought morose indeed; but let the militant soul be upon its guard.—*T. Adam.*

The glory of the church of God consists not in stately buildings of temples, and rich furniture, and pompous ceremonies; these agree not with its spiritual nature. Its true and genuine beauty is, to grow in spirituality, and so to be liker itself, and have more of the presence of God, and his glory filling it as a cloud. And it hath been observed, that the more the church grew in outward riches and state, the less she grew, or rather the more sensibly she abated, in spiritual excellencies. *Archbishop Leighton.*

A SWEET SPIRIT.

From Old Humphrey's "Thoughts for the Thoughtful."

There is a sweet spirit,—not to be found every hour in the day, nor, indeed, every day of the year, but it is sometimes to be met with,—a spirit of forbearance, kindness and charity, that delights to speak well of the absent, and to represent favourably what to others may appear doubtful. "She has a high way with her," said an Irish maiden, when speaking of her absent mistress, who was considered proud: "people do not understand her. She has a high way with her; but she is like the lilies, that are so gentle and mild when you come to know them."

Oh that we all had more of the spirit of this female! that all our seeming high-mindedness and pride could be explained in as satisfactory a manner, and that we were enabled to say of ourselves with perfect sincerity and truth, whatever may be our outward bearing, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, nor in things too high for me." Psalm cxxxi. 1.

THE SUN AND THE CLOUD.

From the same.

It is usually thought, and no doubt correctly, that in age our emotions are much deadened, but with regard to the outward things of creation mine appear to be as lively as ever. As I stood gazing on the western sky, the orb of day was setting gloriously. From a dark cloud that enscathed the sun, regular beams of light, widening in their course, shot upwards and sideways. So clear and bright was the firmament, that the tops of the far-removed buildings were clearly defined, and the flight of pigeons that with rapid wing were wheeling round in the air at the distance of a mile were distinctly visible. While, entranced with admiration, I continued to gaze at the kindling heavens, the sun came forth from his hiding place in purple and gold, flinging upon earth and heaven such an intensity of brightness, and pouring forth such a flood of unendurable glory, that my hands clasped themselves involuntarily, and as I had no words that could relieve my heart and soul, I stood in silent ecstasy, my eyes overflowing with tears.

I know that clouds are sent forth from the Eternal on errands of extended usefulness; that the sun is the visible light and glory of the world, calling into existence myriads of His creatures, and executing through the wide spread universe the almighty will of his Almighty Maker; but I felt at that moment that the bright sun and the dark cloud had, also, another mission to execute; to entrance my eye with beauty and brightness, to impress my heart with a sense of God's glory and goodness, and to overwhelm my spirit with unpeakable wonder, gratitude and praise.

THE RAIL-ROAD STATION.

From the same.

I have but just returned from the rail-road station, where every one I saw seemed to have ardour in his heart, and hurry in his eye. If

we were half as much in earnest in preparing for heaven as we are for our jaunts of pleasure, and our journeys of business, it would be something! What a bustle pervaded the whole station! loading and unloading, running backwards and forwards, some going into the carriages, and others coming out, while the rattling vehicles set off and arrived by turns.

In the midst of all this bustle, I noticed a man walking coolly along with a tin pan in his hand, greasing the wheels of the carriages. He took no notice of the fine folk or the bustle: whoever and whatever the people might be, did not appear at all to trouble his head: whither they came or went, was no business of his; or he went with his employment: it was his duty to grease the wheels, and grease the wheels he did.

Thinks I to myself, "Here's a lesson for me. This man is but a picture of what I should be." Oh that I had humility and godly integrity enough in my heart to go straight on with my work! "greasing the wheels," if needs be! I patiently and cheerfully occupying the lowest station assigned me by duty, until it should be said unto me "Friend, go up higher." Luke xiv. 10.

TRANSLATOR OF THE BIBLE.

Lancelot Andrews, an eminent English preacher, was born in London, 1565, and educated at Cambridge. While residing there, it was his custom to come up to London once a year, to visit his father and mother, with whom he usually stayed a month; during which time, with the assistance of a master, he applied himself to the attaining some language or art, to which he was before a stranger; and by this means, in a few years, he laid the foundation of all the arts and sciences, and acquired a competent skill in most of the modern languages. While a fellow at the University, he became so celebrated as a theologian, casuist and preacher, that he attracted the patronage of the Earl of Huntingdon and of Sir Francis Walsingham; and in no long time rose to be master of Pembroke Hall, his own college, chaplain to Queen Elizabeth, and dean of Westminster. He might have had a bishopric from Elizabeth, if he would have submitted to the spoliation of its revenues. Under her successor, James I., he attained that dignity, being by him preferred to all others as a preacher, and chosen to vindicate his sovereignty against Bellarmine. Andrews was successively raised to the sees of Chichester, Ely and Winchester; besides being appointed lord almoner and a privy counsellor of England and Scotland; which trusts he discharged with singular fidelity. The following anecdote of him, about this time, is recorded by Waller. Neale, Bishop of Durham, and Andrews, were standing together behind the king's chair at dinner, when James suddenly turned to them and said, My lords, cannot I take my subjects' money when I want it, without all this formality in parliament? Bishop Neale readily answered, God forbid, sir, but you should; you are the breath of our nostrils. The king turned to the Bishop of Winchester, Well, my lord, and what say

you? Sir, replied Andrews, I have no skill to judge of parliamentary cases. The king answered, no put-offs, my lord, answer me immediately. "Then, sir," said he, "I think it lawful for you to take my brother Neale's money, for he offers it."

King James had such a veneration for this excellent prelate, that in his presence he refrained from all levity. And he was in no less reputation and esteem with Charles I. His life was a life of prayer. *A great part of five hours every day was spent in the exercise of devotion.* And in his last sickness, he continued, while awake, to pray till his strength failed; and then, by lifting his hands and eyes, showed that he still prayed; and when both hands and eyes and voice failed in their office, his countenance showed that he still prayed, and praised God in his heart. September 25, 1626, it pleased God to receive him to himself, he being then in his 71st year. Bishop Andrews was charitable and munificent, and a patron of learning. His own admirable knowledge in the learned tongues, Latin, Greek, Hebrew, Chaldee, Syriac, Arabic, besides modern languages to the number of fifteen, was such, and so rare, that he may well be ranked among the first linguists in Christendom. He had a share in the translation of the Pentateuch; and the authorized version of the historical books, from Joshua to the first book of Chronicles was executed by him *exclusively*, "in which, being dead, he yet speaketh."—*Middleton—Davenport.*

APOLOGIES.

Apologies, in ecclesiastical history, were defences, as the Greek word means, of Christianity, presented to heathen emperors by the Christian Fathers, who were therefore called Apologists. The first was presented to the Emperor Adrian by Quadratus, A. D. 126; a fragment of which is preserved by Eusebius; but another presented soon after to the same by Aristides, a converted Athenian philosopher, is totally lost. Justin Martyr wrote two Apologies; the latter to the Roman senate, is imperfect at the beginning; but the former, addressed to Antoninus Pius, is preserved entire, and was published in English in 1709, together with one by Tertullian, the Octavius (a dialogue of Minucius Felix, and the commentary of Vincentius Lirinencis, with notes and preliminary dissertations to each, in two volumes, octavo. The Apologies are curious and valuable remains of antiquity, as showing what were the objections of the heathens, and the manner in which they were rebutted by the early Christians.—*Watson.*

It is not improbable that Robert Barclay adopted the title "Apology for the True Christian Divinity," as held by the people called Quakers, from the use made of it by the early Christians to designate their defences of the true faith, addressed to heathen princes, which R. Barclay also addressed to Charles II., and to the clergy of every description.

Sagacity and Affection of a Horse.—The following incident, narrated to us by a friend who witnessed it, is a striking evidence of the value of that noble animal, the horse. Our informant, in company with a friend, whilst walking a short distance from town on one of our public roads, had his attention arrested by a horse which was standing very cautiously on three legs, and over the prostrate body of his rider, who, in a fit of intoxication, had fallen from his seat to the ground, and in such a position as to the present his breast to the uplifted fore-foot of the animal. Approaching cautiously, it was perceived that the horse's position was a very uncomfortable one. He was standing with obvious uneasiness on three feet, with the other carefully raised from the body of the man, whilst occasionally, as if in search of some rest for it, he would gently lower his foot until it came into contact with the body, when he would immediately raise it again. He stood perfectly still until his master was rescued from his perilous position, when he placed his foot on the ground to his obvious relief.—*Charlottesville (Va.) Advocate.*

For "The Friend."

Approach of Cape Finisterre in a Steamer.

The following vivid account of a perilous scene, and Providential preservation, is from the BIBLE IN SPAIN, or the journeys, adventures, and imprisonment of an Englishman, in an attempt to circulate the Scriptures in the Peninsula.—By GEORGE BROWN.

I embarked on the Thames, on board the M—— steamer. We had a most unpleasant passage to Falmouth; the ship was crowded with passengers, most of them were poor consumptive individuals, and other invalids, fleeing from the cold blasts of England's winter to the sunny shores of Portugal and Madeira. In a more uncomfortable vessel, especially steam-ship, it has never been my fate to make a voyage. The berths were small, and insupportable close, and of these wretched holes mine was amongst the worst, the rest having been bespoken before I arrived on board; so that to avoid the suffocation which seemed to threaten me should I enter it, I lay upon the floor of one of the cabins throughout the voyage. We remained at Falmouth twenty-four hours, taking in coal, and repairing the engine, which had sustained considerable damage.

On the seventh, we again started, and made for the Bay of Biscay. The sea was high, and the wind strong and contrary; nevertheless, on the morning of the fourth day we were in sight of the rocky coast, to the north of Cape Finisterre. I must here observe, that this was the first voyage that the captain who commanded the vessel had ever made on board of her, and that he knew little or nothing of the coast towards which we were bearing. He was a person picked up in a hurry; the former captain having resigned his command on the ground that the ship was not sea-worthy, and that the engines were frequently unseaworthy. I was not acquainted with these

circumstances at the time, or perhaps I should have felt more alarmed than I did, when I saw the vessel approaching nearer and nearer the shore, till at last we were only a few hundred yards distant. As it was, however, I felt very much surprised; for having past it twice before, both times in steam-vessels, and having seen with what care the captains endeavoured to maintain a wide offing, I could not conceive the reason of our being now so near this dangerous region. The wind was blowing hard towards the shore, if that can be called a shore which consists of steep abrupt precipices, on which the surf was breaking with the noise of thunder, tossing up clouds of spray and foam to the height of a cathedral. We coasted slowly along, rounding several tall forelands, some of them piled up by the hand of nature in the most fantastic shapes. About night fall Cape Finisterre was not far ahead,—a bluff, brown, granite mountain, whose frowning head may be seen far away by those who traverse the ocean. The stream which poured round its breast was terrific, and though our engines plied with all their force, we made little or no way.

By about eight o'clock at night the wind had increased to a hurricane; the thunder rolled frightfully, and the only light which we had to guide us on our way was the red forked lightning, which burst at times from the bosom of the big black clouds which lowered over our heads. We were exerting ourselves to the utmost to weather the Cape, which we could descry by the lightning on our lee, its brow being frequently brilliantly lighted up by the flashes which quivered around it, when suddenly, with a great crash, the engine broke, and the paddles, on which depended our lives, ceased to play.

I will not attempt to depict the scene of horror and confusion which ensued; it may be imagined, but never described. The captain, to give him his due, displayed the utmost coolness and intrepidity; he and the whole crew made the greatest exertions to repair the engine, and when they found their labour in vain, endeavoured, by hoisting the sails, and by practising all possible manœuvres to preserve the ship from impending destruction; but all was of no avail, we were hard on a lee-shore, to which the howling tempest was impelling us. About this time I was standing near the helm, and I asked the steersman if there was any hope of saving the vessel, or our lives. He replied, "Sir, it is a bad affair, no boat could live for a minute in this sea, and in less than an hour the ship will have her broadside on Finisterre, where the strongest man-of-war ever built must go to shivers instantly—none of us will see the morning." The captain, likewise, informed the other passengers in the cabin to the same effect, telling them to prepare themselves; and having done so, he ordered the door to be fastened, and none to be permitted to come on deck. I, however, kept my station, though almost drowned with water, immense waves continually breaking over our windward side and flooding the ship. The water casks broke from their lashings, and one of them struck me down, and crushed the foot of the unfortu-

nate man at the helm, whose place was instantly taken by the captain. We were now close to the rocks, when a horrid convulsion of the elements took place. The lightning enveloped us as with a mantle; the thunders were louder than the roar of a million cannon; the dregs of the ocean seemed to be cast up; and in the midst of all this turmoil, the wind, without the slightest intimation, veered right about, and pushed us from the horrible coast faster than it had previously driven us towards it.

The oldest sailors on board acknowledged that they never witnessed so Providential an escape. I said, from the bottom of my heart, "Our Father—hallowed be thy name."

The next day we were near foundering, for the sea was exceedingly high, and our vessel, which was not intended for sailing, laboured terribly, and leaked much. The pumps were continually working. She likewise took fire, but the flames were extinguished. In the evening the steam-engine was partially repaired, and we reached Lisbon on the thirteenth, where in a few days we completed our repairs.

Twenty thousand bales of coarse cottons have been shipped from Boston for the far east; and it is now established, that in a contest for a market for heavy cottons, the United States can beat Great Britain.—*U. S. Gazette.*

THE FRIEND.

FIFTH MONTH, 27, 1843.

In accordance with the disposition which we desire to cherish, and have more than once expressed, constantly to hold ourselves open to advice, admonition, and even rebuke, when offered in a kindly spirit, we acknowledge ourselves obliged to the author of the annexed communication:—

"What have we to do with the titled *Father Matthew*? Is the information given in our widely circulated paper "The Friend," intended to awake interest or curiosity among our members, to go with the multitude to see and hear, and gratify the itching ear? Ah! let us rather watch and be sober, and by prayer, with true purpose of heart, supplicate for ourselves and our children, that we may be kept from running higher and thither, after the lo! here and the lo! there.—I have often desired that our worthy editor might be kept very watchful, guarding against giving publicity to that, that belongs not to us. The journal of which he has the direction is looked upon by many as a sanctioned organ, through which I do sincerely desire the trumpet may never give an uncertain sound.

A MOTHER."

The truth of the case is simply this—there was a call from the printer for copy to fill a vacant corner. In the emergency, resort was had to a newspaper at hand, and without much thought the short notice to which the communication refers was taken. Most certainly we had no intention to sanction papistical

terms of distinction; and however we may hail with satisfaction every fresh evidence of advance in the march of reformation, far be it from us to awaken "interest and curiosity among our members to go with the multitude," being fully persuaded, as a general principle, that what we may have to do as a Society, individually or collectively, in promoting the work of righteousness, and in furthering the objects of philanthropy, will, so far at least as respects our own safety and true prosperity, be best done within ourselves, and in our own way and manner.

WEST TOWN SCHOOL.

The committee to superintend the boarding-school at West Town, will meet in Philadelphia on Sixth-day, the 9th of next month, at 3 o'clock p. m.

The committee on Instruction meet on the same day, at 10 o'clock a. m. And the visiting committee attend at the school on Seventh-day, the third of the month.

THOMAS KIMBER, Clerk.

Philadelphia, Fifth mo. 27th, 1843.

A TEACHER WANTED.

A Teacher is wanted immediately to assist in a school, within a few miles of the city of Philadelphia. A knowledge of the Latin language will be requisite. Inquire at this office.

MARRIED, at Friends' Meeting, on Twelfth street, on Fourth-day, the 24th instant, ALFRED L. SMITH, to FERNIE RHODES, daughter of Daniel I. Rhodes.

DIED, on the eleventh of Fourth mo. last, at his residence in Loudon county, Va., JOSEPH CARBY, in the 57th year of his age. He was a member of Gooch Creek Particular and of Hopewell Monthly Meeting, and uniformly respected by all who knew him. He suffered much bodily pain during an illness of several weeks; but gave abundant evidence that his mind was stayed in peace, and sustained by the hopes and promises of the gospel of Christ. Many weighty expressions fell from him whilst prostrated on the bed of languishing, evidencing the fervent religious exercise of his mind, and consoling to those of his friends present, who were endeavouring to alleviate his sufferings, and administer to his wants. On some occasions, he supplicated for others, as well as for himself, desiring that the Father's will should be done here as it is in heaven. To a friend who inquired how he was, he replied, "I am permitted to reinsin a little longer to sing the praises of the Lord." &c. This he continued in this devoted frame of mind, until his redeemed spirit was released from its earthly tenement.

—on the eleventh instant, JESSE, son of Matthew and Elizabeth Terrell, of Jefferson county, Ohio, in his fourteenth year, after a painful illness of six days, which he bore with uncommon patience and resignation. Being told on the morning of the day he died, that the doctor did not think he would get well; he replied, with perfect composure, "Let it be so; I am willing." Then, after a pause, he observed, "I want you all to prepare for death, before it is too late." He took leave of his parents, relations, and others who visited him, and was sensible to the last; manifesting no fear of death, but several times expressed a willingness to go. Through his life, he was marked by his unwavering obedience to his parents; and though they have much to lament in the loss of so good a child, they have the consoling hope that he now rests in the arms of his Saviour.

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THE FRIEND.

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SEVENTH-DAY, SIXTH MONTH, 3, 1843.

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EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend,"

Laura Bridgman.

Dr. Howe has again presented his annual report to the Perkins Institute. Horace Mann publishes in his Journal that portion of it which relates to Laura, prefixing some remarks, which are herewith presented to the readers of "The Friend," with the hope that for the zeal and glowing eloquence with which he writes upon a topic so calculated to excite a generous and ardent mind, some extravagance of expression and sentiment may be excused.

"In the previous volumes of the Journal, we have copied so much of Dr. Howe's reports as brought down the history of Laura to the end of the year 1841. Dr. Howe's report for 1842 is just published. He continues the account through the past year. As she advances in age, the interest of her story deepens. At first, the community regarded the case with something of the amazement which belongs to a prodigy;—and, a century and a half ago, both teacher and pupil would probably have suffered under the provisions of the statute against witchcraft. When the first report respecting her was published, even some sober-minded persons seemed to be astounded; others were incredulous; some looked wise as though they would have it understood that they saw through the whole manoeuvre, and one person at least, high in the confidence of the community, actually gave out, that if the child did not soon develop certain dispositions in conformity with his theory of human nature, he would believe that the record had been falsified. But time, the great exposé of delusions, and the great champion of truth, rolled on; and every year has added to the subject new elements of interest, and challenged more and more boldly the admiration of the world.

"To those, indeed, who were not on the spot, and could not verify the accounts by actual visitation and inspection, much was to be pardoned for believing the whole story fabulous, or at least apocryphal. A parallel case had never existed. Indeed, until within a period comparatively recent, it had been held in the English courts of law, at Westminster

Hall, that a man, deaf and dumb, could not be a competent witness,—on the ground that one suffering under these privations must be, by nature, *non compos mentis*. But here was a little child, from the time she was two years of age, not only deaf and dumb, but stone blind, and with very obtuse organs, both of taste and smell. The first psychological question about such a being would naturally be, whether she had a soul;—and, supposing it probable or possible that she had one, then, how to get at it? up to that period, the world had had no answer to the last question; and, therefore, they had quietly condemned all cases to suffering and abandonment and desolation. Thousands of efforts, and of pretty successful efforts too, had been made to educate horses, goats, and pigs; but to educate a child, deaf, dumb and blind, and with feeble powers of taste and smell,—none. Such an achievement awaited the combination, in the same person, of intellect, knowledge and benevolence.

"The mental phenomena manifested by Laura, commend her case, in an especial manner, to the study of the educationist. All teachers, all parents, ought to give their attention to this case; they ought to reflect upon it profoundly, and not to rest satisfied, until they have explained to themselves how it is that this child is so different from most other children. Why is it that she loves to learn, and regards her instructors as her dearest friends, while so many others hate books and teachers? Dr. Howe has often declared that she is the happiest child he ever knew. Why should a child to whom all nature is blackness and silence; who never sees a colour nor hears a sound; to whom the garden has no perfume, and its fruits no flavour;—why should such a child be happier than a child to whom all the objects of nature, whether minute or magnificent, from the flower-enameled earth to the star-embazoned heavens, are visible? Why should she be happier than a child who sees, as it were, the clouds raining down blossoms in the spring, and the golden harvests of autumn, and the glittering regalia in the crown of winter? Why should such a child be happier than one who hears all the melodies that rise from the great orchestra of nature, and who inhales the incense of the earth as it ascends in token of homage to heaven? Why, we earnestly ask, should a tomb-imprisoned spirit, with nothing in the whole material world which it can call its own, be happier than the free denizen and proprietor of all its visible riches and splendor? And, again we ask, why should so many other children be morose, petulant, ill-tempered, quarrelsome, while this lovely being is tender, charitable, and overflowing with affection towards all

around her? Why should other children equivocate, deceive, falsify, while this one has never been known to utter a falsehood during all her life, and can scarcely be made to comprehend that any thing which is told her is even a fiction? Why should the feeling of gratitude, and a desire of making requital for favours received, be the predominate sentiment in her mind, while so many other children only grow more exacting and insatiable, in proportion to the benefits and kindnesses lavished upon them? Surely these are facts which demand explanation. They are infinitely more important than those questions of party strife which absorb the attention, and exhaust the efforts of mankind. Political economy, jurisprudence, government, polemical theology, have no problems more worthy of solution than this.

"We have a simple theory for the unriddling of this mystery. It may be a false theory, but it has one of the great philosophical tests of truth on its side; it considers and accounts for all the facts. Our belief is, that it has been the *blessing* of this child to have lost those senses and organs, through which, in the case of other children, the follies and vices and errors of the world find an inlet to the soul. We say the *blessing* , for though we acknowledge she lost much in being deprived of the outward world, yet we believe she has a thousand fold compensation in having all that was innocent, and pure and lovely, in the inner temple, kept from desecration and sacrilege, by that loss. She has been rescued from the corrupting influences of our present social condition, from all the contaminations of evil example and evil communications. Having no ear, she could neither hear, nor be trained to practise those evasions, pervarications, deceptions, semi-falsehoods, and whole falsehoods, with which social intercourse between parents and young children, so often abounds. Having but feeble perceptions of taste, no one could think of practising upon her that amazing solecism in moral education,—the being hired to do good, or rewarded for doing good, by a gratification of the appetite. Having no eye to enable her to make a comparison of her own dress, person, face, adornments, with those of others, a copious fountain of envy, rivalry, pride, was at once dried up. Being isolated from the world, she could not be taught, either by example or by precept, to place the applause of others above the approbation of conscience, and of the sacred, in-born, God-implanted sense of duty. She was secure from witnessing how the world pays deference and respect to circumstance and display, and external condition, and withholds it from silent, unobtrusive self-forgetting, self-sacrificing merit. Her visual organs

being blind, so that they could not see it, the contrast between the treatment manifested towards virtuous poverty, and ill-gotten wealth, never blinded the innate perceptions of justice in her soul. She could not be taught at home, or in the social circle, that pomp, and external decorations, and a profusion of luxuries for the indulgence of the appetite, were the *summum bonum*,—the chief good,—of life. She could not be taught, either in school or in society, that intellectual attainments are of higher value than practical virtues; or that religion consists in forms and ordinances, rather than in love to God and man. Her natural sense of justice was not effaced or blunted, by seeing more respect paid to the changeful absurdities of conventionalism, than to the immutable principles of right. No *dis-social* feeling,—we had almost called it *feudish*,—was excited in her breast, by having the passion of emulation aroused in order to secure proficiency in study, or to gratify the pride of mere intellectual superiority; and knowledge was not made odious to her,—first, by the unskilful manner in which it was presented to her, and then by the infliction of punishment to enforce its acquisition. Her mind was not occupied from month to month in thinking of new styles of fashion, nor from meal to meal in thinking of new forms of epicurism.

“By reason of this terrible, though kindly obliteration of her senses, has she been saved from early demoralization by this unholy world. She was saved, until, at last, it was her happy fortune to come under the care of one of those master-minds, whose prerogative it is to discover truths, that had before baffled the genius of the race. Under his parental,—we might almost say creative,—skill, she has at length been made acquainted with much of what is good in life, without being corrupted by its evil. She has developed that which was within her own nature, instead of copying from the habits and life of society at large. She has tasted the exquisite, Divine pleasures of affection, benevolence, duty, instead of being seduced away to live and riot in the coarse pleasures of appetite, of sense, and of the lower propensities of our nature.

“Perhaps we may be here asked whether we impute all the vicious dispositions and misconduct of children to neglect or improper training on the part of parents. We answer,—not all; but in the vast majority of cases, no inconsiderable part; not all, because a common adverse influence exhales from society as it now exists, like a deadly miasma from pestilential marshes, and no one individual can wholly purify that part of the social atmosphere which his children must breathe. The moral atmosphere is as diffusive as the natural. No man can educate his children in an exhausted receiver. What others breathe, they must breathe also, to a greater or less extent. The only security, therefore, which any man can have in regard to his own children, consists in getting all to co-operate for the purification of an element which all must respire. And yet we say that every one who does not exert himself to the utmost, by his personal influence and example, by his talents,

so far as he has talents, and his wealth, if he has wealth,—and always, in our government, by his voice and vote,—in favour of all reformatory measures, is so far guilty, and so far answerable for the consequences which the present condition and usages of society inflict upon the young. The children who come into the world are far better than the world into which they come; and while this continues to be the case, the foul image and superscription of the world will be stamped upon their spirits, unless, as is the case of this beautiful child, they are saved from the moral calamity of vicious example, by the physical calamity of extinguished senses.

“Often, when reflecting upon this unparalleled case of Laura Bridgman, or when witnessing the mode in which she is trained by Dr. Howe,—a mode in which philosophy is animated by affection, and affection guided by philosophy,—often have I pondered upon the different motives by which parents are actuated in the treatment of their offspring, and the various fortunes which have been the lot of children, as the direct consequence of parental wisdom or folly. At such times, the account of Abraham making all things ready for the sacrifice of his son, rises to the view; or the thrilling story of the Roman Virgin, who, to save his daughter from the polluting touch of a tyrant, plunged, with his own hand, a dagger into her heart. Musing upon scenes like these, with the idea of this little child in the mind, a vision has arisen before our eyes,—a vision of that power which we personify as *nature*, and which we call by the endearing name of *mother*. We have seemed to see the majestic form of nature, as a living and visible mother, standing serene, yet awful, over the cradle of this unconscious infant,—then scarcely two years of age,—and looking as if entranced and lost in the contemplation of some sublime purpose for its salvation from the errors of the world. At that most interesting period of life, when others are so prone to think only of the pleasures of childhood and youth, this loving parent gazes upon the sweet face of her child, and thinks only of the thick dangers that lie in ambush along its path, as it enters a degenerate world. Severe, yet radiant with love, she watches it, till, in a moment of lofty and holy passion, she exclaims, ‘*Thee will I save from the follies and vanities that invade the soul, through the eye; thee will I save from the contaminations that pour their sweet poison into the heart, through the ear; thou wilt be unstained and guileless lips, I will save from the utterance of anger, and inhumanity, and irreverence, for it is better that they should have no power to praise their Maker, than that they should learn to curse his offspring; thee will I save from the debasements of appetite, by which so many millions are degraded below the brutes; and adapting the action to the word, she sears the eye-balls of the lovely child, as with a red-hot iron; she closes the portals of her ears in eternal silence, and puts an everlasting seal upon her yet innocent lips. At once, to this child’s soul, the universe of light and beauty became colourless and blank; morning and evening wore no more; all voices*

were forever hushed in silence; from spicy groves, from the meadows and the garden, all perfume and delicious odor vanished; from all viands and beverages, though rich and voluptuous as those which grace the banquet halls of princes, all flavours were exhaled and lost. She was alone,—alone, in a more significant sense than ever the captive was alone in his dungeon, or the shipwrecked mariner in the solitudes of the ocean. Her entombed spirit sought for egress; but on every side it met, as it were, with the ‘cold obstruction’ of death. Thus did it lie for years. None but the Omniscient could know the history of that soul, or read the records of its lonely consciousness. But during the six years that she remained in this condition, her mind was not wholly inactive. There was a single avenue, the sense of touch,—the narrowest and strictest of all the avenues to thought,—which had not been barred up against all approach of external things. Through this avenue a few gleams of light, reflected thitherward by chance, and with long intervals between their coming, reached her spirit in prison, from the world of radiance and beauty and activity without. These were enough to quicken the germs of thought that nature had implanted there. These were enough to apprise her that there were living objects around her, and on these objects her spontaneous affections fastened. Through this scarcely visible aperture in the otherwise impenetrable walls that surrounded her, the tendrils of affection found a passage, and entwined themselves around every object which they touched. Think of the spirit of this child, lying for six long years at the gate of the only entrance, through which any semblance of external objects, or any elements of thought, could find access to it from abroad. Watching and waiting at that gate, how intensely must it have longed, yearned, gasped, for the approach of some new messenger from the world without. How must the scantiest tidings of what was going on around her, and which, by chance or accident, reached the place of her captivity, have been welcomed, treasured, doted upon, examined and re-examined, thousands and ten thousands of times.

“But as yet, no one knew how to prepare any mental aliment, and carry and lay it down at the door of her cell, in such a way that she could receive it, and appropriate it for the consolation of her solitude, or the cherishing and strengthening of her inward life. That was a work which required benevolence, as well as philosophy. It required a knowledge of the various faculties of the human mind, the related objects of those faculties, and the manner in which the latter should be brought under the notice of the former. A man might have been able to scale the heavens, or to explore the recesses of the earth, by the aid of science, and yet not have been able to carry one particle of knowledge to this child, in such a way that she could receive it. A man might have been able to excel all the masterpieces of the elegant arts; or to eclipse the greatest geniuses in poetry or in eloquence, and yet not have been able to transfer one picture to the gloomy chambers of her soul.

Such an achievement, we repeat it, required *benevolence*, as well as knowledge and intellect. All these requisites for the work met in the person of the Director of the Blind Institution; and how insignificant and worthless is the glory won by all the inventors of all the fictions ever written, compared with the worth of this one, true, actual, living creation of happiness.

"It is not with despair, but only with impatience, that we ask,—When will the time come, in which the renovated condition of society, and a perfecting of the art of education will cease to make it a blessing to a child to be deprived of those senses with which it holds communication with the world? Not with despair, but only with impatience, do we ask this question, for, though late and long-delayed, we believe that time will assuredly come."

Metal Forging and Cutting Machine.

Although, at the late meeting of the British Association in Manchester, there were many very interesting specimens of mechanism exhibited, there was, nevertheless, one, in particular, which threw all others completely into the shade, when considered either as to the novelty of the invention, or its evident practical applicability to the every-day concerns of life, and may with truth be said to have been "the lion of the exhibition," viz., a machine for the working or forging of iron, steel, &c. This truly surprising machine is quite portable, occupying only a space of three feet by four feet, and cannot be deemed other, even by the most critical judges, than one as purely original in principle, as well as practical in its application, as much so, perhaps, as was the splendid invention of the fluted roller of Arkwright, by which the art and perfection of drawing the fibrous substances became known, or that still more splendid discovery of Watt, the condensing of steam in a separate vessel, by which the power of the steam-engine of that day may be said to have been doubled. But now for some explanation of the machine, and its probable general application. It is then, as has before been said, very portable, not requiring more space than from three to four feet, and may be worked by steam or water power, and when moved by the former, as was the case at the exhibition, made 650 blows, or impressions, per minute; but from their very quick succession, and the work being effected by an eccentric pressing down, not striking, the hammer, or swage, not the least noise was heard. There are five or six sets of what may be called anvils and swages in the machine, each varying in size. The speed and correctness with which the machine completes its work is perfectly astonishing, and must be seen in order that its capabilities in this respect may be duly appreciated; for instance, when it was put into motion for the purpose of producing what is known as a roller, with a coupling square upon it, (and which had to be afterwards turned and fluted,) the thing was accomplished in fifty seconds! of course at one heat, to the astonishment of

the bystanders. But what appeared as the most extraordinary part of the affair was, that the coupling square was produced direct from the machine, so mathematically correct, that no labour can make it more so! The machine will perform the labour of three men, and their assistants, or strikers, and not only so, but complete its work in a vastly superior manner to that executed by manual labour. For engineers, machine-makers, smiths in general, file-makers, bolt and screw-makers, or for any description of work parallel or taper, it is most specially adapted; and for what is technically known as reducing, it cannot possibly have a successful competitor—in proof of which it may be stated, that a piece of round iron, $1\frac{1}{2}$ inch in diameter, was reduced to a square of $\frac{3}{4}$ in., 2 ft. 5 in. long, at one heat. The merit of this invention belongs, it is said, to a gentleman at Bolton, of the name of Ryder.—*Leeds Merc.—Lond. Mech. Mag.*

For "The Friend."

District and Coast of Finisterre.

The author of the work, the BIBLE IN SPAIN, from which was taken the extract in the last number of "The Friend," relating to Cape Finisterre, in the course of his peregrinations through the Peninsula, visits the district which gives name to the Cape, his graphical description of the wild scenery of which forms a suitable counterpart to the former.

It was a beautiful autumnal morning when we left the choza and pursued our way to Corcuvo. I satisfied our host by presenting him with a couple of pesetas, and he requested, as a favour, that if, in our return, we passed that way, and were overtaken by the night, we would again take up our abode beneath his roof. This I promised, at the same time determining to do my best to guard against the contingency; as sleeping in the loft of a Galegan hut, though preferable to passing the night on a moor or mountain, is any thing but desirable.

So we again started at a rapid pace along rough bridge-ways and foot-paths, amidst furze and brushwood. In about an hour we obtained a view of the sea, and directed by a lad, whom we found on the moor employed in tending a few miserable sheep, we bent our course to the north-west, and at length reached the brow of an eminence, where we stopped for some time to survey the prospect which opened before us.

It was not without reason that the Latins gave the name of Finisterre to this district. We had arrived exactly at such a place as in my boyhood I had pictured to myself as the termination of the world, beyond which there was a wild sea, or abyss, or chaos. I now saw far before me an immense ocean, and below me a long and irregular line of lofty and precipitous coast. Certainly in the whole world there is no bolder coast than the Gallegan shore, from the debouchement of the Minho to Cape Finisterre. It consists of a granite wall of savage mountains, for the most part serrated at the top, and occasionally broken, where bays and firths intervene, running deep

into the land. These bays and firths are invariably of an immense depth, and sufficiently capacious to shelter the navies of the proudest maritime nations.

There is an air of stern and savage grandeur in every thing around, which strongly captivates the imagination. This savage coast is the first glimpse of Spain which the voyager from the north catches, or he who has ploughed his way across the wide Atlantic; and well does it seem to realize all his visions of this strange land. "Yes," he exclaims, "this is indeed Spain—stern, flinty Spain—land emblematic of those spirits to which she has given birth. From what land but that before me could have proceeded those portentous beings who astounded the Old World, and filled the New with horror and blood; Alba, and Philip, Cortez, and Pizarro: stern colossal spectres, looming through the gloom of by-gone years, like yonder granite mountains through the haze, upon the eye of the mariner. Yes, yonder is indeed Spain; flinty, indomitable Spain; land emblematic of its sons!"

As for myself, when I viewed that wide ocean and its savage shore, I cried, "Such is the grave, and such are its terrific sides; those moors and wilds, over which I have passed, are the rough and dreary journey of life. Cheered with hope, we struggle along through all the difficulties of moor, bog, and mountain, to arrive at—what? The grave and its dreary sides. Oh, may hope not desert us in the last hour: hope in the Redeemer and in God."

We descended from the eminence, and again lost sight of the sea amidst ravines and dingles, amongst which patches of pine were occasionally seen. Continuing to descend, we at last came, not to the sea, but to the extremity of a long narrow firth, where stood a village or hamlet; whilst, at a small distance, on the western side of the firth, appeared one considerably larger, which was indeed almost entitled to the appellation of town. This last was Corcuvo; the first, if I forget not, was called Ria de Silla. We hastened on to Corcuvo, where I bade my guide make inquiries respecting Finisterre. He entered the door of a wine-house, from which proceeded much noise and vociferation, and presently returned, informing me that the village of Finisterre was distant about a league and a half.

We passed on, and striking across a sandy peninsula at the back of the town, soon reached the shore of an immense bay, the north-westernmost end of which was formed by the far-famed Cape of Finisterre, which we now saw before us stretching far into the sea.

Along a beach of dazzling white sand, we advanced towards the Cape, the bourn of our journey. The sun was shining brightly, and every object was illumined by his beams. The sea lay before us like a vast mirror, and the waves which broke upon the shore were so tiny as scarcely to produce a murmur. On we sped along the deep winding bay, overhung by gigantic hills and mountains. Strange recollections began to throng upon my mind. It was upon this beach that, according to the tradi-

tion of all ancient Christendom, the Apostle James preached the gospel to the heathen Spaniards. Upon this beach had once stood an immense commercial city, the proudest in Spain. This now desolate bay had once resounded with the voices of myriads, from the keels and commerce of all the then known world were wafted to Duyo.

"What is the name of this village?" said I to a woman, as we passed by five or six ruinous houses at the bend of the bay, ere we entered upon the peninsula of Finisterra.

"This is no village," said the Gallegan, "this is no village, Sir Cavalier, this is a city, this is Duyo."

So much for the glory of the world! Those huts were all that the roaring sea and the tooth of time had left of Duyo, the great city! Onward now to Finisterra.

It was mid-day when we reached the village of Finisterra, consisting of about one hundred houses, and built on the southern side of the peninsula, just before it rises into the huge bluff-head which is called the Cape. We sought in vain for an inn or venta, where we might stable our beast; at one moment we thought that we had found one, and had even tied the animal to the manger. Upon our going out, however, he was instantly untied and driven forth into the street. The few people whom we saw appeared to gaze upon us in a singular manner. We, however, took little notice of these circumstances, and proceeded along the straggling street until we found shelter in the house of a Castalian shop-keeper, whom some chance had brought to this corner of Galicia,—this end of the world. Our first care was to feed the animal, who now began to exhibit considerable symptoms of fatigue. We then requested some refreshment for ourselves; and in about an hour, a tolerably savoury fish, weighing about three pounds, and fresh from the bay, was prepared for us by an old woman who appeared to officiate as house-keeper. Having finished our meal, I and my uncouth companion went forth and prepared to ascend the mountain.

We stopped to examine a small dismantled fort or battery facing the bay; and whilst engaged in this examination, it more than once occurred to me that we were ourselves the objects of scrutiny and investigation: indeed I caught a glimpse of more than one countenance peering upon us through the holes and chasms of the walls. We now commenced ascending Finisterra; and making numerous and long detours, we wound our way up its flinty sides. The sun had reached the top of heaven, whence he showered upon us perpendicularly his brightest and fiercest rays. My boots were torn, my feet cut, and the perspiration streamed from my brow. To my guide, however, the ascent appeared to be neither toilsome nor difficult. The heat of the day for him had no terrors, no moisture was wrung from his tanned countenance; he drew not one short breath; and hopped upon the stones and rocks with all the provoking agility of a mountain goat. Before we had accomplished one half of the ascent, I felt myself quite exhausted. I reeled and staggered. "Cheer up, master mine, be of good

cheer, and have no care," said the guide. "Yonder I see a wall of stones; lie down beneath it in the shade." He put his long and strong arm round my waist, and though his stature, compared with mine, was that of a dwarf, he supported me, as if I had been a child, to a rude wall which seemed to traverse the greatest part of the hill, and served probably as a kind of boundary. It was difficult to find a shady spot; at last he perceived a small chasm, perhaps scooped by some shepherd as a couch in which to enjoy his siesta. In this he laid me gently down, and taking off his enormous hat, commenced fanning me with great assiduity. By degrees I revived, and after having rested for a considerable time, I again attempted the ascent, which, with the assistance of my guide, I at length accomplished.

We were now standing at a great altitude between two bays; the wilderness of waters before us. Of all the ten thousand barks which annually plough those seas in sight of the old cape, not one was to be described. It was a blue shiny waste, broken by no object save the black head of a spermacti whale, which would occasionally show itself at the top, casting up thin jets of brine. The principal bay, that of Finisterra, as far as the entrance, was beautifully variegated by an immense shoal of sardinhas, on whose extreme skirts the monster was probably feasting. From the northern side of the cape, we looked down upon a smaller bay, the shore of which was overhung by rocks of various and grotesque shapes: this is called the outer bay, or, in the language of the country, *Praia do mar de fora*; a fearful place in seasons of wind and tempest, when the long swell of the Atlantic pouring in, is broken into surf and foam by the sunken rocks with which it abounds. Even in the calmest day, there is a rumbling and a hollow roar in that bay, which fills the heart with uneasy sensations. On all sides there was grandeur and sublimity. After gazing from the summit of the cape for nearly an hour, we descended.

Cast-Iron Buildings.—A correspondent of the Times says:—"Buildings of cast-iron are daily increasing, at a prodigious rate in England, and it appears that houses are about to be constructed of this material. It is proposed that the walls shall be hollow, so that the whole house may be heated by a single stove in the kitchen. A three-story house, containing ten or twelve rooms, will only cost about £1000; and it may be taken to pieces, and removed to another place, at an expense of about £25. It is understood that a large number are about to be manufactured to be sent to Hamburg, for those persons who have had their habitations burnt."—*Lon. Athen'm.*

Notices of the effect produced on the mind of a St. Kildean by a visit to Glasgow.

He was astonished at the length of the voyage, and the many great kingdoms, that is islands, which he sailed along. "Upon his arrival at Glasgow, he was like one that dropped from the clouds into a new world,

whose language, habits, &c., were in all respects new to him; he never imagined that such big houses of stone were made with hands; and for the pavements of the streets, he thought it must needs be altogether natural, for he could not believe that men would be at pains to beat stones into the ground to walk upon. He stood dumb at the door of his lodging with the greatest admiration, and when he saw a coach and two horses, he thought it to be a little house that they were drawing at their tail, with men in it; but he condemned the coachman for a fool to sit so uneasy, for he thought it safer on the back of one of the horses." "When he went through the streets, he desired to have one to lead him by the hand. Thomas Ross, a merchant, and others that took the diversion to carry him through the town, asked his opinion of the High Church? He answered that it was a large rock; that there were in St. Kilda much higher, but that these were the best covets they ever saw; for that was the idea he conceived of the pillars and arches upon which the church stands. When they carried him into the church, he was yet more surprised, and held up his hands with admiration, wondering how it was possible for men to build such a prodigious fabric, which he supposed to be the largest in the universe." "He did not think there had been so many people in the world, as in the city of Glasgow; and it was a great mystery to him to think what they could all design by living so many in one place. He wondered how they could all be furnished with provisions; and when he saw big loaves, he could not tell whether they were bread, stone, or wood. He was amazed to think how they could be provided with ale, for he never saw any there that drank water, (they have no ale, beer, nor other liquors in St. Kilda.)" "When he observed horses with shoes on their feet, and fastened with iron nails, he could not forbear laughing, and thought it the most ridiculous thing that fell under his observation. He longed to see his native country again, and passionately wished it were blessed with ale, brandy, and tobacco, (of which last they are great lovers,) and iron, as Glasgow was."

For "The Friend."

TRUST IN PROVIDENCE.

"Fear not, but trust in Providence wherever thou mayst be."

When floods of anguish fill the soul,
And grief beyond degree,
Fear not, but trust in Providence,
Wherever thou mayst be!

When reason reels upon the throne,
What'er the cause may be,
Theo fix thy thoughts on God alone,
And he will succour thee.

His voice can lull the raging storm,
Can bid the sea be still;
All things His chosen work perform,
All work His sovereign will.

Then rest, my struggling spirit, rest,
For what hast thou to fear?

Since He whose power the waves confest,
Whose word the dead shall hear,
That power will wield to succour thee,
That word thy comfort shall be.

Friends' Asylum, near Frankford.

SAMUEL DYER,

Of Bristol, was born in that city the 10th of the Seventh month, 1747. He was strictly educated in the profession of the church of England, which was that of his parents. It appears, from some account left by himself, that at the early age of seven or eight, he had strong religious impressions. They were the means of exciting in him fervent desires for deliverance, from the propensities of fallen nature; which seemed to overcome his best resolutions, and involved him in distress. When he was about thirteen years of age, he was further aroused to a sense of his condition, by means of a fit of sickness. He beheld the dreadful consequences of sin, and was enabled to pray for redemption from its bondage. "In my distress," says he, "I cried unto the Lord; and he heard me, and was pleased, in degree, to lift up the light of his countenance upon me." The effects, however, of this visitation do not appear to have been long perceptible to himself; and his good resolutions, he says, "vanished like a morning cloud." Nevertheless, it is probable, that the good seed sown in his childhood and youth, was never suffered to perish. His friends, in their testimony, relate, that he went on under many deep exercises and trials, and when he was about seventeen years of age, felt himself inclined to attend the meetings of Friends in Bristol. He was tired, as he himself remarks, of the forms and ceremonies in which he had been educated, and of a ministry which did not relieve his distressed mind. In his attendance of our meetings, although he found it difficult to keep his mind in sufficient stillness, probably from the bias of his education, as well as from the inherent propensity of the mind to be in action; he, nevertheless, felt much satisfaction; and, at length, he joined the Society. About this time, he makes this acknowledgment in his memorandums: "As to the Divine life, I have this remark to make, that I should grow more in it, were I but more in the stillness; even until the whole birth of the Son of God was brought forth in my soul. Be still, therefore, O, all that is within me; and know the Lord's strength and power to arise."

To this power, about the time of his becoming of age, he apprehended it his duty to appear in public testimony; and endeavouring to continue in the faithful discharge of that duty, he was enlarged in his gifts, and often exercised in it, in the city and vicinity of Bristol. He afterwards, at different times, found himself engaged to visit Friends, in their meetings in various counties, and, in some places, in their families. A visit of this sort in London was among some of his later gospel-labours.

In domestic life he was an affectionate husband and a tender father; but the limits of his family did not bound his fatherly care. The youth in general were objects of it; and some of them have had cause to bless the Lord on his account.

He was long subject to a disease of the asthmatic kind, which often occasioned him to be confined at home; and he had been laid up with it during the family visit in London. His

final illness seemed at first only a fit of his accustomed complaint; but it increased at length so as to confine him to his chamber, and, after about ten days of this increased state of ailment, was the means of conducting him to his close.

He suffered much pain in his body; but resignation composed and supported his soul. Previously to this juncture, he had often remarked the comfortable state in which his own mind was; and when his family were setting off for meeting, from which bodily weakness was detaining him, he used to observe, that when he was young he was a diligent attendant. "Go," he would say, "and I hope the Lord will be with you, and give you a good meeting."

While disease was thus accelerating the hour of his release, he was at different times much engaged in prayer. At one time he prayed for his native city: "The Lord bless and preserve this city and its inhabitants; and draw unto himself thousands and tens of thousands." To a young man who attended on him, he said, "There is a reality in religion, and I find it so; nor have I enjoyed cunningly devised fables."

The day before his departure, he expressed himself to this effect: "I believe it right to tell you my faith. I have been a sinner, and have gone into many follies in my childhood; but, by the love of God in Christ Jesus, I have been enabled to come, as a poor trembling penitent, to Him, who is the friend of sinners; and by thus coming, and abiding under the power and operation of his Spirit upon my soul, trusting in him, and not in my own righteousness, I am what I am. And I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord."

The day on which he died, taking leave of a friend, he said, "I find I have enough to do to bear the pains of the body. It is well for me that I have done my work; and I have a full assurance that all is well. Farewell. Give my love to Friends." A few minutes before his close, he was again engaged in supplication, after which, at the age of about sixty-two, on the 30th of the First month, 1809, he quietly resigned his spirit.—*Piety Promoted*, Part X.

For "The Friend."

BARNABY NIXON.

(Continued from page 277.)

"Not long after the foregoing visit, he felt an engagement of mind to visit Friends of Baltimore and Philadelphia, in the time of the yellow fever. 'The concern,' says he, 'lay with such weight upon me, that my life was given up to the Divine proposal, and the fear of death was taken away. The call was hasty to set out in a few weeks, to be in time to attend the yearly meeting at Baltimore. Under these weighty impressions, I often retired in silence: and at several times, when I sat down in the evening with my family, my mind was weightily impressed to declare to them, that I

felt the call of Truth to us, to be more loosened from the ties of nature, and to be more transcendent enjoyments, and to be earnestly engaged to seek after heavenly entertainments,—durable comforts—riches that never would leave us, nor fade away.' And before the time arrived for setting out on this contemplated journey, his wife was suddenly removed by death.

"About two weeks after the death of his wife, having obtained the concurrence of his Friends, he took a solemn and affectionate leave of his children, relations and neighbouring friends," and set out for Philadelphia, having David Bailly for his companion.

"He went pretty directly to Baltimore, and attended the several sittings of the yearly meeting; and after it concluded, feeling an engagement to visit the families of Friends in the city, he communicated his prospect to some Friends of the ministry, and afterwards laid his concern before the ministers and elders of that place, for their sympathy and counsel respecting that weighty undertaking. Obtaining their unity and encouragement, and being accompanied by suitable Friends, he visited most of the families in the city;—in which he remarks, they 'were evidently owned.'

"Leaving Baltimore, he proceeded to Philadelphia, where he continued, till after the yearly meeting there. In the intermediate time, he received the small pox, by inoculation; and having an ulcer in one of his eyes, (which afterwards proved to be a cancer,) and a film in the other, he submitted to several painful surgical operations; and, was sometimes reduced very low, both in body and in mind.

"He, notwithstanding, spent a considerable portion of his time in visiting the meetings and families of Friends about the city. In these opportunities, it appears, he was considerably engaged in ministerial labours, and that his services were, generally, well received.

"From the yearly meeting in Philadelphia he returned home, taking meetings in his way, in time to attend the yearly meeting of Virginia held at Black Water.

"After this journey, while of bodily ability he spent much of his time in attending his own and visiting neighbouring meetings. And although, the beforementioned ulcer in his eye, became a large and painful cancer, which reduced him to extreme debility many months before his death, yet he continued zealously and actively engaged for the promotion of the cause of Truth. He was several times engaged with committees, under the appointments of the yearly and quarterly meetings, and frequently, from apprehensions of duty, visited sundry meetings within the limits of our own yearly meeting, and in Carolina.

"In company with others of a quarterly meeting's committee, he visited sundry meetings and families within the compass of the lower quarter. In the performance of this service, the states of some whom he had visited, drew from him the following remarks: 'Oh that man would learn to keep humble; for what hath he to be proud of? The righteous-

ness of man, is as filthy rags; and the righteousness of God, is not at man's command, but is to be humbly waited for. Man is formed and upheld by the Creator, and his appearance is soon gone, like a shining bubble on the waters. I have often humbly desired that I might be kept as submissive to the Creator, as the clouds, which he raises and fills with water, when he pleases, to pour forth showers on the earth, and then pass into nothingness again.

"As we passed from one house to another, in this dependent state, waiting for the overshadowing of the Father's love, desiring to be faithful to its movings, and believing that it would be the last time I should have the like opportunity, we often met with times of great favour: being enabled to search the camp, as with lighted candles, and bring hidden things out of darkness.

"As Daniel was engaged to thank and praise the God of his fathers, who revealeth the deep and hidden things,—(he knoweth what is in the darkness and the light dwelleth with him),—so I wish not only to praise him, in word, but that my life, and conduct, may praise him to the end of my time."

"In another visit which he performed, under a similar appointment, it appears that he was particularly impressed with the necessity and beauty, of unity and harmony among Friends. On this subject the following remarks were made.

"This state will evermore be blessed with the circulation of life from member to member. They are engaged in breathing [mental prayer] for one another, and they partake one with another, to the rejoicing of each other's hearts. But we find a breach of this unity prevents the heavenly blessing. For 'if thou bring thy gift before the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' So we need not expect our offerings to find acceptance, until we do our part of the work of maintaining love and unity. When we have faithfully done our duty, in the Divine sight, then we find acceptance. And, 'if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established: but if he neglect to hear them, tell it to the church.' See the beautiful order established to maintain love and unity, and be qualified to say, Lord, forgive me my trespasses, as I forgive them that trespass against me. So, we may find, that all hard thoughts one against another, ought to be removed, before we can be rightly prepared for Divine worship.

"But it appeared to me, that Friends had been much behind-hand, in this needful work of maintaining unity;—that they had felt some dislike to one another's conduct; and for want of taking timely care, to discharge themselves of their uneasiness, they had, from time to time, laid up these things in their minds, till

some had got many accounts, old and new, against some of their Friends, which had never been settled, or blotted out of their minds by the forgiving spirit of charity. These things produced shyness, and obstructed brotherly freedoms, and harmonizing love: so that they could not feel united for the prosperity of Truth, and for watching over one another for good. And some, knowing that they had given cause of uneasiness to their brethren, were willing to find something to charge their brethren with. Parents had infused their prejudices into the minds of their children. And when they assembled for Divine worship, the faces of each other, revived the 'taughts' they had against each other. These, not being prepared to receive the heavenly anointing, their minds were entertained with the failings of their brethren. Corrupting food for any to feed upon the faults of others. These things stagnate the circulation of life in meetings, and may be compared to the foxes, which spoil the precious vines.

"And as I endeavoured to be faithful, in this plain way of labour, I felt an increase of the precious ointment; and my heart was filled with gospel doctrines: so that I had to drop one sentence, and then to wait to feel strength of body to speak another; and endeavoured to arouse the meeting, both by precept and example, that we might endeavour to find some place in our Friends' minds, to pour forth our concern for each other's preservation. For surely brotherly freedom ought to be used among Friends. It is a badge of discipleship, and where freedom cannot be used, there is a state of bondage.

"The meeting held long, and it was a solid time of renewed visitation."

The subjoined remarks of this afflicted Friend on the subject of opiates, are well worthy the consideration of those, who, having given up the practice of stimulating liquors, have been led to the use of the mind-enslaving narcotic, opium, either in its diluted or gum preparation. It was said by a worthy elder of our Society, who was an extensive practitioner of medicine, that the use of this drug was much more general than was commonly believed; and its effects he deeply deplored.

"After this my affliction increased, so that I many times did not get out to meetings. Dr. ——— furnished me with opium pills, and advised me to use them, that my pain should not keep me from sleep. I asked him whether it would not benumb my sensitive faculties; but he thought it would not. I found it lessened the sensation of pain; so that I could lie still, and feel disposed to sleep, which was very comfortable to nature. But, on strict examination, the pain still remained, and the disease not likely to be removed. I found also, that my ideas were not clear. It had a tendency too to lessen all concern or anxiety about things, either present, or any future state of being. Therefore, I could not feel free to make much use of that which stupefies the talents given me, 'to work out my salvation, through tribulation, fear, and trembling.'

"I considered, in my deep afflictions, when I could not sleep, that the Creator of man is Omnipotent, and that he permits afflictions for man's future happiness; that all things may work for the good of those that truly love and fear him. The Lord's prophets passed through many afflictions and troubles: and Christ, our holy pattern, 'was a man of sorrows, and acquainted with grief;' and felt the agonizing pains of death. He submitted to the Father's will in them, saying, 'not my will, but thine be done.' So, when I have been enabled to follow the example of Christ, in submitting to the cross, I have found hard things made easy;—my mind quieted in sweetness, and borne up above pain, to rejoice in tribulations; and behold the mysteries of heaven revealed to my understanding. This is much better than the operation of opium."

(To be concluded.)

For "The Friend."

THE INWARD LIFE.

That worthy and excellent father in the church, Isaac Pennington, in an essay on the principles and doctrines of our Society, thus very interestingly concludes:—'May we all endeavour to read the precepts of this faithful scribe, "instructed unto the kingdom of heaven," in our measure of the same Spirit in which he was so eminently taught; that thus we may witness with his spirit that they are of God; and that as a householder,—"a workman that needeth not to be ashamed, rightly dividing the word aright!"—he bringeth forth out of his treasure things new and old.

"We testify to no new thing, but to the truth and grace which was from the beginning; which was always in Jesus Christ, our Lord and Saviour, and dispensed by him in all ages and generations, whereby he quickened, renewed, and changed the heart of the true believers in his inward and spiritual appearance in them, thereby destroying the enemies of his own house, and saving them from them. For indeed there is no saving the creature, without destroying that in the creature which brings spiritual death and destruction upon it. Israel of old was saved by the destroying of their outward enemies; and Israel now (the new Israel, the inward Israel) is saved by the destruction of their inward enemies. Oh! that people could come out of their own wisdom, and wait for God's wisdom, that in it they might come to see the glory, the excellency, the exceeding rich virtue and treasures of life, that are wrapped up in this principle or seed of life; and so might receive it, give up to it, and come to partake thereof.

"And as touching doctrines, we have no new doctrines to hold forth. The doctrines held forth in the Holy Scriptures are the doctrines that we believe. And this doth further seal to us our belief of this principle, because we find it a key by which God openeth the Scriptures to us, and giveth us the living sense and evidence of them in our hearts. We see and have felt in it to whom the curse and wrath belongs; and to whom the love, mercy,

peace, blessings, and precious promises belong; and have been led by God's Holy Spirit and power through the judgments to the mercy, and to the partaking of the precious promises. So that what should we publish any new faith, or any new doctrines for? Indeed we have none to publish; but all our aim is to bring men to the ancient principle of Truth, and to the right understanding and practice of the ancient apostolic doctrine and holy faith once delivered to the saints. Head notions do but cause disputes; but heart-knowledge, heart-experience, the sense of the living power of God inwardly, the evidence and demonstration of his Spirit in the inward parts, puts an end to disputes, and puts men upon the inward travail and exercise of spirit by that which is new and living, which avails with God. Now whereas many are offended at us, because we do not more preach doctrinal points, or the history of Christ, as touching his death, resurrection, ascension, &c.; but our declaration and testimony is chiefly concerning a principle to direct and guide men's minds *thereto*; to give a plain account of this thing, as it pleaseth the Lord to open my heart at this time in love and good-will, to satisfy and remove prejudices where they may be; thus it is in brief:—

“First; That which God hath given us the experience of (after our great loss in the literal knowledge of things) and that which he hath given us to testify of, is *the mystery, the hidden life, the inward and spiritual appearance of our Lord and Saviour Jesus Christ*, revealing his power inwardly, destroying enemies inwardly, and working his work inwardly in the heart. Oh! this was the joyful sound to our souls, even the tidings of the arising of that inward life and power which could do this! Now this spiritual appearance of his was after his appearance in the flesh, and is the standing and lasting dispensation of the gospel, even the appearance of Christ in his Spirit and power inwardly in the hearts of his. So that in minding this, and being faithful in this respect, *we mind our peculiar work*, and are faithful in that which God hath peculiarly called us to, and requireth of us.

“Secondly; There is not that need of publishing the other as formerly was. The historical relation concerning Christ is generally believed and received by all sorts that pretend to Christianity. His death; his miracles; his rising; his ascending; his interceding, &c., is generally believed by all people; but the mystery they miss of, the hidden life they are not acquainted with, but alienated from the life of God, in the midst of their literal owning and acknowledging of these things.

“Thirdly; The knowledge of these, without the knowledge of the mystery, is not sufficient to bring them unto God: for many set up that which they gather and comprehend from the relation concerning the thing, instead of the thing itself, and so never come to a sense of their need of the *thing itself*, nay, not so far as rightly to seek after it. And so many are builders, and many are built up very high in religion, in a way of notion and practice, without acquaintance with the Rock of ages, without the true knowledge and understanding

of the Foundation and corner stone. My meaning is, they have a notion of Christ to be the rock, a notion of him to be the foundation-stone; but never come livingly to feel him the rock, to feel him the foundation-stone, inwardly laid in their hearts, and themselves made living stones in him, and built upon him, the main and fundamental stone. Where is this to be felt but within? And they that feel this within, do they not feel Christ within? And can any that *feel him within*, deny him to be within the strength of life, the hope of glory? Well, it is true, once again (spiritually now, as well as formerly literally) the stone which the builders refused (Christ within, the builders of this age refuse) is become the head of the corner, who knits together his sanctified body, his living body, the church, in this our day, more gloriously than in the former ages and generations, blessed be the name of our God.

“Fourthly; The mystery, the hidden life, the appearance of Christ in Spirit comprehends the other; and the other is not lost or denied, but found in it, and there discerned or acknowledged more clearly and abundantly. It was to be after it, and comprehends that which went before it. Paul did not lose any thing of the excellent knowledge of Christ, when he said, ‘Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet, henceforth, know we him no more.’ If he did not know Christ after the flesh, how did he know him? Why as the Father inwardly revealed him. He knew him in his Spirit and power. He knew his death inwardly; he knew his resurrection inwardly; he knew the Spirit, the virtue, the power of it inwardly; he knew the thing in the mystery in his own heart. Oh! precious knowledge! Oh! the excellency of this knowledge of my Lord and Saviour Jesus Christ! What is the outwardly most exact literal knowledge without this? But what then! Do I now deny or slight the outward? No; I have it here, and I have the inward feeling of the Spirit of life, how it dwelt in him, how it wrought in him, and of what wonderful value all his actions and obedience were, in and through the virtue of this Spirit. Was Abraham's offering his son so precious in God's eyes? Oh! then what is this? Never was such a body so sanctified, so prepared; never such a sacrifice offered. Oh! the infinite worth and value of it! For by the inward life and teaching of God's Spirit, am I taught and made able to value that glorious outward appearance and manifestation of the life and power of God in that heavenly flesh (as in my heart I have often called it) for the life so to dwell in it, that it was ever one with it. Yet still it was a veil, and the mystery was the veil; and the eye of life looks through the veil into the mystery, and passes through it, as I may say, as to the outward, that it may behold its glory in the inward. And here the flesh of Christ, the veil, is not lost, but is found and known in its glory in the inward. Be not offended at me, O tender hearted reader! for I write in love things true, according to the inward feeling and demonstration of God's Spirit, though not easy perhaps to be

understood at present by thee; but in due time the Lord can make them manifest to thee, if thou in uprightness and tenderness of heart, and in the silence of the fleshly part *wait upon him*.”

For “The Friend.”

LETTER OF JOHN LETCHWORTH.

The following letter to a young relative, written many years since by our lately departed friend John Letchworth, is racy and characteristic, and will probably interest the readers of “The Friend.”

East Fallowfield, Fifth mo. 23d, 1807.

To ———. My mind seems drawn to address my much-loved niece, without any particular subject to write upon. * * * We found the face of nature [after a week's absence at Yearly Meeting] much changed since we had gone to the city. The barley was an inch high,—the fields were putting on a green appearance,—the buds were swelling,—and the birds with their early songs were enlivening the groves, in which of late stillness was profound. Here, I may observe, that notwithstanding the abundant labour thy aunt S. and thyself bestowed in rooting out the garlic, there is yet abundant room for a renewal of your toil. As you have been used to working together, perhaps you had as good come up again, and at it a second time.

Our peach trees are in blossom, and make a beautiful appearance; but how short-lived it is! Even whilst I am writing, though some are not fully blown, there are others falling to the ground. Thus we have in this changeable state, first the bud, then the blossom, and after that the fruit; and if the fruit proves good, how gratifying to the planter!

There are many things in the vegetable world, which may be compared to the animal. Youth is like the budding of spring; a little farther increase of age resembles the full blown blossom. The cheeks are then flushed with health; the veins are filled with blood, and the bones with marrow; and the whole countenance bespeaks vigour and beauty. What a hope does it give of fruit! The bloom is short-lived; but if good fruit is brought forth, how pleasant it is to the Great Planter of the universe! It is much more desirable than that beautiful appearance which is as the blossoms of the tree, subject to be scattered by every rude blast that assails them. That thou, my dear niece, mayst endeavour to bring forth good fruit is my desire. Thereby wilt thou repay the cares of a fond mother; gratify the hopes of an anxious father; and find solid peace attend thee through this vale of tears.

Dear M, do not stop short; remember the garlic! Though we may pull up, or root out some of the noxious weeds within us,—remember it will require watching, or they will spring up again from the small fibres which have been left behind. The older we grow, the sharper we ought to look, and the closer examine. As this continues to be thy constant practice through life, when the awful closing period arrives for thee to bid adieu to all things here

below, the evidence of future peace will richly repay thee for all the little crosses thou mayest have to bear in following Him who died for thee.

Thy affectionate uncle,
JNO. LETCHWORTH.

FRIENDS IN NORWAY.

From the British Friend.

The following extract of a letter from Stavanger, in Norway, dated 14th of First month, 1843, will, no doubt, prove interesting to many Friends in this country:—

The number of members of the Society of Friends there, is not large; they seem to have been faithful in the support of our principles, and have endured of late years, much persecution and spoiling of their goods for the cause of Christ on this account. Till now, the meetings for worship have been held on First and week-days, at the house of Elias E. Tasted, who thus writes in rather broken English:—

"Our little meeting-house is built, and we have begun to keep meetings in it; and sometimes there is not so few at our meetings; and many there is which is convinced that this is the way, but to take up the cross is yet too hard for many; although there is many which is gone from the public worship." He further says, "We have yet of the small (Danish) Tracts you sent us, and plenty of the Friends' books, which I and more is *satisfying* by, when we read them." The conclusion cannot well be withheld:—"The love of God is above all to be desired, and I wish we above all may seek after this, for *in this is eternal life.*"

G. R. JUN.

Second month 23d, 1843.

Singular Preservation.—The following occurrence, it is said, took place some years ago on the bold south coast of Bressay island. There is a slate quarry there, and the workmen had occasion to descend a perpendicular cliffy portion by means of a ladder. A sudden and violent storm came on in the evening which drove the labourers from their work. The night was dark and tempestuous, and a ship drove a-shore close upon the quarry-cliff. Had she struck elsewhere in the neighbourhood, every one on board must have perished instantly; but no sooner did she come in terrific contact with the cliff, than the grateful though astounded seamen in the rigging found a ladder ready placed, and by it they mounted, and were saved. The unfortunate wife of the captain had been previously drowned in the cabin. Next morning there was scarcely a vestige of the vessel to be seen.

Ashes and Plaster.—Secure a supply of five bushels of the former, and one of the latter, for every acre of corn you mean to plant, so that you may be able to put a gill on each hill of corn. Small as this quantity may appear, it will make a difference of 25 per cent. in the yield of your corn.

Moles.—A farmer tells us that moles always work about nine o'clock in the morning, and three o'clock in the evening, and he says, that by watching their haunts at these hours, they may easily be taken by means of a hoe to dig them out. He says, that last spring he caught thus, in two days, over forty moles in one of his corn fields.

Late paper.

THE FRIEND.

SIXTH MONTH, 3, 1843.

VIRGINIA YEARLY MEETING.

We are informed that the Yearly Meeting of Friends of Virginia, convened at Cedar Creek at the usual time; the Meeting of Ministers and Elders on Seventh-day, the 20th of Fifth month, and the Meeting for Discipline on the 22d. The usual concerns appertaining to a Yearly Meeting received the attention and consideration of Friends. Epistles from the Yearly Meetings on this continent and from England were read, and replies prepared and adopted. The state of the members, as set forth in the replies to the Queries was solidly considered, eliciting pertinent counsel and advice. The reading the minutes of the Meeting for Sufferings, exhibited the labours of that body, in advocating the rights and protecting a large number of coloured persons in their just claims to freedom.

It is known to most Friends, that the number of members of our Society resident in Virginia, has been on the decrease for a number of years by emigration to the free states, producing a doubt in the minds of concerned Friends whether they could much longer sustain the weight and responsibility of a Yearly Meeting, to the advantage of its members, or the welfare of Society. At their last Yearly Meeting this consideration was renewedly brought before them; and being desirous of acting in so important a matter with due deliberation and caution, an invitation was communicated in their Epistles to the Yearly Meetings of Baltimore, North Carolina, and Philadelphia, to appoint committees to join them in consultation on this weighty subject. Their request being freely acceded to, committees of men and women Friends were appointed in each of those meetings, and a number of Friends separated for the service were in attendance at this time, who united with a committee appointed by Virginia Yearly Meeting, in a solid conference on the occasion. We learn the committee of Virginia Yearly Meeting in a report signed by all their number, stated in substance, that after a time of free and full discussion, in which much Christian sympathy and brotherly feeling was manifested, they had been favoured to unite in the conclusion, that the time had fully arrived when measures should be adopted to discontinue the holding of a Yearly Meeting. The report also suggested, that the meetings in Virginia be so arranged as to constitute a Half-Year's Meeting, to be subordinate to, and form a branch of Baltimore Yearly Meeting. The report was adopted with much unanimity

by the meeting, and a committee was appointed to attend the next Yearly Meeting in Baltimore with the request; and with power, if acceded to by that meeting, to unite with them in adopting the necessary arrangements to carry into operation the proposed measure, and report to the next Yearly Meeting of Virginia, to be held at Somerton; which, if no obstruction occurs, will probably be the last time that body will convene in the capacity of a Yearly Meeting. It was constituted in 1702.

The establishment or discontinuance of Yearly Meetings is not a measure of mere local convenience, affecting only the members that compose them, but is intimately connected with the well-being of Society at large; hence we cannot but highly approve of the course taken by Friends of Virginia, in conferring with their brethren, according to ancient usage, in so important a movement.

TEACHER WANTED.

An unmarried man, a member of our Society, is wanted as a teacher in Friends' Boarding-School, near Picton, Canada. The present teacher expects to leave about the first of the Seventh month next. An engagement would be entered into for one year. Applications to be addressed to Thomas F. Clark, Westlake, near Picton, Canada—or to this office; if made to the latter, the postage must be paid.

NOTICE.

A member of our religious Society, aged twenty-four years, lately arrived from England, is desirous of obtaining a situation as teacher of Mathematics and English Literature; or such other employment as he may be capable of. Apply at this office.

WEST TOWN SCHOOL.

The committee to superintend the boarding-school at West Town, will meet in Philadelphia on Sixth-day, the 9th of next month, at 3 o'clock P. M.

The committee on Instruction meet on the same day, at 10 o'clock A. M. And the visiting committee attend at the school on Seventh-day, the third of the month.

THOMAS KIMBER, Clerk.

Philadelphia, Fifth mo. 27th, 1843.

A TEACHER WANTED.

A Teacher is wanted immediately to assist in a school, within a few miles of the city of Philadelphia. A knowledge of the Latin language will be requisite. Inquire at this office.

MARRIED, at Friends' Meeting, Fallsington, Bucks county, Pa., on the 11th ult., SAMUEL HELME, to RACHEL S., daughter of John Kirkbride.

DIED, on the 25th of Second month last, MARY PLEASANTS, in the 68th year of her age.

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CORPORAL PUNISHMENT.

(Continued from page 374.)

Let me remind the reader, both of what I have not, and of what I have, attempted to show; and then pass on to give some brief rules for the administering of punishment of whatever kind, and close with some general remarks on the whole subject.

Well, then, let it be remembered, I have not attempted to show that by discarding the rod all difficulties will be banished from the school-room, or that, for every system which may arise, the teacher whose governmental system is based mainly on moral influences, will have a sovereign remedy. I have sustained no such thing. I admit, that, on every system of government, difficulties in the school-room will occur,—perplexing, trying cases, which will put teachers to their wit's end. All I assert is, that the teacher who acts on the mild and forbearing principle, will have no more or greater difficulties than the advocate of the rod; and that he can dispose of them, if not as easily, yet, quite as effectually, and far more consistently with the real object, and the true principles of education. Again, I have not said that a teacher may get along and secure an orderly school by *pure moral suasion*; by appeals to the affections and conscience of his pupils simply, or by what some in discussion have sneeringly called, "the love-pat-and-kissing-system." I have not contended for this, though I confess I have stronger faith in the efficacy of "love-pats and kisses," than of blows. I believe a teacher must sometimes look and speak in tones of authority, indignation and reproof;—*yes*, that sometimes he must rebuke even with sharpness. So did the Great Teacher. But all this is not taking up the rod. Nor need it degenerate necessarily into scolding, vituperation, and sarcasm, or giving utterance to vindictive, revengeful and angry feelings,—a fault, by the way, which may become worse in its moral, or rather immoral, influence, than even the giving of blows. So much, I believe, the school-room requires, and so much sound moral training admits.

I am now to lay down some principles and

rules, by which punishment, of whatever kind, should be administered.

1. Be fully convinced that in punishing a pupil you have his good in view; that it is not to save yourself labour, or to gratify your passions. Of this be sure. And be careful not to contradict it, by the *air* and *manner* in which you inflict the punishment. Otherwise, you will fail of the proper end of discipline; you will harden the feelings of the pupils, and set them in array against you.

2. Let it be manifest that you punish with reluctance,—*great* reluctance. This will have a subduing effect. I have known teachers to err greatly in this matter,—and, though they manifested no anger, they seemed to go to the business as if they were sitting down to a feast.

3. Punish sparingly. Frequency of punishment hardens the feelings, multiplies transgressors, and defeats its own end.

4. Be not in haste to punish. Let a considerable interval elapse between the commission of the offence, and the administering of chastisement or reproof. Review the case again. Second thoughts are often better than the first. Put off punishment till the afternoon, or the next day. Some fact may come to light, that will give to the offence a new aspect, and materially change its complexion. Your own feelings, which possibly, without your notice, may have been disturbed, may subside, and this alone would give a different hue to the whole transgression. There can be nothing lost by a little delay, and much may be gained,—especially will you be likely to avoid the appearance of anger,—a point very important in this matter. Let there be the least exhibition of anger, of excited feelings, and the culprit will believe, in spite of what you can say to the contrary, that you are chastising him for your own gratification, and not for his good. And with this impression, all correction will avail nothing,—I mean, it will do nothing for real education.

5. When you are satisfied that the accused is really guilty; that the offence has been actually committed, and by him, then take into account all the palliating circumstances of the case. Consider his natural temperament and disposition. You are supposed to have studied his character, and to know something of it. He has mirthfulness large, as the phrenologists would say, and is almost irresistibly propelled to fun and play. He is naturally inclined to be obstinate, vindictive, and quarrelsome. This, perhaps, is more his misfortune than his fault. As Christians, philosophers, and educators, will you make no allowance for it? Will you not pity, as well as blame him, and be forbearing? Again; consider that not only his natural temperament and constitution are

unfavourable to easy and successful culture; but that all home and out-door associations have been, it may be for years, pouring down upon him their pestiferous influences, and training him up in the very way he should not go. Is not all this a reason, why he should be beaten, if beaten at all, with few stripes?

6. Never resort to physical suffering, when an appeal to the higher, or even inferior sentiments, (I do not say propensities,) will answer the same purpose. Approach your pupil through his conscience, his heart, his fear of God, his love of approbation, his self-esteem, and even his desire of gain, before you attempt to reach him through the skin.

7. And, finally, before you lay on the first blow, consider well your own infirmities, imperfections, and short-comings, to say nothing of wilful misdemeanors. Twenty times, perhaps, since the week commenced, has the teacher himself been the victim (in another form) of just such influences, as are now about to bring this offender under the lash. But the teacher has no earthly master to call him to account. Especially, consider your own possible unfaithfulness towards this very child, and for this reason let the stripes be somewhat lighter and fewer.

It may be that some have inferred from my strong and decided language, that I believe there never has been, and that there never can be such a thing as a good school, where corporal punishment is allowed; that the introduction of the rod into the school-house, is, on the character of the scholars, like the deadly influence of the poisonous opus on surrounding vegetation; that nothing good can live in its presence. I have not said this; I have not thought it. On the contrary, I admit, that by sternness and austerity, by harshness of language and manner, by rigid and severe penalties, *yes*, and by stripes even, some have secured, and do secure order, and a portion of the advantages of a good school. But I am satisfied that this sort of discipline has never secured, and never will secure a school of the highest and best character. It may carry a school very high, but there is a point still higher to which it cannot attain. There is surely a moral elevation at least, which is inaccessible by such a course. Go into such a school,—my opinion for it, that you will find little or nothing of the higher kinds of moral training;—the glorious field of the educator. The parental relation between teacher and pupil is hardly recognised. There is scarcely any awakening of the tender emotions and kindly feelings in all the intercourse which is going on between the teacher and the taught. There is, it is true, something of industry, quietness, and order; but it is all, or chiefly, the result of constraint and fear.

There is little of the voluntary and spontaneous in it. There is obedience; but it is the submission of the crouching slave, whose heart goes not with him to his work, and who is constantly seeking to do otherwise, and who would do otherwise, if he dared.

Place before you, in your mind's eye, two schools, in one of which the teachers have a hold upon the affections of their pupils; and the pupils are deeply interested in their studies, in the harmony, order, character and success of the school;—in which the pupils, at least a majority of them, are *willing* to carry out the views and plans of the teacher, and are vastly more happy in keeping his commands than in breaking them;—and withal are no strangers to the sweets of knowledge, or the rewards of well-doing;—and, in the effect of fear, compulsion, constraint;—in which all is mere eye-service and lip-service; outward compliance, and the show of obedience,—in which the kindlier feelings and tender emotions are not enlisted; in which there is no heart; but under the semblance of submission and constrained obedience, the fires of Ætna are smothered, in the form of ranklings of heart, hatred, ill-will, revenge, and all the harsher feelings of humanity. Say, which of these schools presents the most lovely and attractive features? In which would you rather be? In which would you rather have your children? In which do you think the great work of *education* is going on in the best manner? I do not ask, in which do you find the most stillness and seeming order; but in which are the scholars doing and getting the most good? I will not ask in which are they getting the longest lessons, and learning most accurately the Latin, Greek, or English prosody, (though this I should not be afraid to ask,) but in which are they training up to become the best men and best women? In which are the pupils most likely to be made good members of society,—in which made meet for the kingdom of heaven? On this question there is no hesitation, no doubt. All answer at once, "in the former." If we could suppose all the moral feelings, emotions and operations of each of these two schools, concentrated and combined in the bosom of one individual in each, and that individual bosom to represent the moral and intellectual character of the whole school, how striking would be the contrast!—Who that has enlightened views of humanity, or a proper concern for its improvement and real good, or any just appreciation of the moral influence resulting from the reciprocal relation of teacher and pupil, can regard this point with indifference! In these two schools, the teachers are respectively training up very different characters. They are working out very different materials or products to form the elements of future society! In the one, we see the elements, the incipient formation of the peaceful, open-hearted, honest, useful citizen,—the kind neighbour,—the upright, faithful magistrate. In the other, the double-dealing, time-serving, crafty, morose, selfish man. The class of motives and influences which these different groups of children are brought under, the

training which they are receiving, is so diverse the one from the other, that they cannot but prove to be very different formations, when the whole fabric of manhood is finished. We must admit this, or we must deny the influence of circumstances in the development of character, and exclude means from the philosophy of education. You may keep school, and carry your pupils forward with more than a snail-like pace, by appeals to *fear*; by a system of pains and penalties. But school-keeping in this way is a very different thing from school-keeping based on moral principle. It requires much less of tact and talent; and it will rob the teacher and his pupils of a vast amount of gratification, which, on the other principle, might be secured from the exercise and interchange of kind feelings and friendly offices. You will witness the workings of the more violent passions, and not unfrequently come into fearful conflict with them. You may expect transgression, whenever transgression is safe, you must expect to be imposed upon and deceived. You must feel continually that you are exacting a constrained, unwilling service, a grudging obedience, where you might have a cheerful acquiescence and a ready co-operation. Where scholars are kept in order chiefly by dread of punishment, advantage will be taken of every opportunity, in the absence or inattention of the teacher, for mischief-making; and all cases of roguery will be studiously concealed by tacit consent, or preconcerted combination among the pupils. All the liberty they can safely take with rules and order, all the tricks they can play off, all the mischief they can do, undetected, will be regarded as so much net gain secured to the amount of their enjoyment. If *FEAR* is made the ruling principle, then, when scholars are so situated that they can no longer be reached through that medium, they will feel released from all restraint, and act as they list. The teacher, who has placed his dependence on fear, has virtually cut himself off from all appeal to love, hope, conscience, and the better principles of our nature; or, at best, such appeals will have but a very partial and limited influence. Choose, then, you must, between fear and the smart of the rod, on the one hand; and hope, conscientiousness, and a just regard to duty and to reputation, on the other. They will not act well in concert. You cannot hesitate long which to choose. The one opens to you a wide field for the exercise of ingenuity and benevolence, while the other calls for little more than strength of muscle and firmness of nerve. It is a slavish system, which has little else to recommend it than that it saves time, and puts in requisition a very small amount of intellect.

The ship Edward, Captain Steel, on her passage from New York to Montevideo, was struck by a sword fish, the sword of which penetrated through the copper, plank, and ceiling, and into a barrel of flour, which caused the ship to leak. On discharging the cargo, the cause of the leak was ascertained. Captain Steel has had the plank cut out, and intends bringing it and the sword home as a rare curiosity.

The Comet of 1843 to appear again in 1865.

The great comet of the present year, whose sudden appearance surprised the astronomers of our country, and for a brief period, commanded the admiration of all classes, produced a similar effect in the various parts of Europe, from which information has been obtained. The officers of whale-ships recently arrived, whose location at the time of the visibility of the comet, was far more favourable than ours, represent it as surprisingly beautiful. Captain Hillar, of the whale-ship *Zone*, was in such a position, during the period of its greatest brilliancy, that the train was projected in a vertical direction, and notwithstanding the tendency of this was to foreshorten it, the angle which it subtended, as determined by his sextant, measured near fifty degrees; its whole image being at the same time delightfully reflected by the surface of the sea. The train of this comet was its distinguished feature. Its nucleus is a small one; perhaps concentrated, as is common, by its proximity to the sun, a circumstance to which it also owed the great length of its train. This immense appendage, on the day of its perihelion passage, described an arc of more than 100 degrees, and its extremity, in thirty-six hours, performed a journey of 200,000,000 of miles, sweeping, in its course, a region but little removed from the earth, and still steadily and inflexibly maintaining its direction opposite the sun,—facts entirely incompatible with its supposed *materiality*, or otherwise irreconcilable with the theory of gravitation.

In Europe, as in this country, its cometary character was at first questioned by some observers, and, in a few instances, it was absurdly identified with the zodiacal light.

The elements of this comet have been calculated and verified with immense labour by Professors Peirce and Bond, of Harvard University, and Sears C. Walker and Professor Kendall, of Philadelphia, and some others. The results finally differ as little from each other, as might be expected from the unavoidable difference and errors of observations. It is a common popular question whether this comet was an old acquaintance, or whether this was its first visit to the sun within the reach of astronomical record—a question, the solution of which is deeply interesting in science, and has employed the best energies of astronomers. The identity of this comet with that of 1668 was early suspected by Professor Peirce; but the tail only of the comet of 1668 was observed, and although its position and circumstances are strikingly similar, we lack the best testimony of identity. Walker and Kendall in the United States Gazette of the sixth ult., suggested the claim of identity with the comet of December, 1689. The nucleus of this comet was seen, and its position relative to many fixed stars was noted, and its elements daily calculated; but a discrepancy in the inclination of its orbit presented a serious difficulty; but this was removed by Professor Peirce in recomputing its elements as originally calculated by Pingre. While these

For "The Friend."

LONGEVITY AND TEMPERANCE.

The first number of a new series of the Annual Monitor, or Obituary of the Members of the Society of Friends in Great Britain and Ireland, has been published at York, "in which the Obituary, with the accompanying notices of the deceased, form, ostensibly, the primary object of the work."

There are about 355 deaths recorded, and the ages are nearly all given. Ninety-one occurred in 1841; of these, 15 were between 60 and 70 years of age—18, from 70 to 80—9, from 80 to 90, and 3 over 90.

Of 257 stated to have died in 1842—

27	between the ages of 50 and 60
36	" " 60 " 70
55	" " 70 " 80
33	" " 80 " 90
and 3 over 90	

The decease of several ministers and elders of the Society are recorded, with notices concerning some of them. The work is of a character calculated to contribute to the moral and religious improvement of its readers; and the editors say they "hope to obtain, very nearly, a complete list of the deaths which take place in our community during the year. Such a list, as a statistical document merely is not without its value. And in a small Society like ours, in which some acquaintance with each other so extensively prevails, it is a satisfaction to be informed of events, often so important to the families in which they have occurred, the knowledge of which may prevent our making painful inquiries; and whilst in looking over the brief record of others' mortality, our sympathies are healthily excited, the Annual Monitor may do its office in reminding us of our own."

THE DECEIVERS.

"I saw concerning the Priests, that although they stood in the deceit, and acted by the dark power, which both they and their people were kept under, yet they were not the greatest deceivers spoken of in the Scriptures, for they were not come so far as many of these had come. But the Lord opened to me who the greatest deceivers were, and how far they might come, even such as came as far as Cain, to hear the voice of God; such as came out of Egypt, and through the Red Sea to praise God on the banks of the sea-shore; such as could speak by experience of God's miracles and wonders; such as were come as far as Corah, Dathan and their company; such as were come as far as Balaam, who could speak the word of the Lord, who heard his voice and knew it, and knew his Spirit, and could see the star of Jacob, and the goodness of Israel's tent, the second birth, which no enchantment could prevail against; these that could speak so much of their experiences of God, and yet turned from the Spirit and the Word, and went into the gansaying,—these were and would be the great deceivers, far beyond the priests.

"Likewise among Christians, such as should preach in Christ's name, should work miracles, cast out devils, and go as far as a Mira-

astronomers were discussing the respective claims of these two comets to the honour of identity with the comet of 1843, Walker and Kendall happily discovered that both were entitled to that privilege, and this interval of twenty-one years, or more accurately of twenty-one years and ten months, strange as it may appear, is the actual period of the great comet of the present year; that since 1668, it has revolved around the sun eight times, and since 1689 seven times, these results being as accurate as can be expected, without computing the perturbations of the comet, arising from the action of the planets, near which it must sometimes necessarily pass. Moreover, this conclusion removes, in the happiest manner, a difficulty which was encountered by Walker and Kendall, and also by Professor Encke in supposing the comet to describe a parabola rather than an elliptic orbit. The facts and reasoning therefrom, as published by Walker and Kendall in the Gazette of the eleventh instant, though modestly offered by them as suggestions, leave no doubt that the comet of this year will again appear in the early part of the year 1865, and the relative position of the earth, sun, and comet, will then be such as to afford even a better view than that which we have recently witnessed. After this, the circumstance will be unfavourable till the year 2018. Thus we may consider this discovery as another grand triumph of science, and strictly an American achievement.

W. M.

The Whale.—The whale, though an inhabitant of the depth of the ocean, and invested with amazing power in swimming, and directing its course with no legs to walk on, and no capacity to exist out of the water, its proper element—the whale, notwithstanding these fish-like qualities, is not a fish, but belongs to the order of mammalia—of animals that bring forth their progeny, and suckle them with milk; and its fins differ in a singular manner from those of fishes; they nearly resemble the human arm, and terminate with a hand having four fingers. The whale is thus enabled to clasp its young, and carry them in its arms, and perform many of the acts of tender affection for which the mother is distinguished amongst terrestrials. The tail of the whale is also a combination of mechanical powers; and in addition to the great strength bestowed upon it, the muscles allow it to be turned any way with as much facility as the human arm. The blood of the whale is warm like that of terrestrial animals: its brain is much larger in proportion than that of the fish; its eyes have a remarkably intelligent expression, and its sense of hearing is so acute as to increase very considerably the difficulty of approaching it near enough to inflict the stroke by which its great strength is finally overcome.—*Late paper.*

Corn Broadcast.—In an experiment of sowing corn broadcast on the 1st of June, at the rate of 1½ bushel per acre, on rich land, General Harmon, of Wheatland, N. Y., obtained eighteen tons of green stocks per acre.

The stalks were so full of saccharine matter, that the cattle ate them perfectly clean when dry; though they were not cut up fine. The yield was estimated at six tons of fodder per acre, and was raised on a clover sod, and turned over and sown the last of May, and the corn cut September 15. The saccharine matter, which goes to supply the corn in the ear, is retained in the stalk when not suffered to ear, and materially adds to its nutritive properties.

American Agriculturalist.

Superiority of American Locomotives.—At a meeting of the Institution of Civil Engineering in London, Feb. 28, a discussion was held upon American locomotive engines. It was stated that the superiority of the American locomotives was incontestible. In a trial on an inclined plane, an American "Bogie" engine, with a cylinder of 12½ inches in diameter, driving wheels four feet diameter, weighing fourteen tons, conveyed a gross load of fifty-four tons up the incline at the rate of twelve miles an hour; while the best of the English engines, with a thirteen inch cylinder, five feet driving wheel, and weighing twelve tons, drew thirty-eight tons up the incline, at the rate of six miles an hour. It was stated that the American engines consumed a greater amount of fuel than the English.

Late paper.

Religion is the help and ornament of life, the hope in death, and the perpetual reward of its votaries in the world to come. Let us be roused by the calls of the Spirit—by the invitations of the church—by the work of the day, and by the necessity of the times, more and more to devote ourselves to the cause of Christ, and His holy undefiled religion—and way of worship of God—and of walking before men, which the blessed Author established on earth, by his precepts and visible example; and which our forefathers (near two centuries ago) were raised and enabled, by power from on high, most nobly, firmly, and faithfully, to revive and maintain. Great and lamentable is the declension and blindness which hath happened in our time, to the successors of those honourable worthies—professors of the same everlasting, precious faith. Our city is not only closely besieged by enemies from without, but there are virulent enemies, hostile confederacies, deceitful allies, and weak defenders even with the verge of its walls. The head, (the skill and understanding) is in a great degree sick; and the heart (the courage and zeal) is faint. May the consideration of these things sink deep into our souls, and take root there; let it cover our minds in secret, as sackcloth within upon our flesh; being dipped into sympathy with the seed under oppression, and dwelling in the house of mourning therewith, we shall witness our hearts made better, our inward man to be strengthened, and an offering prepared in us, which will be acceptable in the sight of God.—*Kendall's Letters*, Vol. I., p. 197.

THE FRIEND.

SIXTH MONTH, 10, 1843.

The communication annexed has been received from a correspondent:—

NEW YORK YEARLY MEETING.

The Yearly Meeting of New York commenced on Seventh-day, the 27th ult., with the Meeting of Ministers and Elders; and that for the business relating to the members at large, on the 29th. Epistles were received from all the co-ordinate bodies with which it corresponds, tending to preserve a harmonious feeling with the different sections of the Society. Several new and important propositions were presented by one of the Quarterly Meetings, which obtained distinct and deliberate attention. That to institute a new Quarterly Meeting in Michigan, after receiving the investigation of a committee then appointed, was adopted, to be denominated *Adrian Quarterly Meeting*, composed of two Monthly Meetings in that state, and to be opened in the Ninth month next; to attend which a number of Friends were deputed. *Farmington Quarter*, on behalf of itself, *Le Ray* and *Pelham Quarters*, and the *Half-Year's Meeting* in Canada, informing the Yearly Meeting they had united in the belief that the period was approaching, when it would be for the interests of the Society, and the promotion of the cause of Truth, to embody them and the proposed new Quarter at *Adrian*, as a Yearly Meeting, the subject was taken up, and with much calmness deliberated on. The nature and importance of the measure appeared to impress the minds of Friends with proper weight, and after imparting some feelings and sentiments upon it, the subject was with entire unanimity placed upon the minutes, and referred to a future Yearly Meeting.

At the conclusion of this matter, the clerk stated that however painful, it was his duty to inform the meeting, he had in his possession a document purporting to be a communication from a body calling itself the *Indiana Yearly Meeting of Anti-slavery Friends*, which had separated from *Indiana Yearly Meeting*. Having just disposed of a proposition to institute a new Yearly Meeting, the great importance of which, and the caution and clearness requisite to go into such a measure still resting upon the minds of Friends, the juncture seemed peculiarly appropriate to introduce such affecting intelligence, and but little time or expression was needed to show that a communication from persons, who had rent themselves from the Society, and in violation of the order and practice of Friends, attempted to institute themselves a distinct Yearly Meeting, could not be received.

By the records of the last year, was introduced the proposal to alter the fourth Query, which relates to the use of ardent spirits, so as also to include fermented liquors; and it was again given to a committee. Their report stated it was the prevailing sense of the committee, that the change should be made, but in condescension to those who were not pre-

pared, they proposed it should be deferred; this occasioned a protracted and earnest discussion, in which it was manifest that while a part of the meeting desired the alteration, not a few were decidedly averse to it. After putting the report on minute, the subject was dismissed.

Reports on the management and condition of the Boarding School, the Murray Fund, and the joint committees of this and New England Yearly Meeting, to meliorate the condition of the Western Indians, were read; all of which embraced points of interest. The latter was accompanied with a detail of the statistics of several tribes and bands of Indians west of the Mississippi river, who had been visited by two of the committee, and which it was expected would be printed.

The subject of school education, and the large proportion of Friends' children taught in the district schools, occupied the attention of the meeting some time. Although the difficulties in giving them such a guarded education, as it is essential to their preservation, and the welfare of the Society they should have, appeared to be insurmountable in most places, yet it was the desire of many Friends that persevering efforts should be made to carry into effect the concern which has long been felt to place the children under tutors of our own religious Society, where their susceptible minds would be imbued with sound principles, and their habits formed consistent with our religious profession.

A minute of advice on the attendance of meetings for Divine worship, was adopted, and directed to be sent down to the subordinate meetings, exhorting Friends to more fervent and faithful dedication to this indispensable duty,—to the cultivation of Christian love, in which soil neither jealousies nor detraction could exist,—to greater redemption from the love of the world,—and a tender and steadfast discharge of parental duties in the home education and training of their children in the nurture and admonition of the Lord, that a succession of standard bearers, through His mercy and goodness may be raised among us.

A dissertation on slavery, and some of its evils, designed to enforce the relinquishment of the use of the products of slave-labour, as incompatible with our testimony against holding our fellow-men in bondage, was sent up in the reports of one of the Quarters, which was taken on record, and resulted in encouraging every legitimate scruple on this point—leaving the matter for attention another year.

After reading and approving Epistles to the Yearly Meetings, and a pause of solemn refreshing silence, the meeting concluded on the afternoon of the 2d instant, to meet next year, if consistent with Divine permission.

It may be well to mention, as a reason for the late appearance of the *London General Epistle* for 1842, inserted to-day, that we were not in possession of a copy until within a few days. It will nevertheless be acceptable to many of our readers who have not before met with it.

a Corah and a Balaam, in the gospel times these were and would be the great deceivers. They that could speak some experiences of Christ and God, but lived not in the life, these were they that led the world after them, who got the form of godliness, but denied the power; who inwardly ravened from the Spirit, and brought people into the form, but persecuted them that were in the power as Cain did, and ran greedily after the error of Balaam, through covetousness, loving the wages of unrighteousness, as Balaam did.

"These followers of Cain, Corah, and Balaam, have brought the world, since the apostles' days, to be like a sea. Such as these, I saw, might deceive now, as they did in former ages; but it is impossible for them to deceive the elect, who were chosen in Christ, who was before the world began, and before the deceiver was; though others may be deceived in their openings and prophecies, not keeping their minds to the Lord Jesus Christ, who doth open and reveal to his."—*George Fox's Journal*.

For "The Friend."

THE REDEEMED.

"What these which are arrayed in white robes? and whence come they?" Rev. 7th chap. 13th ver.

Oh! these are they, the tried and proved, of every age and clime:

The patient sufferers of earth—Redeemer they are thine!

Through tribulations they have come, trusting in thee alone;

Clothed with thy righteousness, they stand, faultless before the throne;

All nations, kindreds, and tongues—one bright assembly seen!

Salvation through thy name and power, their never ending theme!

And thou wilt feed and feed them there, and wipe away their tears,

For pure and perfect happiness, eternally in theirs.

These mid a vain and wicked world, have borne their daily cross,

And all the treasures of the earth, esteemed they but as dross:

Its empty pleasures—vain pursuits—its honour and renown—

They sought a more enduring prize—a never-fading crown!

Affliction was their portion here, amid reproach and shame,

Yet, they accounted it all joy, to suffer for thy name.

And now, all they endured below,—these light afflictions seem

Compared with all this endless joy—a momentary dream!

These, these have overcome the world—they conquered in thy night—

On harps of gold they sing thy praise, and walk with thee in white!

There they enjoy forevermore, in that bright world of bliss,

A more than ample recompense, for all the toils of this!

And shall we murmur, doubt or faint?—Oh! rest assured there lies

Within each faithful Christian's reach, the same all-glorious prize;

From the same blessed source obtained—a Fountain full and free—

Oh! draw our hearts in faith and hope, Redeemer unto thee!

For "The Friend."

SARAH (J.) GRUBB.

This faithful minister and remarkable woman died on the 16th of the Third month, 1842, at Sudbury, England, in the sixty-ninth year of her age.

The following incidents of her early life were related in this country by a Friend who knew and loved her.

An Irish Friend and his wife, more than half a century ago, while attending a Yearly Meeting in London, found a little girl with whom they were so much pleased, that they had her bound to them, and took her home with them to Ireland. This was Sarah Lynes. After a time they found that she used to assemble the little children on First-day afternoons, and preach to them; which her mistress forbade her doing. When quite young, she would exhort in family opportunities; and while yet a child in years in public meetings. At about seventeen years of age, she was recommended as a minister.

At one time her master and mistress were going to Dublin to attend the Half-Year's Meeting, and she informed them she felt a concern to go also. Her mistress would not grant her consent, and they drove away without her. Immediately upon their departure, she dressed herself, packed up her bundle, put on her bonnet, and placed herself at the front door of the house. Her mistress had not proceeded far, before she felt so uneasy as to be constrained to send back for Sarah. When Dublin Half-Year's Meeting was over, she thought she must go to the Yearly Meeting of London, and in great fear mentioned it to her mistress; who positively denied permission. But Thomas Scattergood and George Dilwyn being at Dublin, took the matter in hand, and not only carried her with them to London, but to some of the Quarterly Meetings after its close.

Whilst yet quite young, she felt a concern to go to the theatre, and there addressed the multitude assembled. She several times spoke at the market-places. She afterwards married John Grubb.

In the London Yearly Meeting of 1832, she came into the men's meeting, under a deep sense of wrong things among some in high standing, who, she said, would have to be disowned. Many who were then present have been since testified against, having left the Society.—Daniel Wheeler thus mentions this circumstance in his Journal:—

"In a striking and awful manner Sarah Grubb adverted to the permitted visitation of the pestilence [cholera] in this country; and afterwards she had a very close and powerful testimony to the meeting, on the present state of our religious Society, by way of solemn warning of the approaching judgments of the Lord upon us for the neglect of those things, which, in a peculiar manner, were given us to bear in the early times of our Society, when Friends were called out from the world to be a separate people. Her concern was, that we should return to first principles; but her more especial warning was, that if there was not a coming down from the heights to which many

have climbed, there were those amongst us who might be compared to the golden vessels of the temple, such as had really stood the fire, and had not only been rightly filled, but employed of the Lord to communicate to the people, who would be permitted to be carried away captives to Babylon. That there was, and is amongst us a Babel now building, whose top is intended to reach unto heaven, which must and will come down; that there is, (though not clearly seen by ourselves,) a peeling and scattering amongst us, which is clearly shown in the vision and light of the Lord; and that if we did not repent and return, we should be left very few in number. But that the Lord would not leave himself without a people, &c. She spoke further, in reference to some, who had been rightly gifted to speak the word of the Lord, as from the mouth of the Lord; but who for want of dwelling low and deep enough, had had their brightness dimmed,—adding, 'when Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died.'"

Daniel Wheeler subjoins the following remarks:—"It does seem as if what had hitherto been dispensed, had made but little impression on the minds of the people in this land; and I fear this is the case in many other places. What could have been done, that hath not been done, to bring mankind to the knowledge of Him, who is the author of eternal salvation to all them that obey him? but if they will not hearken, how shall they obey? How ready and willing must are, to hearken to the teaching of poor finite man; but how reluctantly they will submit to hearken to the voice of God! Like the Israelites of old, they would rather hear the voice of Moses than of Him; and if we consider the hundreds who are busily engaged in turning the attention of the people to the letter, to the traditions and ordinances of men, 'after the rudiments of the world, and not after Christ,' what must be the end thereof?"

The following account of her closing days, is by a member of her family:—

"Third month 4th, 1842.—She is now confined to her bed, and gets gradually weaker; but her sweet spirit seems as though it was already on the confines of a blessed eternity; so calm and heavenly, like a child, quite fit for the kingdom. We can hardly be sufficiently thankful for many precious seasons around her bed.

"Ninth.—My precious — is still living. The last time she spoke to me with clearness her words were, 'It is for you I feel; but there is One who feels for you more than I do.'

"She was one to whom many far and near were accustomed to look for consolation and sympathy; not only when the good cause has seemed to be in danger, but in their private and individual sorrow. She said, she thought 'the Great Head of the church would raise up one here, and another there, to stand for the testimonies of Truth.' Repeating, she 'did not know who; but one here, and another there.' She quoted the words of Amos: 'I was no prophet, neither the son of a prophet,

but a gatherer of sycamore fruit, and the Lord took me—took me—this is what I want to see.'

"Well, dear creature!—She felt nothing but love to all; and now she is gone where love is made perfect. Many sweet and instructive expressions dropped from her during her illness; mostly bearing on the necessity of total self-denial and child-like submission and trust in the Lord. A few days before her death, she repeated the words of the Apostle Paul, 'I have fought the good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness which fadeth not away.'

"Third month 16th.—In the afternoon of yesterday she appeared to fall into a gentle sleep, and continued, we believe, without any suffering, to breathe shorter and shorter, 'till about one to-day, when she quietly resigned her pure spirit to God who gave it."

Thus peaceably departed this dignified and faithful servant of her Divine Lord. It had often been her place to deal honestly and openly with persons in high station, in and out of the Society. Seeking no honour from men, and withholding not the message that was given her for fear of offending any, she appears sometimes to have been as a "threshing instrument having teeth" yet for the contrited in spirit—the bruised and the buffeted—the oil and the wine of the kingdom were given her.

It was her desire that no memorial should be issued concerning her. In consequence of which her Friends of Bury Monthly Meeting forbore preparing one, but placed the following testimony upon their minutes:—

"Sarah Grubb, of Sudbury, widow of the late John Grubb, aged about sixty-nine years, a minister fifty-two years, died the 16th of Third month, 1842, and was interred in Friends' burial-ground at Sudbury, the 23d of the same. While we deeply feel the loss of this long-devoted servant of her great Lord and Master, we think it right, in accordance with her own expressed desire, to refrain from issuing any 'testimony' respecting her; desiring we may be instructed by this evidence of her deep humility, and unabated concern that no honour might be given to the creature; but that all the honour and the praise might be ascribed to that Power by which alone she was what she was."

Prayer.—"When thou prayest let thy words be few, but thy thoughts and feelings many, and deep. The less thou speakest, the better thy prayers. Few words and much thought is a Christian frame. Many words and little thought is heathenish.

"The prayer that is internal, and of the body, is that mumbling of the lips, outward babble, gone through without attention, and heard and seen of men; but prayer in spirit and in truth is the inward desire, the motions and sighs that proceed from the depth of the heart. The former is the prayer of hypocrites, and of those who trust in themselves. The latter is the prayer of God's children who walk in his fear."—*M. Luther.*

THE EPISTLE

From the Yearly Meeting held in London, by adjournments, from the 18th of the Fifth month, to the 27th of the same, inclusive, 1842.

To the Quarterly and Monthly Meeting of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,—We have, through the favour of the Lord, been again permitted to meet, and to examine into the state of our religious Society. We acknowledge that unfaithfulness to the Divine law still exists amongst us, and that hence many deficiencies are found within our borders: we nevertheless rejoice in the belief that the Lord is still caring for us, and owning us by tokens of his care. Let us then be of good comfort, and trust that, as we abide humble and stedfast before Him, he will enable us increasingly to show forth his praise. In a renewed sense of his loving-kindness, of which we have been permitted sensibly to partake, we salute you, our beloved Friends, desiring that grace and peace may be multiplied unto you, through the knowledge of God and of Jesus our Lord.

We turn in love and sympathy to our dear Friends who are labouring under the infirmities of declining years. Some of you, we believe, feel your allotment to be very solitary: you have lost the companions of earlier days; those with whom you may have taken sweet counsel. May your faith be strengthened as you look towards the end of your pilgrimage. May the love of Christ, our Saviour, cheer you in your lonely moments, in the remembrance of the mercy and faithfulness manifested towards you through the whole course of your lives. Be encouraged to lean upon the Lord your Redeemer: cast all your care upon Him; and believe that as faith and patience are maintained, you will be finally admitted, clothed in the robe of his righteousness, to the blessed company in heaven who inherit the promises.

The circumstances of some of our small meetings for worship, have afresh awakened our warm and Christian interest for those who are members of them. We affectionately encourage you, dear Friends, to be diligent and punctual in coming together; and to present yourselves in reverence of soul before the Lord. Many of you, we doubt not, are at times comforted by his presence, and enabled to worship Him in spirit and in truth. You may have very few companions in religious fellowship to hold up your hands in a true Christian course of conduct; but let this be an additional call upon you to be very careful that you bring no reproach on your high profession, and to strive from day to day to act in uprightness and consistency in all things. Then will you happily partake of heavenly peace, and know the Lord through the riches of his grace to supply all your need.

It is our earnest concern that we may every one of us, be brought deeply to feel the sinfulness of sin; and to see that as we are all, by nature, fallen creatures, and prone to evil, so we all need a thorough change of heart and affections, through the effectual working of the power of God in us. The Lord Jesus Christ died to save us from sin, and to restore

us to the Divine image in which man was originally created. O then that we all may come in faith unto Him! he has declared of himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." But if we would know him to raise us up to spiritual life, we must be willing that He should lay the axe to the root of the corrupt tree, baptize us with the Holy Ghost and with fire, and cleanse us from all impurity; crucifying us unto the world, and the world unto us. The progress of this work is often gradual; many are the conflicts of flesh and spirit, and repeated the assaults of the enemy of our souls' happiness before deliverance from sin is wrought; before we fully know all things to become new, and all things of God. Great, however, is the blessedness of that life which is hid with Christ in God. We therefore earnestly covet that every one may be willing patiently to submit to the turning of the Lord's hand upon him. Then shall we be brought to feel in our own experience, as we follow on to know the Lord, that Christ is indeed our light and our life, that, according to his own declaration, He is the bread which came down from heaven, and that if a man eat of this bread, he shall live forever:—words of consolation to the hungry soul. Thus feeding on him the living substance, we shall clearly see that all the types and ceremonies of a former dispensation were the shadow of those good things which are already come; and we shall truly feel that "the kingdom of God is not in word, but in power;" "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

These are heavenly truths given forth by our blessed Lord and his apostles; but at a very early period of the Christian church a gradual declension crept in, and the truth as it is in Jesus was obscured by the corrupt devices of men. Human wisdom and worldly power grievously interfered in spiritual things; a long and dark night of apostasy ensued; but in the mercy of God, light and truth again broke forth, and we believe that He gave to our predecessors a further insight into the corruptions that had so long reigned among the professors of the Christian name, than had been given to any who had gone before them in the great work of reformation. By the insinuing of this light, they saw that the ministry of the gospel of peace and salvation through our Lord and Saviour Jesus Christ is a gift from God himself; that the putting forth of the good Shepherd is to be waited for from one time to another in the exercise of this sacred office, and that it ought only to take place under the renewing of the Holy Ghost, and in the ability which God giveth. We thankfully believe that from the early rise of our Society, the Lord has been pleased to bestow this gift upon servants and upon handmaidens, without respect of persons, and that it has been exercised in his fear, and to the honour of his name; and we would humbly acknowledge that He does not at this day withhold from us this living ministry. We pray that he may be pleased to grant us his continuance and increase, and to keep us from ever desiring any other. That which is utter-

ed under the qualification already set forth, will be delivered in the humiliation of the creature; it may sometimes be only in a few sentences; but as a holy care prevails to move only under the leadings of the Spirit of Truth, unexcited by the activity and affection of the natural man, it will contribute to the edification of the body in love. May we all, dear Friends, when met to worship God, be found so bowed in spirit before Him, as to receive in simplicity and faith that which may be thus delivered, ever cherishing a tender feeling for those who are called to the ministry, and a sympathy for the exercises which all such, and especially those who are naturally of diffident minds, may have to pass through.

It was, we believe, under a deep sense of the righteousness of the law of Christ, that our early Friends were led to an open testimony against all deceit and flattery, to truth-speaking in their language, to honesty and sincerity in their dealings, and to that plainness in speech, in behaviour, and in apparel, for which they were conspicuous; knowing that it was required of them, as a part of this law, not to imitate the changing fashions of a vain and inconstant world. And we believe that the more our testimony in these respects is thus renewed, the more it will be felt that it is our duty as a Christian body faithfully to uphold it.

A reverent, filial fear of God, in deep self-abasement before Him, is a state of great safety. This fear not only subjects the will, and prepares the way to bear the cross, but produces a tenderness of conscience in which there is great caution not to violate the Divine law, and a quickness of understanding to perceive what this law is, and to distinguish that which, although it may have the semblance of good, is at the same time contrary to its purity. The conscientious follower of Christ, is especially careful in no way to compromise his principles. Whilst treated with respect and esteem by those around him, and in the full enjoyment of his civil rights, he is anxious to be prepared, if trials should come upon him, to act with fidelity and firmness. He is more solicitous not to violate this law, than to escape from suffering. He knows that if he would reign with Christ, he must be willing to suffer with him; he feels that, if this should be his portion, he can take comfort in those words of the apostle, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

We have each a duty to fulfil in the church; and we shall have each to give an account of the right occupation of the gifts entrusted to us. Many, by shrinking from the use of these gifts, have suffered loss themselves, and deprived the church of their services. We therefore in love exhort our Friends to be watchful in this respect; all are not called to the same office, but every living member has a place of usefulness in the body; and as he seeks for renewed qualifications from on high, as he is concerned to live not unto himself, but unto Him who died for us and rose again, he will experience that the service of Christ is blessed; and that in it there is a joy, and peace,

and holy settlement, which the world can never bestow.

The accounts of the sufferings of our Friends in the maintenance of our testimony against all ecclesiastical demands, including the costs and charges of desist, is upwards of ten thousand eight hundred pounds. An unhalloved interference with sacred things by the exercise of human authority, and the usurpation of an unwarranted influence on the mind of man in these matters, preventing the full surrender of the heart to the rightful government of our Holy Redeemer, have long impeded the progress of vital Christianity on the earth. These evils are at this time showing themselves under various and specious forms in this and in other lands. Hence we feel it additionally incumbent upon us to maintain, through holy help, in meekness and firmness, that testimony to the free teaching of the Spirit of Truth, and to the undivided authority of Christ in his church, which our Society has always borne. Were we to abandon these principles we could not expect to flourish, or even to exist as a distinct religious body.

An Epistle from our dear Friends in Ireland, and one from the several Yearly Meetings of North America, have been received in this as in former years, to our comfort and instruction.

We have been deeply afflicted by the consideration of the continued existence and extent of slavery in the colonies and dependencies of several of the nations of Europe as well as in America; and we have been led into feelings of warm sympathy with the suffering victims of this cruel and anti-Christian system, wherever they may be: we earnestly desire that the day may be hastened when every yoke of oppression shall be broken.

War still prevails in the east: we mourn over the calamities and miseries which it is producing. We think with sorrow of heart on the lot of those of our countrymen who are sent forth, not on works of mercy, to distant lands where the inhabitants of this favoured isle ought to show forth the fruits of the mild and peaceable religion of Jesus; but on errands of revenge and bloodshed, from which they may never return. May it please the Almighty Parent of the universe so to influence the hearts of our rulers, as that peace may be speedily restored, and that they may maintain the bond of amity with every nation of the earth.

Whilst thus adverting to the distresses of the people of distant countries, we are not insensible to the sufferings of the poor at home. We turn with feelings of deep commiseration to the multitudes in this land who are pining from penury, and from an utter insufficiency of food and raiment. These privations are very hard to endure, but we may be instructed in observing the great patience with which they have been borne. Many of our members have taken an active part in alleviating the miseries by which they were surrounded; and we encourage all our Friends liberally to perform this obvious Christian duty, of caring for and helping their distressed neighbours; ever remembering "the words of

the Lord Jesus, how he said, It is more blessed to give than to receive."

Dear Friends, we separate in love, and under a precious feeling of that harmony with which we have proceeded in various important deliberations. We cordially bid you farewell in the Lord.

Signed, in and on behalf of the meeting, by
GEORGE STACEY,
Clerk to the meeting this year.

For "The Friend."

BARNABY NIXON.

(Continued from page 286.)

"In the spring of 1806, I felt drawings to attend the yearly meeting. My mind was brought into a sympathizing feeling with the state of Society; and a deep travail of spirit for the gathering of backsliders. But in my affliction of body and exercise of mind, I had but very little appetite to take nourishment. I daily had fevers; making breathing so laborious, that I many times thought I could not exist much longer.

"The night before the time to set out to the yearly meeting I had hard strugglings till after midnight; feeling drawings revived to attend the meeting, and many reasonings against it: apprehending that I was not able to go half way. I sat down, and endeavoured to feel after the Divine will. After some openings, I gave up to go, in obedience to the Divine call. The severe pain in my eye and head, gradually abated; and I laid down and got a little sleep in the latter part of the night.

"In the morning when we were nearly ready to set out, Elizabeth Coggeshall came in, and told me that her companion was then Mary Morton from Philadelphia, [Elizabeth had been to his house before, in company with E. Byrd.] one of my sympathizing Friends, when I was there. But I had almost lost the recollection of her. She sat down by me, and asked me if I did not remember a visit I had of several woman Friends, in company with Arthur Howell, when I was in a low state. I told her I had often to remember that time. She said that she was one of the company. She named several Friends that sent their love to me, and some she said, were true sympathizers with me. At the revival of these things we sat down and shed tears together.

"We set out together, and although I was in much pain, and my appetite was so weak, that I sometimes found it difficult for me to take as much as three mouthfuls of bread and a cup of coffee, yet I was enabled to attend all the sittings of the yearly meeting, and to relieve my mind by spreading my exercise before Friends. But one or two long sittings I felt most easy to leave, a little before they adjourned.

"I felt Divine love to own my being there; and in the last sitting of the meeting, I could joyfully say, that I sat down under his shadow and his fruit was sweet to my taste. And I had to call to my beloved Friends, and invite them to come and partake with me. I also had solid opportunities with several at my quarters and some were much tendered.

"Elizabeth Coggeshall had much labour and my spirit travailed with her, in the harmonizing unity.

"As I came on my way home my mind was melted in humble thankfulness for the many favours bestowed upon me.

"I know it is a pleasant state to be meek and humble. The Lord delights in teaching these of his ways, and guides them in judgment.

"After I got home, I felt much exhausted and weak, both in body and in mind. I did not think I was able to attend meetings, but that my work was to exercise patience, in waiting for my change.

"Elizabeth and her companion were about two weeks visiting the meetings which belong to our quarter; and then came to my house in the morning before our meeting at Burleigh. I got out to meeting with them: and as I sat in the forepart of the meeting, I desired to be felt with, and, like Peter, to be washed and to be clean every whit. After a time of silence, Elizabeth began to speak of the happy state of being clothed with immortality; and said, that she had been brought into near sympathy with her afflicted brother, who was then sitting near to her; and who had been a faithful labourer in that meeting. But now, he had nearly done his day's work, and would soon rest from his labours, and receive the reward of the faithful. She addressed several different states then present: and afterward was exercised in supplication; in which she interceded for her afflicted Friend, with whom she said, her soul was nearly united;—that the Lord would continue to be near him, through the remaining part of his afflictions, who was, sometimes, made to be thankful, and rejoice in them. She also interceded for 'his' son and then for the other part of the meeting. At the conclusion of the meeting she took me by the hand, holding it for some time,—and after a while, said; 'Well Barnaby, I do not know how it is to be with me; but this I am well satisfied in,—that it will be well with thee.' I replied, that I hoped she would be favoured with that perfect love, that casteth out all fear.

"We then parted, not expecting to see each other any more, in mutability.

"This was not only a consolatory time to me, but it was a favoured meeting to others. Several Friends said they had not been in such a meeting before; and that her testimony concerning me, was of much more service, by its being delivered in a public meeting, than if it had been in my family. It tended to remove bad thoughts from some disorderly ones, whom I had honestly laboured with; and some that were in a lukewarm state; not willing to comply with some parts of our discipline, were, at times, judging that I was too zealous. It tended to impress the labour which had been bestowed, and to open Friends' minds to feel more affectionate love towards me; and to receive close, sound doctrine afterwards. My spirit was so revived, that my appetite returned; and I was strengthened to attend many more meetings, which were favoured seasons."

"Cousin James Ladd, had been in a con-

sumptive declining way, for several months, and was desirous to see me. But he did not expect I was able to go, till some Friends encouraged him to believe I might be able to go in an easy, close carriage. His son James D. Ladd, came for me in the Ninth month, 1806. I thought it right to wait for Truth's counsel; lest I might undertake, what I could not perform. And the answer to me, in my silent waiting; 'Go with him, for it is right for thee, now, to go with him, as it was for Peter, to go to the house of Cornelius, when he was sent for.' Although I believed that my weak body, would have to endure much fatigue and pain, yet I had to believe that I should live to be brought home again. So I gave up to go; having my wife [a second wife] to nurse me. After we set out, the day proved to be very rainy, and the river was rough. The carriage was lifted into the boat, with my wife and me shut up in it. We had four hands to row the boat, and we were an hour getting across.—I thought of the danger we appeared to be in, of being turned out of the boat: but I felt my mind staying, quieted, and easy, in believing I had that word to go, which is above the wind and waters, and is all powerful to command them. We got that evening to James Deason Ladd's. I was so fatigued, that my bones and joints were in so much pain, I could get no ease for several hours. The next morning we got to James Ladd's—found him in a weak state. But he was glad to see me. I often had to leave him, and lie down to rest myself.

"James desired that we might have a private opportunity together, so the family withdrew, and he communicated his tried situation to me. I desired him to give up willingly to the baptisms of death that he might experience the resurrection of life. I wished him to keep in the hope. I thought we might rejoice together in considering how we had given up to the heavenly call in the morning of our days. We ought to travel down into deep judgments, that we might be enabled to bear every needful work, to fit us for the holy habitation. We had great encouragement to submit to the refining dispensations, and trust in the Lord's promises, that when his people passed through the waters, the floods should not overwhelm them, and when they passed through the fire it should not kindle upon them: like one formerly, who could say, that when he passed through the region and shadow of death, he would fear no evil. David declared the Lord's judgments were true and righteous altogether; more to be desired are they than gold yea then much fine gold; sweeter also than honey and the honey comb. He could sing of his judgments, and of his mercy; for when he willingly submitted to his judgments then his mercy overshadowed him.

(To be concluded.)

The following is the production of an individual, under some conviction, resident in a pretty large manufacturing town, where there are no members of our Society; and who, along with another similarly situated, meets on First-days, for the purpose of wor-

ship, after the manner of Friends. It is a pleasing indication of an approximation, at least, to the views of our religious Society; and has been printed by the writer in the form of a Tract, for gratuitous distribution.—*British Friend.*

Believe on the Lord Jesus Christ and thou shalt be saved.

ACTS xvi. 31.

This is a cardinal truth. But the meaning of the text may be misunderstood, for James says, "the devils also believe and tremble." James ii. 19. A simple assent of the mind to an historical fact can neither do good nor evil. "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3. Now, if we cannot say that Jesus is the Lord, without the aid of the Spirit, how can we believe to the saving of the soul, without the same aid? We are not left without an answer to the question; for "the manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii. 7; or, as it is expressed in another place, "the grace of God which bringeth salvation, hath appeared to all men." Titus ii. 11; and if we believe in, and obey this grace, which is Christ speaking to us, then we are believing in the Lord Jesus Christ, and we shall be saved, not only from the punishment for sins in a world to come, but we shall be saved from the commission of sins in this world—we shall be born again, and we shall see the kingdom of heaven. Christ says, "he that believeth and is baptized shall be saved." Mark xvi. 16. Those who would have it, that a dipping or sprinkling with water is here meant, have a sufficient plea that a dipping or sprinkling with water is essential to salvation; but the baptism here meant is not the putting away of the filth of the flesh, but the answer of a good conscience towards God. The meaning of this passage seems to be this: they who trust in Christ, and permit his Spirit in their souls to have a baptizing influence on their whole conduct, so that they have become new creatures in all their thoughts, words, and actions, shall be saved. Christ says, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Mat. vii. 21. Believing is simply trusting that God is able to do, and will do, all that He has promised, and obeying that Spirit which Christ by his obedience and death purchased for every son and daughter of Adam, for when he ascended up on high, he led captivity captive, (or destroyed that power which the devil had obtained over man by the fall,) and gave gifts unto men. Eph. iv. 8, viz: the gift of the Holy Spirit, whereby man, who obeyed was to be redeemed from all iniquity, and whereby He might purify unto himself a peculiar people, zealous of good works. Titus ii. 14. We read that the redeemed from the earth were those who followed the Lamb whithersoever he went. Rev. xiv. 4. They are those whom He calls his sheep: He says, the sheep hear his voice, and when he putteth them forth he goeth before them, and the sheep follow him, for they know his voice; and a stranger they

will not follow; but are led by the anointing which teacheth them all things. 1 John ii. 27; and thus they are led on from strength to strength, till they appear before their Father and Redeemer in heaven at the end of their earthly pilgrimage. Psalm lxxxvii. 7.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Beule, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Isaac Davis, No. 255 Arch street; Blakey Sharpless, No. 253 Pine street; John G. Hoskins, No. 60 Franklan street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

COMMITTEE ON EDUCATION.

The Yearly Meeting's Committee on Education, will meet in the Committee-Room, on Mulberry Street, on Sixth-day evening next, the 16th instant, at half past 7 o'clock.

MARRIED, at Friends' Meeting, Adrian, Michigan, the 15th of Fifth month, JOSHUA TAYLOR, formerly of New Jersey, to MARY, daughter of Aaron Comfort, of Bucks county, Pennsylvania.

DIED, at Euston, Maryland, on the first day of the Tenth month, 1842, at the residence of her daughter-in-law, Edith Dawson,—ELIZABETH DAWSON, in the 91st year of her age. She was sister to Daniel Coffey, of this city, deceased, well known as an eminent minister of the gospel in the Society of Friends.

—, at Farnham, L. C., Eleventh month 29th, 1842, of a cancer tumour, SALLY KNOWLES, widow of Samuel Knowles, senior, of that place, aged 76; a member of Farnham Particular Meeting.

—, on the 7th of Third month, 1843, at the residence of her son, Isaac Mosher, in Queensbury, county of Warren, N. Y., PATIENCE MOSHER, in the 91st year of her age. She was a consistent member of Queensbury Monthly and Particular Meeting. During the late schism in our Society, notwithstanding her advanced age, she very early, even before she knew which way her near relatives were inclined, took a very decided stand, being a firm believer in the ancient principles of the Society of Friends. Although, through age and infirmities, she was deprived of the privilege of meeting with her Friends for several years before her death, she often expressed that her love for them was unaltered, and her desire to attend meetings as great as ever. We believe that it may be said of her, that she was gathered as a shock of corn fully ripe.

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PHILADELPHIA.

Dr. Howe's Report on Laura Bridgman.

Her health has been excellent during the year, uninterrupted indeed by a single day's illness. Several medical gentlemen have expressed their fears that the continual mental excitement which she manifests, and the restless activity of her mind, must affect her health, and perhaps endanger the soundness of her mental faculties; but any such tendency has been effectually counteracted by causing her to practice calisthenic exercises, and to take long walks daily in the open air, which on some days extend to six miles. Besides, she has a safeguard in the nature of her emotions, which are always joyful, always pleasant and hopeful; and there is no doubt that the glad flow of spirits which she constantly enjoys, contributes not only to her physical health, but to the development of her mind. There is a great difference produced, even physically, by the habitual indulgence of different emotions. Let two children of quick parts be put to study,—the one stimulated by emulation, by pride, and by envy, and the other by the love of his parents, by regard for his teacher, and above all, by the natural relish for new truth, and the delight which results from a pleasant activity of the perceptive faculties, and the difference, even in physical effects, will, after a time, be perceptible. Ambition, envy, and pride, while they may stimulate to powerful mental efforts, are accompanied with little pleasure, and that not a healthful one; they leave behind lassitude and dissatisfaction; the child craves something more, he knows not what; but joy, that oxygen of the moral atmosphere, is generated only by the action of the generous and noble sentiments.

Laura generally appears, by the quickness of her motions, and the eagerness of her gestures, to be in a state of mind, which, in another, would be called unnatural excitement. Her spirit, apparently impatient of its narrow bounds, is, as it were, continually pressing against the bars of its cage, and struggling, if not to escape, at least to obtain more of the sights and sounds of the outer world. The signs by which she expresses her ideas are

slow and tedious; her thoughts outstrip their tardy vehicle, and fly forward to the goal; she evidently feels desirous of talking faster than she can; and she loves best to converse with those who can interpret the motions of her fingers, when they are so rapid as to be unintelligible to a common eye. But with all this activity of the mental machinery, there is nothing of the wear and tear produced by the grit of discontent; every thing is made smooth by the oil of gladness. She rises, uncalled, at an early hour; she begins the day as merrily as the lark; she is dancing as she attires herself and braids her hair, and comes dancing out of her chamber, as though every morning were that of a gala day; a smile and a sign of recognition greet every one she meets; kisses and caresses are bestowed upon her friends and her teachers; she goes to her lesson, but knows not the word *task*; she gaily assists others in what they call housework, but which she deems play; she is delighted with society, and clings to others as though she would grow to them; yet she is happy when sitting alone, and smiles and laughs as the varying current of pleasant thoughts passes through her mind; and when she walks out into the field, she greets her mother nature, whose smile she cannot see, whose music she cannot hear, with a joyful heart and a glad countenance; in a word, her whole life is like a hymn of gratitude and thanksgiving.

I know this may be deemed extravagant, and by some considered as the partial description of a fond friend; but it is not so; and fortunately for others, (particularly because this lesson of contentment should be lost upon the repining and the ungrateful), she is a lamp set upon a hill, whose light cannot be hid. She is seen and known of many, and those who know her best will testify most warmly in her favour.

The general course of instruction pursued during the past year, corresponding as it does with that detailed in former reports, needs not to be here repeated. * * * * *

Much attention has been paid to improving her in the use of language, and at the same time to increase her stock of knowledge. A useful exercise for this purpose has been to tell her some story, and to require her to repeat it in her own language, after she has forgotten the precise words in which it was related to her. The following story was related her one day:—

John and the Plums.

1. An old man had a plum tree, and when the plums were ripe, he said to his boy John,
2. I want you to pick the plums off my tree,

for I am an old man, and I cannot get up into my tree to pick them.

3. Then John said, I will get up into the tree and pick them for you.

4. So the boy got up, and the old man gave him a pail to put the plums in, and he hung it up in the tree near him.

5. And then he put the plums into the pail, one by one, till the pail was full.

6. When the boy saw that the pail was full, he said to the old man, Let me give you the pail, for it is full.

7. Then the old man held up his hand and took the pail of plums, and put them in his cart.

8. For, said he, I am to take them to town in my cart to sell them,—and he gave the pail back to the boy to fill with more plums.

9. At last the boy said, I am tired and hot; will you give me a plum to eat?

10. Yes, said the old man, for you are a good boy, and have worked well; so I will give you ten plums, for you have earned them.

11. The boy was glad to hear him say so, and said, I do not want to eat them all now. I will eat five, and take five home to my sister.

12. You may get down now, said the old man, for it will soon be dark, and then you will lose your way home.

13. So the boy got down and ran home, and felt glad that he had been kind to the old man.

14. And when he got home, he was glad he had been kind to his sister, and kept half his plums for her.

The next day she was requested to recall it to memory, and to write it down in her journal, and she did so in the following words:—

“An old man had a large plum tree,—he had a little boy John; the man asked John to please to go up on the tree to pick many plums, because he was very old and lame. The man gave John a pail for plums. John put them in till it was very full; he said to the man, it is very full of plums. He took the pail up in his cart to sell them. John was tired and hot; he asked the man if he might take one plum. The man said he might take ten plums, because he was a very good boy to earn them hard. The man told him to hurry home. He ate five plums; he gave his sister five plums; he felt very happy because he helped the old man much, and made his sister happy. John was kind to help the old man; he was very generous to give his sister part of his plums. The old man loved John very much. If John did not hurry home he would have lost the way. John liked to help the old man well.”

It will be seen that she made some moral reflections of her own, which were not expressed in the original story. It is desirable that every new word or fact which she learns should be communicated by her teachers, or that she should form a correct notion about it; but this, as will be perceived, is impossible, without depriving her of that intercourse with others which is necessary for the development of her social nature. The following extract from the journal of — Swift, her teacher, is interesting.

"February 27.—When I went to Laura after recess, she said, '*I was very much frightened.*' Why? I thought I felt some one make a great noise, and I trembled, and my heart *ached very quick.*' She asked me if I knew any *crazy persons*, then altered it to *crazy*, then to *crazy*. I asked her who gave her the new word *crazy*. She said, 'Lorena told me about *crazy persons*, and said she was [one] *crazy*. What is *crazy*? I told her that *crazy persons* could not think what they were doing, and attempted to change the subject; but she immediately returned to it, and repeated the question, '*Have you seen crazy people?*' and would not be satisfied until I answered it. I told her I saw a *crazy woman* walking about; she said, '*Why did she walk? how could she think to walk?*' [She detected here the imperfection of her teacher's definition.] I told her they were sometimes sick, and became *crazy*; she said, '*Who will take care of me if I am crazy?*' I laughed at her, and told her she would not be *crazy*. She replied, 'I said, *no*.' [Let any one who has questioned the possibility of her forming a correct conception of this difficult word if look at this form of expression and find there is an answer.] I told her I would take care of her, if she would be kind and gentle to me; she then asked, 'Can I talk with my fingers? did you ever see a *dizzy lady*? how do you *dizzy*?' Laura said she dreamed last night about her mother and the baby, and talked with her fingers, as in the day-time; I questioned her particularly on what she dreamed, but could not get a satisfactory answer."

She wrote a letter to her father and mother, of her own accord; that to her mother was as follows:—

"My dear, my mother,—I want to see you very much; I send much love to you; I send ten kisses to my sister Mary. My one pair of stockings are done. Can Mary walk with her feet? Do stockings fit her? I want you to write a letter to me some time. Miss Swift teaches me. I want you to come to South Boston with my sister to stay a few days, and see me exercising the callisthenics. Oliver can talk with his fingers very faster about words. I will write a letter to you again. Miss S. and D. send love to you. Miss Davis is married, Mrs. Davis. She has gone to live with her husband in Dudley. Is Mary well? Is my aunt well? I send love to her. I will write letter to you soon some time. Why did you not write letter to me? I go to meeting every Sunday. I am gentle in church with Miss Rogers. I am happy there.

"Good bye,

"LAURA BRIDGMAN."

She has commenced the study of geography during the past year, and made fair progress. Having first acquired an idea of the points of the compass, and taken some preliminary lessons by bounding the school-room, the chambers, entries, &c., and then going out into the premises, bounding the house and yard, she was put to a map. But it will be more interesting to give some extracts from her teacher's journal, showing how she passes her time of study, though no words can describe adequately the eagerness of her manner, and the pleasurable expression of her countenance when she gets a new idea, and turns to hug her teacher, in her glee.

"February 2d.—She asked me if she was good yesterday; I told her yes, she had been good all the week; she said, '*Did I do any little thing wrong?*' Continued the conversation on trades, and taught her the word *furniture*. When I was telling her what work milliners did, she said, '*Do milliners make stockings,—milliners make stockings that have flowers on them?*' At the geography hour she asked me to teach her '*above*,'—meaning the chambers; she bounded, to-day, all the rooms on the second story, and remembered all of yesterday's lesson, without going to the rooms.

"In writing, gave her a lesson on the board; she does not succeed so well on that as Oliver. At twelve, began to tell her about seeds, and told her I would talk to her about what her father did, (he is a farmer.) She said, '*How do you know what my father does? does your father do so?*' No! my father is doctor. '*Why is not my father doctor? he gave me medicine once; was he a doctor?*' Did not succeed to-day in getting her much interested in seeds. P. M. She worked very industriously.

"February 3d.—Gave Laura examples in numeration, in hundreds and thousands, which she performed very well, and numbered correctly, until she had the number 8,500, which she wrote 80 50; she hesitated and said, '*I think it is wrong,*' and enumerated; but it took her a long time to find how to alter it,—when she at length succeeded, she said, '*I was very sad not to know.*' Laura asked what cups and plates and saucers were? taught her the word *crochery*. '*What are rings?*' Taught her jewelry. '*What are knives and forks, &c.*' Next she got her work box, for me to tell her of what it was made; told her about the pearl with which it is inlaid, and the name of the wood,—rose. She asked of what the doors were made; told her pine; she asked, '*Why are pine-apples—pine?*' She wanted to know who made the brass hinges. She talked about her locket, and wanted to know what colour it was under the glass; told her it was black,—*How can folks see through black?*' In geography, she bounds any of the rooms now, after a moment's thought, and seems to understand all about it; she bounded the house, with a little help. In writing, she does very well, when practising her letters, but when she has her journal, she is very careless; she wrote to-day an account of the different trades. In the afternoon, she went to the school-room an hour, while a number of gentlemen were there; she amused

herself by asking what the denominations were after millions; at last, she set down a row of types the whole length of her board, and, enumerating it, found it was eighty quintillions. She asked, '*What people live eighty quintillions of miles off?*' said, '*I think it would take ladies a year to go so very far.*'"

(To be continued.)

Brute Intelligence.—A rather remarkable occurrence transpired a short distance from this town a few days ago. While two young men, apprentices with D. Lee, a grocer and tea-dealer in Drewsbury, were taking a short walk down the side of the river Calder, their master's ware-house dog, which was accompanying them, strayed into an adjoining field, and on seeing an ass, which was grazing, suddenly fell upon it, worrying it in a most ferocious manner. A number of men being at a short distance, and seeing the dog likely in a short time to worry the poor ass to death, went and commenced a fierce attack upon the dog with hedge stakes, but without succeeding in getting him off the ass, which he was mutilating in a shocking manner. A horse, belonging to George Fell, of Earlsheston, had witnessed those proceedings evidently under most agitated feelings, and, as if conscious the poor ass must perish unless he interfered, made a rush through the hedge, cleared off the men who were trying to liberate the ass, and in a most furious manner seized the dog with his teeth and dragged him off; it is supposed he would have despatched him in a few minutes. When the horse had accomplished his feat, he, with head and tail erect, scampered about the ass in a noble and most dignified manner, as if proud of having effected a mighty conquest, and manifested evident tokens of pleasure, as if sensibly feeling that he had performed an act of benevolence. All who beheld this wonderful deed of G. Fell's horse, were powerfully struck with his evident intelligence and sympathy for his fellow-brute.—*Wakefield Jour.*

A Needle Manufacturer.—Among the curious things I was permitted to examine at Haverstraw, nothing awakened so much interest as the machinery for making needles. Let every good housewife rejoice with me. We are no longer to be dependent on foreign countries for an article of such primary necessity as needles. This, I am told, is the first attempt of the kind in America, and is now almost perfected. I saw needles in various stages of the processes by which they are made from the wire, prepared on the same premises; and was surprised at the facility afforded by the curious machinery which human ingenuity has invented to lessen the manual labour, and multiply the results of the numerous operations. The wire is first cut into lengths, which will make two needles each. The depressions where the eyes are to be made, and where the grooves are found in the finished article, are stamped in both needles by a single stroke of the machine, with which a single hand can turn off 30,000 in a day. It is then turned over to a boy, who, with another machine, punches the eyes, and

again another separates the two needles, and smooths away any irregularities left or made by the former processes. But the eye of the needle is still rough, and must be smoothed by another process, which leaves it so smooth as not to cut the thread. After this, a man grinds a handful at a time on a common grindstone, holding them in his left hand, and giving them a perpetual rotary motion with the right, so that, when the operation is finished, they must be round as well as sharp. They are now to be "case hardened," and finally burnished, all which is done by simple processes, in which immense numbers can be subjected to the operation at the same time.—*Dr. Bond's Letters from Rockland.*

Influence of Climate on the Fruitfulness of Plants.

The following article quoted from "a sensible and eloquent American writer," we take from the sixth number of the Farmer's Encyclopedia. We have been delighted in its perusal, and have no doubt our readers will also enjoy it. There is a vein of sound philosophy running through it,—an aptness of illustration, and mellowness of feeling, which characterize it, in our estimation, as of more than ordinary interest. The writer might have extended his speculations into the animal kingdom, and have been at no loss to produce numerous instances, corroborative of similar views.—*Farmer's Cabinet.*

"The cultivated plants yield the greatest products near the northernmost limit in which they will grow.

"I have been forcibly impressed with this fact, from observing the productions of the various plants, which are cultivated for food and clothing in the United States. The following instances will go far to establish the principle.

"The cotton, which is a tropical plant, yields the best staple and surest product in the temperate latitudes. The southern parts of the United States have taken the cotton market from the East and West Indies, both as regards quantity and quality. This is partly owing to the prevalence of insects within the tropics, but principally to the forcing nature of a vertical sun. Such a degree of heat develops the plant too rapidly,—runs it into wood and foliage, which become injuriously luxuriant; the consequence is, there are but few seed pods, and these covered with a thin harsh coat of wool. The cotton wool, like the fur of animals, is, perhaps, designed for protection; and will be thick and fine in proportion as the climate is warm or cool. Another reason is to be found in the providence of the Deity, who aims to preserve races rather than individuals, and multiplies the seeds and eyes of plants, exactly as there is danger of their being destroyed by the severity of the climate, or other causes. When, therefore, the cares and labours of man counteract the destructive tendency of the climate, and guaranty their preservation, they are, of course, more available and abundant.

"The lint plants, flax, hemp, &c., are culti-

vated through a great extent of latitude, but their bark, in the southern climates, is harsh and brittle. A warm climate forces these plants so rapidly into maturity, that the lint does not acquire either consistency or tenacity. We must go far north in Europe, even to the Baltic, to find these plants in perfection, and their products very merchantable. Ireland is rather an exception as to latitude; but the influence of the sun is so effectually counteracted there by moisture and exposure to the sea air, that it is always cool; hence, the flax and potato arrive at such perfection in that region.

"It holds equally true in the farinaceous plants. Rice is a tropical plant; yet Carolina and Georgia grow the finest in the world; heavier grained, better filled, and more merchantable, than any imported into Europe from the Indies. The inhabitants of the East Indies derive their subsistence almost exclusively from rice; they must be supposed, therefore, to cultivate it with all skill and care, and the best contrivances for irrigation. Such is, however, the forcing nature of their climate, that the plant grows too rapidly, and dries away before the grain be properly filled. Indian corn, or maize, if not a tropical plant, was originally found near the tropics; and although it now occupies a wide range, it produces the heaviest crops near the northern limit of its range. In the West Indies it rises thirty feet in height; but with all that gigantic size, it produces only a few grains on the bottom of a spongy cob, and is counted on only as rough provender. In the southern part of the United States, it reaches a height of fifteen feet, and will produce thirty bushels to the acre; in the rich lands of Kentucky and the middle States, it produces fifty or sixty bushels to the acre; but in New York and New England, agricultural societies have actually awarded premiums for one hundred and fifty bushels to the acre, collected from stalks only seven feet high. The heats of a southern sun develop the juices of this plant too quickly. They run into culm and blade, to the neglect of the seed, and dry away before fructification becomes complete.

"Wheat is a more certain crop in New York, the northern part of Pennsylvania, and Ohio, and in the Baltic regions of Europe, than in the south, either of Europe or America. In the north, snows accumulate, and not only protect it from the winter colds, but from the weevil, Hessian fly, and other insects that invade it; and in the spring it is not forced too rapidly into head, without time to mature fully, and concoct its farina.

"A cold climate also aids the manufacturing of flour, preserving it from acidity, and enables us to keep it long, either for a good market, or to meet scarcities and emergencies. Oats grow in almost every country; but it is in northern regions only, or very moist or elevated tracts, that they fill with farina suitable for human sustenance. Rye, barley, buckwheat, millet, and other culmiferous plants, might be added to illustrate the above principle; for all their habits require a more northern latitude than is necessary to their mere growth.

"The grasses are proverbially in perfection,

only in northern and cool regions, although they will grow every where. It is in the north alone, that we raise animals from meadows, and are enabled to keep them fat and in good condition, from hay and grass alone, without grain. It is there the grasses acquire a succulence and consistency enough, not only to mature animals, but to make the richest butter and cheese, that contribute so much to the tables of the luxurious. The grasses which are often in the south grow large enough, are without richness and nutriment; in hay, they have no substance; and when green, are too washy to fatten animals; the consequence is, most animals in those latitudes, browse from necessity, and are poor, and without size or beauty. It is the same hot sun which forces them to a rapid fructification, before they have had time to concoct their juices. The sugarcane produces, perhaps, better where it never seeds, than in the tropics; for the juices will never ripen so as to granulate, until checked by frost or fructification. In the tropics, the cane grows twenty months before the juices ripen; and then the culm has contracted a woody, fibrous quality, to such a degree as to resist the pressure of the mills, and yields but little juice, and that to an increased effort. In Louisiana, we succeed well with the sugar culture; because, while the culm is succulent and tender, a white frost checks the growth, ripens the juices, and in five months gives us a culm, tender, full of juice, easy to press, and yielding much grain of sugar. When Louisiana, therefore, acquires all the necessary skill, she will most probably grow this article cheaper than the West Indies.

"Tobacco is a southern plant, but there it is always light and chafy; and although often well flavoured, it never gains that strong narcotic quality which is its only peculiar property, unless you grow it as far north as Virginia. In the south, the heat unfolds its bud or germ too soon, forces into full expansion the leaf, and drives it to seed before the narcotic quality can be properly elaborated. We may assert a general rule applicable to all annual plants, that neither the root, nor the leaf, acquires any further size or substance after fructification.

"The tuberos, bulbous, and other roots, cultivated for human and animal subsistence, are similarly affected by climate, and manifest habits in corroboration of the above principle. The Irish potato, although from or near the tropics, will not come to perfection but in northern or cool countries, or in moist, insular situations, as Ireland. It is in such climates alone, that its roots acquire a farinaceous consistence, and have size, flavour, and nutriment enough to support, in the eminent way in which they are susceptible, animal life. In the south, a forcing sun brings the potato to fructification before the roots have had time to attain their proper size, or ripen into the proper qualities for nourishment. In Ireland the plant grows slow, through a long and cool season, giving time for its juices to be elaborated and properly digested; hence that fine farina and flavour which characterize them. The sweet potato produces larger, better flavoured, and more numerous roots in Carolina,

where it never flowers, than in the West Indies. In the latter place this plant runs wild, covers the whole face of the earth with its vines, and is so taken up in making foliage, that the root becomes neglected, and is small and woody. In order to have the onion in perfection, it must grow through two years, swelling all the time its bulbs. In the south, however, it seeds in one year, and before it has made much bulb. Beets, carrots, parsnips, turnips, radishes, and other roots, are equally affected by a hot sun, and scarcely worth cultivating far to the south. They all fructify before they have formed perfect roots, and make foliage at the expense of their bulbs; hence they will always be articles of commerce; the south will have to depend upon the north for them."

(To be concluded.)

Electro-Magnetic Telegraph.—We are gratified to state that the Board of Directors of the Baltimore and Ohio Rail-road Company have given permission to Professor Morse to use the track of the Washington road for the purpose of carrying out the intentions of the act of Congress in reference to his important invention of the Electro-Magnetic Telegraph. One station of the telegraph will be at some appropriate place in the city of Washington, and the other in the city of Baltimore, and the communication between them will be effected by properly prepared wires laid along the line of the rail-road. The object of this arrangement is to prove what Professor M. has already most satisfactorily shown on a less extended scale, that the length of the line of communication presents no obstacle whatever to the instant transmission of intelligence between the two extremes either by day or night. We predict for this ardent votary of science the triumphant success that he so well merits.—*Baltimore American.*

To Gardeners.—If you wish to preserve your cabbages from the ravages of the cut worm, hill up the plant until the bud is covered with earth half an inch deep, which will not injure the plant. Be sure to let the main leaves stand up out of the ground. The worm will then cut off the stems of the leaves instead of cutting down the stalk, and the bud will soon grow out of the ground uninjured by the covering. This plan has been tried with success in this place, when every other effort to preserve the plants had failed.—*Dahlonega Times.*

"The growth of men, animals, and trees," says Dr. Gregory, "is a daily miracle. We do not, from its being common, feel all the wonder it ought to inspire, but it is growth that distinguishes, in a most striking manner, the works of the Almighty from those of man. The steam-engine, and all the noblest creations of science, as they leave the workman's hands, must forever remain in the same state. It is for the Deity alone to give an object, once formed, the power of growing and of increase."—*Dr. Gregory.*

For "The Friend."

THE CLOUDS.

"I have often humbly desired that I might be kept as submissive to the Creator, as the clouds, which he raises and fills with water, when he pleases, to pour forth showers on the earth, and then pass into nothingness again."—*Barnaby Rudge.*

Gauze-like—devoid of form or will,
The vapours on the wind are thrown,
Now eddying wild—now idly still—
Now into forms fantastic blown.

Obedient to the high command,
They marshal at the sovereign word;
Or fly where tempests wild are heard.

When the warm sun is in the sky,
Or when not a zephyr moves the air,
O'er vegetation parched and dry,
They cast no varying drapery.

When mists rise upwards from the earth,
To fill the clouds that float on high,
They give the very blessing birth,
That does their thirsty want supply—

So inebriate from the heart that springs,
Rising before the thrane above,
A soft returning blessing brings,
In answer to its gift of love.

Faith never ceases a look on high,
But it receives fresh strength from thence;
The burthened heart ne'er ceases a sigh,
But finds returning recompense.

Our Father walketh on the wind,
The clouds are chariots of his will;
He chooseth—they are unconfin'd—
He willeth—they at once are still!

How awful when his chariot wheels
In the ethers roll above our world,
When in the lightning he reveals
His power, where shivering bolts are hurled!

But, gently on the softened heart,
Rise gold-tinted clouds of summer even,
Gathering the thought from earth apart,
And lifting to repose in heaven!

When glows the west with glorious fires,
The setting sun half hid from sight,
While upwards shoot the golden veils,
And hovering clouds have molten light—

The enraptured heart, in fancy's glow,
As gloriously the scene is spread,
Could almost deem this radiant show,
Light from the golden city shed!

The object of their mission done,
The emptied clouds melt fast away,
Obediently they one by one,
The signal of their Lord obey.

So wait his ministers to feel,
The quickening virtue fill the breast;
What he affords them they reveal—
Their purpose done, they sink to rest.

And haply, like the beauteous cloud,
Floating above the things of earth,
They raise the vision of the crowd,
Giving to heavenly longings birth.

And oft, when life is at its close,
Hope glids the evening of their day:—
They shed a mellow light for those,
Who follow where they lead the way!

He farms them for his blessed will,
He sends them,—and they gladly fly;—
He beckons—they with virtue fill;
He empties—they are weak and dry;
They pour upon the earth His rain,
Then "pass to nothingness again!"

Potatoes.—The Richmond Compiler gives us the following circumstance connected with the history of this valuable esculent. It says, "A friend has sent us an old and queer looking book, entitled 'The ancient and present state of the county and city of Cork,' &c., by Charles Smith, M. D. By a turned down leaf, we are directed to a paragraph in it relating to the introduction of potatoes into Ireland. As we suppose, all know this vegetable was transported from this country, where it was in use by the Indians, to Ireland, by Sir Walter Raleigh, and we learn from this old book that he landed at Cork, where the first potatoes were planted. The book says, 'The person who planted them, imagining that the apple which grows on the stalk was the part to be used, gathered them; but not liking the taste, neglected the roots till the ground being dug afterwards to sow some other graius, the potatoes were discovered therein; and to the great surprise of the planter, greatly increased; from those few, this country was furnished with seed.'"

A Colony of Lunatics.—A paper on insanity was lately read by M. Moreau to the French Academy of Science, recommending the adoption in France of the Belgian mode of treating pauper lunatics. In the village of Gheel, in Belgium, it seems there is a colony of 700 lunatics, established in the sixth century. These unfortunate creatures are treated upon so admirable a system that they are perfectly harmless, and labour willingly in agriculture and manufactures. They become so fond of their mode of life, that when cured they are unwilling to quit the place. In most of the Asylums in this country such milder methods have entirely superseded the old system of coercion, and insanity is thus divested of its greatest terrors.

Righteous Decision.—Judge Mullanphy, of Saint Louis, has decided that the constitution of the United States guarantees to all persons born in the United States, the right to enter and reside in the State of Missouri without reference to colour. The question arose upon an appeal taken from the Recorder's Court at St. Louis, by a free negro who had been apprehended and fined for living in the state without a license—the statute of 1835 prohibiting free negroes to reside there without a license.

This decision is in the true spirit of the constitution, and presents a gratifying contrast to the slavish spirit that pervades the social action of the Southern States generally, in relation to the rights of free men of colour. We hope that the time will soon come when the rights of all persons under the constitution will be maintained in despite of the oppressive legislation of particular states.—*Philad. Gaz.*

Camellias.—A Parisian florist, famed for his camellias, it is said, sells £500 worth of that flower alone, during the season for bouquets.

For "The Friend."
GUARDED EDUCATION.

The subjoined remarks are handed to the editor for insertion in "The Friend," without the authority of the venerable writer, a member of New York Yearly Meeting. If they tend to arouse the feelings and efforts of the readers in the cause of a sound, moral, religious and literary education, he will doubtless approve of the liberty taken with his valuable hints.

My mind was cheered in learning that your Yearly Meeting had appointed a committee to extend a general influence for the promotion of a guarded education, hoping that their services may not be limited to schools. Within forty years, great progress has been made in instituting seminaries of learning amongst Friends; but I am not certain that there is a proportionate increase of disposition amongst the young people to become consistent Friends. I believe that a wide field of labour for our Society is ready for harvest in the promotion of home improvement, more especially as regards the choice of reading for the young, before the time of life when prejudices are apt to obstruct the good work of imbuing their minds with the contents of the Scriptures and the edifying matter of Friends' books. From my observation, I am persuaded, that in general the present family reading, in some circles, is more calculated to alienate than to make Friends of the children. Great attention is given by other persuasions, in issuing small volumes in an attractive form for young readers. These I see in the families of Friends where I call. By a general co-operation we could furnish those of a far better quality; and, at the same time, an influence might be exerted on parents to awaken and encourage them to a proper care in this respect. We have had Bible and Tract Associations, but some Friends being opposed to all associations, independent of meetings for discipline, they have declined. Should your education committee devise a plan on as broad a base as that of Friends' Library, and annually furnish every Preparative Meeting, with a list of the books, and append to it a list of the Bibles and Tracts published by Friends, it is reasonable to suppose, that the plan would be generally patronized, and have a uniting and salutary effect. The usual volumes of Friends' books are far less attractive to children, than small neat volumes with inviting titles, and especially adapted to their use.

The reports now received on schools, as usual, represent a majority of our children exposed in the district schools, where the Scriptures are generally excluded, and the reading books abound with history, and other lessons calculated to excite the martial spirit; those too find their way into some of our schools; while the most of home reading is, I presume, newspapers, and other publications not favourable to Quakerism.

This state of things has induced me to publish many small things for children which have been extensively circulated, to my relief and satisfaction; and, as far as I know, to the general acceptance of both parents and children; but I am now too old to continue the

feeble endeavour, yet my sympathy with the rising generation, and interest in our religious Society remains strong, so that it would be a great relief to my declining moments, to see a general plan in operation for furnishing such reading as will be inviting and edifying to the precious children, and means used to awaken the attention of parents in co-operating with the concern and efforts of the Society.

For "The Friend."
HANNAH SCARNELL.

The Annual Monitor or Obituary of the Members of the Society of Friends in Great Britain and Ireland, for 1842, notices the decease of Hannah Scarnell, of Earham, near Norwich, aged eighty years, and gives the following account of her:—

This aged Friend, in earlier life, had served sixteen years as house-keeper in the family of the late John Gurney, of Earham Hall. There she became convinced of the truth of the principles of our religious Society, with which she had no connection by birth; and was afterwards married to our late Friend John Scarnell, who had undergone the same change of sentiment, both having been previously received into membership.

She was steady in her attachment to the Society; and was, as well as her husband, much esteemed for sterling integrity of character. She was remarkable for her activity in conducting her own department of the farm which they occupied; and after she became a widow, her exertions for the support of her family were peculiarly laudable. In the coldest and most inclement weather, as well as under a milder sky, she never failed to be found at her accustomed seat on the market-days, in the large open market-place of the neighbouring city, with her meat and other articles; which, from their superior quality, and the skill with which they were prepared for sale, generally fetched a higher price than those of her neighbours.

Although attentive to her religious duties, and strictly regular in the attendance of our meetings, an anxious and almost restless industry in her temporal pursuits, marked the course of her life. But she did not labour for herself and her children only. She was kind and helpful to the poor, and long supported a destitute sister.

About two years before her decease, she fell down and broke her hip-bone, and was never afterwards able to rise from a recumbent position. This affliction, though painful and severe, was peculiarly adapted to her spiritual need. It was in vain for her any longer to strive and busy herself in her temporal vocation. Nothing remained for her but to lie low under the holy hand of Divine discipline; and to bear the humiliations and sufferings of a life now wholly inactive. As she lay on her couch from day to day, and from week to week, she was much engaged in reading the Holy Scriptures, and was gradually weaned from the world and all its interests.

Within a few days of her death, the softened and purified state of her mind became

very apparent. It was evident that the truth had arisen into full dominion in her soul; and in firm and undoubting reliance on an all-sufficient Saviour, she died without a single pang, as far as her friends and family could perceive, either of mind or body.

The following anecdote respecting H. Scarnell has been communicated; and we believe, it is not only characteristic of the individual, but contains a useful caution in regard to the accepting of evidence, as to the identity of persons.

On one occasion, when she was returning from market, and was about to pass through a gate on her way home, she was stopped by a highwayman, who demanded her money. A girl who was her companion, was so much alarmed, that she fainted, lost the reins, and fell back in the cart; but H. Scarnell's self-possession did not forsake her. She deliberately put her hand into her pocket, and before drawing out her purse, contrived to empty it of part of its contents; afterwards remarking, that she did not think there was any occasion to give him the whole of what it contained. When the robber had examined her baskets, &c., she having no command of the horse, thus addressed him: "Now, thou hast taken my money, and agitated me; I will thank thee to open the gate." He complied with the request, and she spoke to the horse, which immediately pursued its way home.

Soon after this circumstance, a man was apprehended on suspicion of having perpetrated the robbery. H. Scarnell having a conscientious objection to capital punishments, and to swearing, the girl was called upon to give evidence, which she did, by taking an oath that he was the identical person. The magistrates were still anxious to have the confirmation of H. Scarnell's testimony, though upon her simple declaration; and this she consented to give, on condition, that if the man proved to be the guilty party, they would use their utmost efforts to save his life. On seeing him, she immediately declared that he was not the person. The girl, in her agitation, had lost the power of discrimination, and had mistaken the man, who was immediately discharged on H. Scarnell's assertion.

Some time after this, she discovered the actual robber standing very near to her stall in the market-place. She immediately, and in an audible voice began to relate the circumstances of the robbery, and the investigation, to an individual who was by her; and how nearly an innocent man had suffered; "but," said she, casting a penetrating glance upon the guilty one, "I know well who it was that robbed me; but I never will tell any one, because I know it would cost him his life."

For "The Friend."
EXAMPLE IN PROFESSORS.

"Whose faith follow considering the end of their conversation?"

Putting this language of the apostle's in the form of a query, is calculated to arouse the open ear, and the willing and obedient heart to put the plummet to their souls, each one for themselves, whether so far as all their

influence extends, they are living up by example, as well as by precept, to the injunctions and requisitions of the saving gospel of Jesus. And while the critical and discriminating eyes of the young, with the simple, tender and contrived spirits of the newly-convinced and quickened, meet with many things in the world calculated to beset and deter them in their heavenly way; much, "to disturb the bias of the purpose," if not to wholly overturn their operative faith, perhaps there is nothing more operative and instrumental to this end than the palpable and lamentable deficiency,—the stumbling, halting gait of those who are set over them, in respect to their conversation and intercourse in the world. Those to whom they are commended, and should look for examples and opinions in every good word and work. Oh! how often hath the heart wept in bitterness of soul over this sad state of things. And when company hath been sought in tender and precious states, wherein it was thought and hoped strength would be derived to assure and calm the troubled heart, to fortify the wavering resolution, to soothe and aid the tried and anxious soul's indescribable solicitude after the things of God; feeling, it may be, like a desolate dove in an unknown land, with a heart half willing, half unwilling to yield obedience to conviction; how hath it turned away unsatisfied, if not with disgust: and thus still more exposed to the insinuations and assaults of the spiritual and subtle enemy of our peace; who would then persuade the innocent, quickened and susceptible mind, that the monitions of the Holy Spirit, the tender drawings of the Heavenly Father's love after peace, purity and holiness, felt within, are not of the Truth, and without foundation; because others, those who are older and accounted wise in experiences of the way to the kingdom, evidence not these scruples; and walk not in the narrow way, which such newly-contrived ones, while their first love is warm, and the dew of youthful zeal and attaching tenderness is upon them, feel called into. Thus this mysteriously transforming and beguiling angel of darkness assaults, and warps, or overturns the faith of the heavenly awakened penitent: and in the closely besetting siege, with artful temptation, as wave follows wave, and billow billow, almost sinks him in the deep. Far other would be the effect, if, instead of resistance, every wave was an onward-propelling, and helpful one. While it is admitted, that even this may have its uses, in tending to detach and withdraw us from all dependence upon instruments, or upon others, it nevertheless, even in this view, is but doing evil that good may come; and can never justify departures in those, who may thus offend one of Christ's little ones, or stumble a weak brother for whom he died. Much more important does this seem, when, on the other hand, by walking in the Spirit unto the kingdom of heaven, having their conversation already there, saying in the expressive, most inviting, encouraging, and unsophisticated language of conduct, follow us as we follow Christ, such might so much help forward the good work, as far as practical and living examples would do it, in the narrow and "fear and trembling" way

of our Lord Jesus Christ: which should be held paramount to every worldly consideration, and dearer to us than our natural lives.

The following paragraph from our Discipline, on this subject, may with profit be frequently revived.

"Frequent waiting in stillness on the Lord for the renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions. Much hurt may accrue to the religious mind, by long and frequent conversation on temporal matters; especially by interesting ourselves unnecessarily in them; for there is a leaven in that propensity, which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascensions in living aspirations towards the Fountain of eternal life."—*Discipline*, page 37-8.

Our Saviour says, "Where your treasure is, there will your heart be also;" and "of the abundance of the heart the mouth speaketh." Is it not natural, that that upon which the affections are superlatively placed, should antecedently be the subject of our thoughts, words and actions? "And the tree is known by its fruits." The Apostle Paul, after condemning some who, he says, were enemies of the cross of Christ, "*who mind earthly things*," thus contrasts: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." The Apostle Peter, in one of his Epistles, uses this language—"As he which hath called you is holy, so be ye holy in *all manner of conversation*. Because it is written, be ye holy, for I am holy. And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." After which the exhortation may be wisely subjoined—"If ye know these things, happy are ye if ye do them."

For "The Friend."

BARNABY NIXON.

(Concluded from page 296.)

"When I have willingly partaken of the bitter cup then I have known it to be sweetened to me, and hard things made easy. So that I have been made to sing of the Lord's judgments, finding that they wrought for my good. Christ said to his followers, 'a little while they should seek him, and should not find him.' My mind was bowed in travail to pray for him, [J. Ladd.]

"The Lord in his wisdom hath ordered the day to continue to succeed the night, and the winter and summer seasons to succeed each other. He causes the sun to be withdrawn with its warmth from the earth; then the power of coldness takes place, and congeals the earth and waters into a hard, frozen state, like a rock. But by this means the earth is

enriched, and made more fertile, after it is softened again by the warmth of the sun. So the Lord's children spiritually experience such dispensations in the work of the new creation.

"How ought we then patiently to wait in the winter season, and quietly hope for the coming again of the Son of righteousness, to soften our hearts, and make them penetrable; and capable of yielding greater increase of precious fruits to the divine Owner. Oh! let patience have its perfect work, until the Lord may be pleased to say to the north give up thy frozen state, and come thou south wind and blow upon my enclosed garden, and cause the shut up spring to be opened, and the fountain to be unsealed. My spirit travailed in faith for my friend; that if he would do his part, the Lord would bring him to experience these things.

"After being with him several days, I proposed coming home on the morrow which was the Seventh-day of the week. He paused for some time and told me he thought that he could not give me up willingly till Second-day; for he wished me to have a sitting in his family to-morrow, and next day attend their meeting.

"He desired his sons to be collected. I submitted to have a sitting, and it was a favoured time in his family; the next day they had my wife and me taken to their meeting and although I thought I had taken leave of that meeting before, was engaged to labour nearly as long as my weak body could bear. Elizabeth Patterson, from Carolina, also attended that meeting; and treated on the subject of the vineyard which had much done in it and yet it brought forth wild fruit. Oh! how deplorable must that state be:—to have the Divine hedge taken away, and that which is good to be eaten up, the wall to be broken down, and it to be trodden under foot; and the clouds to be commanded to rain no rain upon it.

"James Denson Ladd was to take us to his house that afternoon; and as the time drew near for our last parting, I was brought into sympathizing feeling with James; and was impressed with the considerations of the Lord's dealings with his people, from one generation to another. That he would have a people, which were proved by trying dispensations; and that it had been his will that their brethren should feel with them and pray for them in the times of their trials. So I was impressed to kneel down by the bed side, and cry unto Him whose ear is not grown heavy, that it cannot hear, nor his hand shortened that it cannot save. I interceded for my afflicted Friend and for those that were about him, to be brought under a right concern to feel with him. We had traveled much together in oneness of spirit and our parting was trying to us both. He held me by the hand a considerable time; and said he was thankful for the favours he had received.

"After getting to Denson's that evening, my hoarseness increased so that I was brought to whispering. The next day we were confined to the house, it being an uncommon time of rain. I had such piercing pains in my back, that I could scarcely move; it seemed like taking away my breath; and had it not been

that I relied on the word of faith, I believe that I should have despaired of getting home. But I got a little relieved, and Joseph Ladd took us the next day home. The weak state of my body and the exercise of mind which I had to pass through, with the cold also which I had taken, confined me to my bed, much of my time for several weeks.

"James Ladd lived a little more than two weeks after I left him. I was informed that a little before his death perceiving some person looking earnestly on him he said, 'all men must come to that,' and that he should make a good end, which would crown all.

"That is a happy state, to die the death of the righteous: Blessed are the dead, that die in the Lord's favour, they rest from their labour and their works follow them.

"Although I knew that I was not able to get out to meetings, yet I felt my mind so much drawn to our next monthly meeting to be held at Burreigh, that I sometimes had faith to believe that I should be recruited and strengthened to attend it, and when the time came, I was much revived. A Friend came in the morning to see me, and took me in his carriage to the meeting; where I was strengthened to labour much to my relief. I was also carried to meeting next day, and was favoured to labour beyond what Friends or myself could have expected. But when I thought to stand up in the meeting as usual, my joints were so full of pain that I did not feel able to stand; so I kept my seat and spoke as I had strength given.

"After that, the weather was often cold and wet; and I was so much afflicted with pains, that I needed help to turn myself in bed, and to be raised up to put on my clothes.

"When the monthly meeting in the Twelfth month came, I had not been out to meetings for two months; the affliction of my eye and head had affected my nerves through my body, drawing many ways like the cramp; which occasioned great soreness and pain to lie in bed. So that I was not able many times to turn myself in bed, nor to get up without help. In the evening after Friends came from meeting I told them I thought it was not likely that I should be able to go out to meetings any more. But after going to bed, my mind was weightily drawn to sit with Friends once more. In the morning I communicated my exercise, and queried whether it would do for me to go to meeting, or whether I must appoint a time and request Friends to come and sit with me in my house. They said that after going to bed they were thinking about my going out—believing that it would be no disadvantage for me to go to meeting. So they carried me; but the jolting of the carriage seemed almost like taking away my breath. Friends took me out of the carriage and I got seated in the meeting; and He that promised to be strength in weakness, strengthened me to my admiration to continue my speech greatly to the relief of my exercised mind. The meeting held nearly three hours, and I rested much better the night after.

"The painful afflicting state of my body increases which is very trying to nature. I often

desire that patience may have its perfect work; remembering the apostle's declaration, (Rom. v. 3, 4, &c.) that tribulation worketh patience, and patience experience, and experience hope, which maketh not ashamed.

"The First month is nearly run out in the year 1807, and I am almost helpless, waiting for my change."

This paragraph appears to have been the last written by this dear Friend, and brings his life down to about two weeks before his close. His Friends remark, that "under the sore afflictions which were permitted to attend him, he was much favoured with tranquillity of mind and resignation to the Divine will. He continued to manifest a tender concern for his Friends, and fervent attachment to the cause of Truth, and frequently requested opportunities of silence with his family, and Friends who came to see him. On these occasions he was often enabled to administer suitable admonition and counsel, and was several times engaged in vocal supplication in a very remarkable manner. At one time, as he was lying quietly composed, he said to a Friend who was near him, 'I seem to hear the harmonious sound of songs of love.'

"Thus supported by an invisible hand, and animated by the prospect before him, he approached that awful period; and departed this life, the 13th day of Second month, 1807."

From the Annual Monitor.

Account of Alexander Cruickshank, of Edinburgh, who died 3d of Second month, 1842; aged eighty-four.

He was born at old Meldrum, Aberdeenshire, in 1757; removed thence to Edinburgh, 1787; and in the same year, was united in marriage to Mary Christy, who died in 1803, after a long and painful illness, borne with true Christian resignation. In 1805, he married Ann Christy, cousin of his former wife, who died in 1836, and of whom there is a short account in the Annual Monitor for 1838. From about three years after her decease, his health gradually declined till the close of his life. He had been upwards of fifty-four years in the station of an elder.

This beloved Friend, the few particulars of whose simple, but honourable life, are here recorded, was justly revered throughout the Society, as one of its most consistent, exemplary, and useful members.

Though not endowed with any very large measure of intellectual power, yet the one or the two talents, which his Great Master had entrusted to him, he strove with zeal and diligence to improve. It was indeed striking to observe how the deficiencies of his naturally humble capacity and imperfect education were, in all that is most important, gradually supplied, as he advanced in his religious course, by the higher illumination of that wisdom which is from above. Under this holy influence, the mild lustre of his character, as it became matured in piety towards God, shone more and more before men; producing, in a very marked degree, the fruit of deep humility, and good-will towards man, which became

the animating principle of a most active and comprehensive beneficence.

In his relation towards his Creator and his fellow-creatures, a strong inward earnestness and fervour of spirit was finely blended with the exterior quietude, reserve, and lowliness of his demeanor; and this pervaded even his minor duties. Thus, whilst he did with all his might, whatsoever his hand found to do, he, at the same time, was studious to be quiet, and to mind his own business. During even the busiest periods of his active life, he was careful to secure from the claims of business, at least one interval of close religious retirement, in the morning and in the evening of each day. On these and other occasions, the exercise of his spirit for the welfare of his family, his friends, and for the religious Society of which he was a member, and to whose principles he was deeply attached, was habitual and fervent.

He was truly "given to hospitality." For many years he kept almost an open house for the accommodation of Friends, especially for those in the station of ministers. To the latter, his warm hospitality, and his Christian sympathy and encouragement were given; and so long as his bodily strength permitted, he was ever willing to leave behind the cares of his business and ordinary engagements, whilst he accompanied them as companion and guide, often on distant and toilsome journeys.

The circle of his benevolence was wide indeed. Rarely did the distress, even of the unworthy, appeal to him in vain: and, in several instances which could be mentioned, it almost seemed as if the very evil which had been practised against himself, was the circumstance that called forth the gentle offices of kindness in this Christian man, whom religion had taught to pity the suffering, and forgive the wrong. Nor was this the only mode in which his benevolence showed itself as a self-denying virtue. With a disposition naturally diffident, and, perhaps, unduly fearful of giving offence to the feelings of others, he was yet open and bold in the reproof of sin. On occasions, when the great principles of morality and religion were concerned, his native timidity appeared at once to desert him; and whether in public places, or in private conference with the offender, he was wont to bear his meek, but fearless testimony, to the sacred cause of right and truth.

Of the many important philanthropic undertakings which he zealously supported, it would be unjust to his memory, to omit all mention of his public and private exertions, in striving to reclaim his countrymen from the practices of intemperance. He was almost the first individual in Scotland to labour in this great work. He continued to promote it by every means in his power, and maintained to the last, the same deep interest in its progress.

The end of his long and useful life was eminently calm and peaceful. Submitting to his growing infirmities with cheerful resignation, he was never heard to complain of his sufferings; and seldom answered the affectionate inquiries of his friends, without remarking, How much he had to be thankful for. The depression of mind, which under deep religious

exercise on his own account, and on that of others, had so often bowed down his spirit in his days of health, appeared to give place, in this final period of his life, to a tranquil and full assurance of faith, and to an humble and animating hope, that when the period of his dismissal should come, an entrance would be abundantly ministered into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The nature of the complaint which at last occasioned his death, was such as greatly overclouded his faculties, and enfeebled his powers of expression: but, from the few words he occasionally let fall, it was consoling to see that his mind was stayed on God, and preserved in an eminent degree, free from care and anxiety of any kind. One afternoon, however, when his mind appeared unusually clear, he addressed his family at considerable length, in an impressive manner, imparting much instructive advice, particularly with regard to reading the Bible, and to the attainment, during the period of health, of a right state of preparation for such a time as he had arrived at. He asked his children to pray for him; observing, that he had not, in all things, been so good an example to them as he might have been; but that nothing had been nearer to his heart than their best welfare, and that the Lord knew the anxiety he had felt on their account. He alluded to his many sins of omission and commission, and then to the preciousness of the Redeemer, praying that his mind might be stayed on Him, and testifying repeatedly to the gracious goodness of his Heavenly Father.

At intervals, during the remainder of his illness, he repeated similar remarks and exhortations, and appeared to be much engaged in prayer, though his words, for the most part, were but indistinctly heard.

On the seventh day of the complaint, his weakness and difficulty of breathing rapidly increased towards evening; when, without apparent suffering, his spirit quietly departed, to rest forever, as we reverently trust, in the paradise of God.

An Incident to Weep Over.—Real life has its continual occurrences more pitiful than the fictions of the poet, and the columns of a daily newspaper, often furnish exercise for our sympathies. Here is an incident, simply enough told, as pathetic as many, which in the hands of the artist, has drawn tears from those most unused to the melting mood.

"A young man named Crozier, and his sister, were drowned on the 17th instant, whilst crossing the Illinois river, at Utica, in a canoe. He had just carried his wife to the opposite shore, and, having returned for his sister, they were in the act of recrossing, when the frail vessel in which they were embarked was struck with a sudden flaw of wind, causing it to fill and sink instantly, consigning these two persons to a watery grave. The agonizing screams of the young wife, who witnessed the accident—the struggle of her husband, and the final passing of the death-wave over him

—are represented as most heart-rending. He had been married but three weeks."

Moments of Bright Thought.—There are times when the circumstances by which he is surrounded, give potency and brilliancy to a man's thoughts. It has been wisely said therefore,

A man would do well to carry a pencil in his pocket, and write down the thoughts of the moment—those that come unsought for are commonly the most valuable, and should be secured, because they seldom return.

Toads.—Never destroy the toad! He is a benefit to the farmer, and one of the cheapest and most efficient "operatives" he can possibly employ. In the season of bugs and flies, a toad will do more towards the preservation of a garden than a man, and all he requires of your hands for this valuable assistance, is the freedom of your garden walks and beds, and the paltry shelter of a chip or turf. He meddles with no one's business but his own—constantly avoiding company, and intent only on extirpating those voracious insects by whose jaws the beauty of the garden is so frequently laid low. Farmers who cannot conveniently keep hens for the protection of their garden vegetables can raise no reasonable objections against keeping a few toads. They will not necessarily diminish the "treasure of the exchequer" nor intrude themselves into scenes where they are not desired.—*Maine Cultivator.*

A Man over the Falls of Niagara.—The Buffalo Commercial says, that on the 19th ult. a man went over the cataract on the Canadian side of the Niagara. He was driving a pair of horses, and had backed into the river to get a load of sand opposite Navy Island, when the current bore off the wagon and horses beyond the control of the driver towards the rapids. A person made off in a canoe to intercept them, but had to return. One of the horses extricated himself from the wagon, and swam in safety to the shore, while his mate and the driver were seen to pitch from one shoot to another, until they both plunged into the abyss below.

THE FRIEND.

SIXTH MONTH, 17, 1843.

Should any of our readers be disposed to exclaim—What—Laura Bridgman come again our response would be, that others, with ourselves, think very differently, and feel obliged to our esteemed and attentive correspondent, for his care in furnishing the details. Her's is altogether an anomalous case, its history constitutes a new and deeply interesting chapter in the philosophy of mind, and every stage in the development and expansion of her dormant mental energies, is received and enjoyed with a zest that suffers no abatement. The portion of Dr. Howe's last report, inserted to-day, comes invested with the customary attraction, both in matter and style.

We embrace the occasion to recur to Horace Mau's speculation on the same subject. We confess, that on reading it, before placing it in the hands of the printer, we were so taken with the article as a beautiful display of brilliant and fervid imagination, set off with the graces of polished diction, that the necessary severity of scrutiny in respect to soundness of principle, was not brought duly into exercise. On a subsequent perusal and stricter examination, it appears to us, that in more than one spot, there are at least indications of error in principle, possibly unintentional; the writer, in the enthusiasm of the moment, seems to lose sight of the moral taint which we derive from Adam's transgression; that it is by grace only through the redemption which is in Jesus Christ, that this taint can be reached and done away; but that through faith in its efficacy and conformity to its holy requisition, that grace is thoroughly able both to redeem from actual transgression, and to preserve from the power of temptation.

MARRIED, at Friends' Meeting-house, in Salem county, Ohio, on Fourth-day, the 29th of last Third month, CHARLES L. COOK, to LYDIA, daughter of Jonathan Fawcett, all of Columbiana county, Ohio.

—, at Friends' Meeting-house, Cane Creek, North Carolina, on the 13th of Fourth month last, CALVIN THOMPSON, son of William and Hannah Thompson, to AEGIAL, daughter of Jesse and Catharine Dixon, all of Cane Creek.

—, at Friends' Meeting-house, at the same place, on the 18th ult., WILLIAM, son of Joshua and Lydia Chamness, to AMY, daughter of William and Hannah Thompson, all of the same meeting.

—, at Friends' Meeting, at White Water, Indiana, on Fourth-day, Fifth month 31st, 1843, WILLIAM A. RAMBO, of Richmond, to MARGARET CRAWFORD, daughter of Elijah and Naomi Coffin, of the same place.

—, at Friends' Meeting, Westfield, N. J., on the 25th ultimo, JOSEPH HORROX, near Moorestown, N. J., to ANNA, daughter of Henry Warrington, of the former place.

—, on Fourth-day morning, 7th inst., at Friends' Meeting-house, on Orange street, JOHN CRAWSON, to ALICE J., daughter of Jonathan Leeton, all of this city.

DIED, at his residence in Harrison, West Chester county, N. Y., on the 17th of Fourth month last, of a short illness, ELEANORA HAVLAND, in the fifty-second year of her age.

He was an approved minister of the Gospel, and a member of Purchase Monthly Meeting. In the removal of this beloved Friend, not only have the social and domestic ties been suddenly severed, but Society also has sustained a loss which is very sensibly felt by its survivors. There is, however, a consoling benefit accompanying, that through redemptive love and mercy, he was favoured with a peaceful close.

—, on the 29th ult. of consumption, at his residence in Burlington, N. J., THOMAS BOOTH, formerly of this city, in the fortieth year of his age. Religiously inclined from an early period of his life, of an active and benevolent disposition, his time was much devoted in exertions for the good of mankind. He was sincerely loved by numerous friends, who have the consoling belief that through the mercy of the Redeemer, his end was peaceful.

—, at the residence of her son-in-law, Samuel Allen, in Orange county, North Carolina, on the 26th ultimo, ANNE DIXON; a member of Cane Creek Monthly and Particular Meeting; widow of the late THOMAS DIXON; aged eighty-one years and eight days.

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Laura Bridgman.

(Continued from page 298.)

"Eighteenth.—Found, to my surprise, that Laura could bound all the townships I had taught her, *without* the map,—Roxbury, Brookline, Brighton, Watertown, and West Cambridge. I taught her to-day about Cambridge, Charlestown, Medford, and Malden. She was in excellent spirits, and takes more interest in this than in any other study. At twelve, took Laura to the stable, to show her oats and a half-peck measure; then to the store-room, to teach her wine measure; found a gallon measure, and also a hog-head, tierce, and barrel. She readily learned their names, and how many gallons they would hold; and then, as usual, she wanted to go round and examine other things; let her see the coffee in a bag; sugar, salt, &c. in barrels; ginger, pepper, &c. in boxes of twenty-five and fifty pounds; then starch in papers; and lastly, she examined the tea-chest, box, lead, &c. I intended to have taken a part of this lesson on another day, but she was so much interested that I could not avoid her questions: deferred the review until another day."

"Here follow some other extracts, taken from different parts of the journal:—

"Laura practised some time in arithmetic, but did not succeed quite as well as yesterday. She was much interested in an Algebra type, and was very anxious to be able to use it; told her I would teach her when she was sixteen, all about it; and can you kiss me then?" She said, "Can you kiss sixteen young ladies?" meaning young ladies of sixteen. She talked about it some time, and expressed much fear that she should have to give up kissing and being kissed when she was older."

"Commenced by telling her where Boston and Charles river were, and then attempted to give her the idea, that the map was small, and we could not have room to put on it all that was on the other map; then of the number of miles from Boston to the mouth of the Hudson river, moving her finger from one to the other. At eleven, gave her for a writing lesson the story I read to her [six days before]. She said, at first, she could not remem-

ber it, because it was long ago that I read it; but she did very well. After writing it, she said, 'Is this *trunk*? I told her I thought it was not. 'Is it lie?' tried to make her understand that it was not wrong to write it; but doubt if I succeeded entirely. When writing, she spelled the word *bureau* wrong, and when I asked her why, she said, 'I was very *unremembered*.' She knows the word forgetful, but wished to try to make one, and after she had done so, she turned to me for approbation."

"It has been remarked, that it was very difficult in the beginning to make her understand figures of speech, fables, or suppositious cases of any kind, and this difficulty is not yet entirely overcome. If any sum in arithmetic is given to her, the first impression is, that what is supposed did actually happen. For instance, a few mornings ago, when her teacher took an arithmetic to read a sum, she asked, 'How did that man who wrote that book *know I was here*?' The sum was this: If you can buy a barrel of cider for four dollars, how much can you buy for one dollar? Upon which her first comment was, 'I cannot give much for cider, because it is very *sour*.'"

"She formerly talked as little children do, without using pronouns, but she now uses them freely, and her appreciation of them is proved by the fact, that in talking with little Oliver, who is still in the very rudiments of language, she uses the third person, and says, 'Laura is rich,' when to another she would say, 'I am rich.'"

"She has a keen relish for knowledge, which, mingled with a little self-esteem, would perhaps impel her to greater effort than would be consistent with health, if care were not taken to prevent it. One day she had been left in my library while we were gone to church; in the evening she appeared fatigued, and complained of being unwell; she was asked, where she had pain, and she said, 'In my head; I slept one hour to-day, and then studied very much in books, and thought very hard.' Upon inquiry, it was found that she had got hold of a *Latin* book, printed in raised letters, and had been puzzling over it, and worrying about it."

"She asked the meaning of many words which she remembered, as *sed*, *non*, *est*, &c. It was explained to her that it was in the *Latin* language, upon which she asked if 'the doctor knew *Latin*?' if 'Sophia knew *Latin*?' and learning that some others were as ignorant of it as herself, she was comforted. She understands that different nations use different languages, and was very much pleased at learning a few words of French."

"Words are to her always signs of something definite, and are taken in their literal

sense; for instance, she supposed for some time, after hearing about the generic word *smith*, that blacksmiths were also *black* men, and silversmiths *white* men. Like other blind persons, she forms an idea, (vague, of course), about colours; she thinks that black is a dirty colour, and that the ground is black; another says, that black is rough, while white is smooth, &c."

"If she is told the name of a person, as Green, or Brown, it excites a smile, or an expression of surprise. So when she meets a name, as *Ox-ford*, or *Ply-mouth*, she discovers a sense of the ludicrous in the unwanted use of the term *ox*, *mouth*, &c."

"She continues as formerly to form words analogically; for instance, having learned the word *restless*, she said one day when she felt weak, 'I am very *strongless*.' Being told this was not right, she said, 'Why, you say *restless* when I do not sit still.' Then, thinking probably of adjectives formed from nouns by adding *ful*, she said, 'I am very *weakful*.'"

"Her insatiable curiosity often leads her to discourse about things, the full comprehension of which is far above her reach; and it is difficult to confine her mind to one point. If you are talking to her about lead, for instance, she will want to know about lead-pencils, what would be the effect of eating it; about shot; then about birds, why killed, &c., &c. Talking about houses, she asked, 'Where did men live before wood was made, and without floors?' Answer, in caves and caverns. 'How many years did men live in caves?' No precise answer could be given, and she continued, by asking, 'Where did they live before caverns?'"

"This ignorance of many things which are familiar to other children, causes her sometimes to appear childish in conversation. For instance, walking in the streets, she felt the ground tremble as a fire-company rushed by, and being told that some one's house was on fire, and men were running to help him put it out, she asked, 'How? do they blow?'—thinking they blew it out as one does a lighted candle; and on an attempt being made to explain that the fire was quenched by water, she asked, 'Why do not man put it out himself?'"

"At other times, her home questions manifest shrewdness, and show that she will not be put off with the simple affirmation of others. Her teacher, talking with her one day about her doll, told her it could not feel; that flesh and skin had feeling, but not kid and wax. 'But,' said she, 'Why cannot man make flesh doll?' Where would he get his flesh? was the answer. 'Take from cow,' said she. Immediately afterwards, talking of horses, she said, 'Did you ever pat your father's horse on face?' Yes! 'Was he happy?' Yes! 'Did

he smile?" No! "Then how did you know he was happy?"

"But I might fill a volume, (and perhaps some day I may, for it would be useful to children at least,) were I to dwell upon the interesting particulars of the intellectual instruction of this child. I proceed, therefore, to some considerations more immediately connected with her moral nature.

"It is a remarkable and most gratifying fact, that she adopts and follows with greater readiness and facility any regulation founded upon moral principle, than one based upon mere arbitrary, social conventionalism. She does not forget or violate any rule of conduct in which the feelings or rights of others are concerned; indeed, she hardly seems to need them; but she is apt to forget such a rule as that one should not rise from the table until others have done eating.* Being once told, two years ago, that it was disagreeable to others to have her blow her nose at table, she has never violated the request since, but invariably gets up and leaves the room for that purpose; while such a rule as that of using a fork instead of a knife, or of shaking hands with a person, would have to be repeated many times over.

"As to cleanliness, modesty, sobriety, &c., she needs no instruction; she is always clean in person, and neat in dress; and the slightest exposure will call the blush to her cheek. She eats heartily, and often, but never over-much, and drinks but very moderately the simplest beverage. She sometimes seems to be so full of animal spirits, that it is difficult for her to sit with quiet or decorum; and if the weather be bad, and she cannot work off her excitement by exercise, she becomes nervous, or, as we call it to her, *rude*. In her teacher's journal, I find the following:—*Laura had a nervous day, and lost part of her lesson.*" Talking about some things she had done in the morning, she said, *"What made me very rude?"* I told her I did not know. She said, *"I think I did not feel good in heart; asked her why?"* She replied, *"Because I broke a door knob this morning."* I asked her if she felt good now; she replied, *"I cannot feel good until I learn to be good."*

(To be continued.)

Influence of Climate on the Fruitfulness of Plants.

(Concluded from page 300.)

"The salad plants are in like manner affected by climate, and give further proofs of our assumption. Cabbages, lettuces, endive, celery, spinach, plants whose leaves only are eaten, to protect their germs from cold, through a kind of instinct, wrap them up in leaves, which

* It may continually occur to the reader, that she has no means of perceiving things which I refer to, as passing in her presence; but her sensibility is so great, that hardly any thing can occur in a room without her getting some idea of it. At table, she always contrives to find out how many people there are; she knows when they have done eating; she can even perceive the slightest jar made by drumming on the table with the fingers or a fork. These things are so familiar that one forgets to explain them.

form heads, and render many of their other parts tender and crisp for use. These leaves, thus protected, are not only tender, but more nutritious, because their growth has been slow and their juices well digested. In the south, a relaxing sun lays open the very buds of such plants, gives a toughness and thinness to the leaves, and they are too unsubstantial for animal support, because of such quick and rapid development.

"The delicious and pulpy fruits are, in a still more striking way, illustrative of our principle. The peach, nectarine, plum, apple, cherry, currant, gooseberry, apricot, and many other such families, are not in perfection in the south. It is in Pennsylvania, Virginia, Maryland, Jersey, and in the north of Europe, that we enjoy them, although, originally, they came from places near the tropics. The peach of the Carolinas is full of larvæ, gum and knots, and too stringy and forced to be juicy and flavoured. The apple of the south is too acerb to be either eaten or preserved. The plums, apricots, cherries, currants, gooseberries, &c., will not even mature until we go far north. All the trees which bear these delicious fruits, will grow luxuriantly in the south, make much foliage and wood, with but little pulp, and that unsavoury. The kernel in the one-seeded fruit, seems to be the first object of nature in southern climates: that becomes strong, oily, and enlarged; and one of the peach family has so entirely neglected the pulp, that it has only a husky matter around the kernel, as the almond. The changeableness of the weather in the south, in the spring season, throws plants off their guard; the frosts attendant on those changes, destroy the young fruit; and it is only one year in three, that the crop hits at all. The desiccated or dried state of these fruits, enables us to enjoy them through the year; but in the south, their acidity carries them into fermentation or decomposition, before they can be divested of their aqueous parts. The climate of the south is equally against converting them into cider, or any other fermented liquor, because the heat forces their compressed juice so rapidly into an active fermentation, that it cannot easily be checked until it passes into vinegar. For the same reason, distillation goes on badly in hot climates, and cannot be checked long enough at the proper point to give much alcohol: and whether we aim to enjoy the delicious freshness of these fruits themselves, sip the nectarine of their juices, refresh ourselves with their fermented beverage, stimulate our hearts with their brandies and cordials, or feast through the winter upon the dried or preserved stores of their fruits, we are continually balked by the severity of a southern climate, and for such enjoyment must look to the north.

"The melons are always affected by too great a degree of heat, even though their vines flourish so much in southern latitudes. The forcing sun hurries them on to maturity before they have attained much size, or acquired that rich saccharine and aromatic flavour for which they are so much esteemed. The cantelopen-melon will rot, or have its sides baked by a hot sun, before it is fully formed; and the

water-melon is always woody, dry, and devoid of its peculiar sweetness and richness, in the south. Vines have been known to run one hundred feet, and bear no melon. It is in Philadelphia, and its neighbourhood, and in similar latitudes, that the markets are loaded with delicious melons of all sorts, whose flavour so much refreshes and delights us. It is there, near their northern limit, that we cultivate them with such uniform success.

"The orange, strictly a tropical plant, is more juicy, large, and delicious, at St. Augustine (Florida) than at Havana; and fruiterers, in order to recommend an orange, will say that it is from some place out of the tropics. In the West Indies, the pulp of the orange is spongy, badly filled with juice, and has too much of a forced flavour to be pleasant. The hot-house forcers of Europe, or at Rome, anciently, at first produced bad fruit; too dry, too small, and without flavour; but they overacted. They have lately found out that fact, and now the productions of the hot-houses of London, Paris, &c., astonish and delight us with the quantity and excellence of the fruit. They have found out that gradual and uniform heat is the desideratum; countervailing the cold, rather than imparting much heat. Fruit thus produced, is pronounced better than any grown in the natural way, however perfect the climate.

"The juices of the grape are best matured for wine, near the northern limit of their growth. On the Rhine, in Hungary, the sides of the Alps, and in other elevated or northern situations, the wine is stronger, richest, and most esteemed. The French wines rank before the Spanish and Italian; and in no southern country of Europe or Africa, except Madeira, where elevation makes the difference, is the wine in much repute. The grapes of France are more delicious for the table than those of Spain or Madeira. In the southern part of the United States, the excess of heat and moisture blights the grape to such an extent, that all attempts have failed in its cultivation. The grape-vine, however, whether wild or cultivated, grows there very luxuriantly. The vinous fermentation can also be best conducted in a climate comparatively cool; and all the pressing, fermenting, and distillation of the juice of this delicate fruit can be safer and more profitably managed in a mild region.

"The olive, and other oleaginous plants, yield more fruit, of a richer flavour, and can be better pressed, and the oil preserved, in a mild climate. In France the tree is healthier, and the fruit and oil better than in Spain or Italy; and the Barbary States are known to import their oil from France and Italy.

"Many other plants might be named, whose habits would equally support our position. It is presumed, however, that enough have been cited to call the attention of philosophy to this curious subject, and enable us to give proper attention to it, in all the practical operations of agricultural pursuit. Much time and expense might be saved, and profits realized, if this were more generally understood.

"We have already observed, that the heat of the sun in southern climates, forces plants to

a false maturity, runs them on too rapidly to fructification, and renders dry and woody the culms, stalks, and leaves of the plants, where these parts are used. Hence the chaffiness of the loaf, the dryness of the culm, the lightness of the grain, and the unsavoury, spongy quality of the pulp of the plants on those latitudes. Hence the difficulty of fermenting their juices, distilling their essences, and preserving for use the fruit, juice, or blades of such plants. The prevalence of insects is another bar to the productiveness of southern plants: swarms of them invade and strip the leaves, bore the fruit, and lead to blight and decomposition; and just in proportion as the labours of man have rendered plants succulent, and their fruits and seeds sweet and pleasant, do these insects multiply on them, devour their crops, and defeat the objects of husbandry.

"The labour of man too is more conservative in northern climates, because his arm is better nerved for exercise, his health and spirits more buoyant; and instead of saying, 'Go and work,' he says, 'Come and work;' treads with a cheerful heart upon his own soil, and assists in the cultivation, collection, and preservation of his own productions. It is in temperate climates that man can be most familiar with nature; it is there he has the best opportunities of observing the guarantees which nature has for the preservation of her animals and plants against the devastation of the elements; he sees an occasional apparent neglect of individuals, but a constant parental care of races. In every thing he sees the wisdom and benevolence of God."

THE ZOOLOGICAL GARDENS.

From Walks in London and its Neighbourhood—by Old Humphrey.

Not more necessary is it for the health of the body that the heart should have room to beat, and the lungs to play, than it is for the welfare of a crowded city that places of outdoor exercise and rational amusement should be provided. In this point of view, the Parks and the Zoological Gardens claim our regard.

As the number of persons visiting the latter is great, so no expense is spared in providing for their entertainment. The grounds are spacious, the shrubs and flowers attractive, and the walks kept in good order; while the birds and beasts of the four quarters of the world are put in requisition, to render the entertainment complete.

The varied tastes, as well as dispositions of the visitors, are plainly developed. One gazes on the plumage of the feathered race with eager delight; another enthusiastically surveys the animals, both tame and savage; while hundreds, with no strong predilection for either, roam among the pleasant parterres of the place, occupied in observing the company.

Perhaps, after all, the principal gratification we feel in such places is not so much derived from the things we see, as from the associations they call forth. There is a holiday feeling visible in the visitors, that excites something of a similar kind in our own hearts. The wonderment of the children at all around

them; their awful fear at the sight of the beasts; their unfeigned delight in gazing on the birds; and their unexpressed raptures at the tricks of the monkey tribe; take us back again to the days of our childhood.

We cannot look at the lion without thinking of Africa, and desert sands, and crocodiles, and snakes, and monsters. We cannot gaze on the polar bear without placing him on an iceberg. In the instant we are with Parry and Ross, near the northern pole, laughing at the antics of the Esquimaux, in the twilight of the regions they inhabit.

Perhaps I carry this feeling further than many of my neighbours; for the very shrubs and flowers are rife with the power of creation, and conjure up scenes that are pleasant to me. Half an hour ago did I enter the lodge gate, and yet I have not reached the bears. A thistle growing on the right, a few yards from the lodge, at once took me back to a common, where a shaggy donkey was browsing; while a party of gipsies, in the tent they had pitched, were cooking their middy meal in the iron pot suspended from three crooked sticks.

Then, again, a prickly holly-bush on the left called me away to another scene. It was that of the summit of a knolly-field. The morning was frosty, the snow crackled under the foot, and the holly-bushes near were covered with their heart-cheering red berries. It was the sabbath morn, and Giles Ashford was striding along the scarcely beaten path, in his well-brushed blue coat and big buttons; while his wife Margery stayed behind to knock out the snow from her patten against the stile.

It is pleasant thus to link together, by association, the country and the city. As I stand here, musing, decent domestics, and cleanly attired persons evidently of the poorer class, pass by to share, with the carriage company, the gratification of the gardens. I love to see this: gentle and simple walking, side by side, in quest of rational amusement. Why cannot the whole creation be linked and bound together in the bond of brotherhood?

Well, here are the bears, brown and black; and there stands a gentlemanly figure hardly looking at them. He has seen them before over and over again; he has lost the enjoyment of novelty. Poor man! he is grown too wise to be happy. But here are beings of a different kind: half-a-dozen rosy, laughing children, and their mammas. Happy lads! How they come, eagerly pressing before the rest; and these smiling girls are their sisters: one can hardly toddle along the gravel walk. Now we shall see something worth seeing; the fresh feeling of youthful hearts called forth in wonder and delight. He in the white trowsers is evidently thinking of the bear in Robinson Crusoe, that Friday made to dance on the bough. The little toddler looks up with an awe-struck face, to ask whether they will bite; and mamma seems not quite sure that the climbing bear will not leap from the top of the pole.

It appears but as yesterday, when I stood on this very spot with the Rajah Ram-mohun Roy at my elbow. Since then he has been

called away from the world. How many of those around me may be visiting the gardens for the first and the last time!

The view from this place is interesting: the company in groups; the pigeons on the roof yonder; the pond; the fowls; the birds; and some of the animals. I could stand on this bench for an hour.

I have given a nut or two to the red and yellow, and the red and blue maccaws. How they climb their cage, holding the wires with their crooked bills! They appear to have more interest, when we think that some of them are from the land where the slaves are set free, and others from the sultry clime where the mighty Amazon, greatest of rivers, rolls his flood for more than three thousand miles.

The grisly bear must be prodigiously powerful; what great limbs! what fearful claws! Hark! scarcely can there be a sound in the universe more desolately doleful!—it is that of the sloth bear. But I must hasten onward. * * * * *

What a number of animals have I gazed on! antelopes, nyghaus, deer, zebras, and kangaroos; wolves, panthers, leopards, lions, and hyenas. How varied is the form! how diverse are the habits of the brute creation! and yet not a limb, not a muscle among them, but what is suited to the economy and welfare of its possessor. How infinitely incapable is man to estimate the Great Creator,

"In these his lowliest works!"

If there were no other advantage attending a visit to these gardens than that of observing the endless variety of the animal creation, and the infinite wisdom manifested in their forms and adaptation to their several habits and modes of existence, it would abundantly repay the reflecting visiter for his pains.

Nor is it unworthy of a thought, that we are highly favoured in being able to inspect these creatures at our ease, not one of them making us afraid. Here can the wild boar be seen without the dread of his tusks; and the huge rhinoceros, free from the danger of his horn. Apes, baboons, and monkeys, play their antics with no annoyance to the bystander; and tapirs, peccaries, foxes, badgers, and wild cats; jackals, opossums, squirrels, lemurs, and lynxes; with porcupines, racoons, beavers, and otters, may be observed at leisure, without inconvenience.

What a goodly collection of the feathered race! the white-bosomed pelican; the bar-necked vulture; the stroug-winged condor; and the crooked-beaked, iron-taloned eagle. One is lost among such a profusion of birds and water-fowl; the warlike ostrich; the emu; the cassowary; and the crane; and the towering falcon; the painted parrot, and the crimson-feathered flamingo; with a hundred other kinds of a smaller size. These are the works of God! Every specimen, perfect in its kind, proclaiming his Almighty care! Infinite Wisdom comprehends what to us is incomprehensible. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine."

What amazing antlers have the wapiti

deer! and what a merciful provision is the act of shedding them, when their weight becomes burdensome!

The elephant is in the pond; how he rolls about his giant bulk, like a huge leviathan! Now he has dived altogether beneath the surface. Again he emerges as an island in the water, and slowly stalks forward, discontinuing his watery gambols.

Who can observe the childlike obedience of the bulky animal to his keeper, without reading therein a fulfilment of the promise made by the Almighty to Noah and his descendants!—"And the fear of you, and the dread of you, shall be upon every beast of the earth, and every fowl of the air, and upon all that moveth upon the earth."

And these are the giraffes, the objects of general attraction. Stately creatures, what pigmies ye make of us! The cloven foot, the over-lapping lip, the tufted tail, the spotted body, and the towering neck, are all worthy of a separate regard. The eye has the fullness and the fearlessness, though not the fierceness, of that of the ostrich; and the black, sleek, serpent-like tongue, has a character altogether its own. What news from afar, fleet couriers of the desert sands! bear ye no message from the wilderness?

Your feet have trod the burning sand,
Where the lion's hair is known;
Where panthers prow, and jackals cry,
And fiery blazes are blown.
And ye have eropp'd the desert tree,
In banquets where man's exiled;
And heard your Maker's mighty voice,
In the tempest of the wild.

How rapidly has time flown! but there will be time yet for a hasty peep at the Surrey Gardens. I must escape by the turnstile gate.

And these are the Gardens of Surrey! I have wandered through the various avenues of this agreeable place; given a bun to the bears, and nuts to the monkeys. I have stroked the antelopes; patted the trunks of the elephants; placed my hands on the scaly backs of the boa and the python; and am now standing near the eagle-rock; it is a pleasant spot.

This running stream, with the tall green flags growing on each side, and the ponds almost covered over with the broad leaves and the fair flowers of the water-lily, remind me of quiet, retired nooks and corners in country places, where the wild duck dives in the secluded reedy pool, and the moor-hen hides herself under the overhanging branches of the trees.

The lake and the drooping-willows form a lovely scene, and recall every thing that we have witnessed of silvery streams and luxuriant foliage.

Would you gaze with emotions far purer than mirth On one of the fairest creations of earth,
Come at even and breathe the pure breath of the breeze.

From the seat by the lake 'neath these wild willow-trees!

I could loiter here long without weariness. Here grows a scarlet-flowered geranium, just

such a one as I have seen in a window of an alms-house; where might be discerned the aged inmate, with her spectacles, bending over the Holy Scriptures of eternal truth. I love the gilly-flower, because it will bloom even on a mouldering wall, and smile in desolate places; and I love the geranium, because it gives cheerfulness to the abodes of poverty.

The principal points of these Surrey Gardens are, the beautiful lake, the eagle-rock, the choice collection of forest trees, and the great superiority of many of the wild animals; but I must not omit the glass conservatory.

A dome in the centre, deservedly raised,
Transparent as crystal, is artfully raised,
Where African lions, and tigers untamed,
And siotas and hyenas, for savageness famed,
And leopards and ladsies, and monsters and men,
Securely may meet in the very same pen.

Come with me, and gaze on the beasts; the hyenas, the leopards, and the tigers; but especially the lions. The keeper is now feeding them. Is there any thing that you have ever conceived of the monarch of the woods, that is not realized in that noble Nero? Regard his flowing mane, his giant limbs.

What a majesty in his men! What an untamable glare in his lordly eye! His jaws are opening; what a deep, unearthly, scream-like roar! Even here it is terrible. What must it be when resounding through the forest!

The serious spectator at such a scene as this traverses the wilds of Africa, with the missionary Campbell; or, familiar with Bible associations, goes back to the days of Daniel, when the Eternal laid his hand on the mouth of the lions, and the prophet of the Lord remained in safety among them.

Many of the different exhibitions which take place here are of an attractive character, but they are sad trespasses on the quietude and repose of the place, and prevent that neatness and order which might otherwise more universally prevail.

The Regent's Park and the Surrey Gardens afford much gratification, and should not be visited without some profitable reflection. The beasts and birds of the four quarters of the earth are here assembled, bearing witness, by their captivity, to the pro-eminence with which man has been endowed by his Creator. The swiftness of the giraffe and the ostrich; the soaring flight of the falcon and the eagle; the matchless strength of the rhinoceros and the elephant; and the rapacity of the tiger and the lion; have not been able to protect their possessors from becoming the captives of man. If, then, God has thus given to man dominion over the "beasts of the field, and the fowls of the air," how grateful ought he to be for the gift of his pre-eminence! and how anxious to use it to the glory of the Almighty Giver! If the Lord is "good to all, and his tender mercies are over all his works," how mindful ought man to be, to exercise forbearance, and kindness, and mercy, to every creature committed to his care!

Selected for "The Friend."

CONSOLATION.

"Those that sow in tears shall reap in joy."—*Psalms.*

Contrite mourner! though thy tears,
Like the melting snow's of spring,
Fall from clouds of grief and fears,
Fruitful harvest shall they bring;
Harvest where no toils annoy,
Sown in tears, but reap'd in joy.

Hast thou lost a bosom friend,
Buried lifeless in the clay?
Of thy sorrows see an end,

At the last great harvest day:
Though his body worms destroy,
Sown in tears, 'tis rais'd in joy.

Disappointments hast thou found,
Disconcerting ev'ry scheme?
Sow thy hopes in heavenly ground—
Earthly bliss is all a dream:
Pleasures fatally decey,
Reap'd in tears if sown in joy.

Know afflictions dost thou feel,
Poverty, disease, and pain?
Flee, the hand that wounds can heal,
Temp'ral loss—eternal gain:
Rich the harvest, sweet the employ,
Sown in tears to reap in joy.

Sent to call the wand'ring home,
Lov'd, if elated, by the Lord,
Lo! he bids the contrite come—
By his Spirit—in his Word—
To exchange a pernie toy,
For a world of endless joy.

Wounded mourner! cease to weep,
Though foul crimes may stain thy soul,
Boundless Mercy, free and deep,
Bids thee wash, be clean, and whole;
Then go secure, with no alloy,
Harvest of eternal joy!

The Horrors of War.—The following passage occurs in the leading article of the *Law Reporter*, on the case of the Somers. It is said to be the production of Attorney General Austin:—

"It is against all our notions of justice, and all our religious sentiments, that a man should hold, by his own breath, despotic power over human life; but war, in all its branches, in all its conditions, in all its forms, is equally adverse to moral feeling and religious duty. What is a line-of-battle-ship but one vast volcano for human destruction—an artificial earthquake, ready to burst upon mankind? What are your navy-yards; your arsenals; your forts; your magazines of arms, but instruments which the passions and crimes of men have invented for desolation and death? It is incident to this tremendous battery, that a power should direct it proportioned in its might to the great machinery it moves. Hence come martial-law, and the law of war—softened, indeed, in the civilization of the world, and impressed to some extent, with the improvements of the age—stem, severe, sudden in its decision, prompt in its exercise, yet a necessary part of that great system of wrong, which the violence of human passions has contrived for the propagation of human wretchedness, and which will continue to pour forth its vials of wrath, till the time arrives, 'when men shall beat their swords into plough-shares, and their spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more.'"

A SERMON,

Preached at Horslydown, Southwark, the 19th of the Eleventh month, 1769, by Samuel Fothergill, at the close of a religious visit to the families of Friends belonging to that Meeting.

A solemn summons, which the Almighty gave through his prophet Joel, to a people whom he had owned above all the families of the earth, at a time when they had revolted and departed from Him, has been revived in my mind, with an apprehension that the same authority requires the republication of it in this day, to a people likewise highly favoured of Him, and who have, in like manner, departed from their first love.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet: let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, 'spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God? Then will the Lord be jealous for his land, and pity his people.'

As I am about to conclude, perhaps finally conclude, my labours among you in this quarter, I would query with you, with many that are present, whether they have not heard intelligibly, the sound of the trumpet, calling them with a degree of certainty to arise and prepare themselves for the battle? My brethren and sisters, among whom I have been constrained in the overflowings of the Father's love, to labour in a private capacity, breaking, I hope I may say, a little bread from house to house;—the everlasting gospel has been preached among you, with all the force of pathetic energy, with all the tenderness of Divine compassion; let it not be ineffectual. The gospel message has been delivered with such indubitable clearness, that your judgments have been convinced; you have assented to the truth as it is in Jesus; suffer not the impression it has made upon your minds to be speedily erased. Far, very far, be it from me, to think highly of myself; to exalt the officer, the minister; I would not that ye should hold any man's person in estimation; I am deeply sensible, that to me belongs blushing and confusion of face; but I magnify mine office, and the power of Him who has seen meet to employ me therein. I would endeavour to exalt in your view, the adorable condescension and goodness of the Great Author of all our mercies, in that he has caused the trumpet to be renewedly sounded in your borders; hear its important message with suitable attention: let it arouse and prepare all the ranks of the armies of our Israel, to engage in the glorious cause of our God: let the daughter of our Zion arise from the bed of indolence, from the lethargic stupor of a fatal forgetfulness, from all the deadening, numbing, gratifications of sensuality, and shake herself from the dust of the earth, that

she may come up to the help of Him who hath called her with an high and holy calling. The trumpet is blown in her streets, and the alarm has been heard by all: Oh! let not its language be rendered unintelligible by the multiplicity of trivial things, that too much absorb the minds of many. I am fully persuaded that the gracious visitation of humbling, melting goodness, has been afresh extended to individuals present, in, I had almost said, a very memorable manner; nor will I retract the expression, for if it be not treasured up in your remembrance now for your profit and advantage, it will be memorable in that awful period, when every neglected mercy will appear engraven in a dread hand writing on the wall against us. Let me, therefore, tenderly entreat you, with all the warmth of unutterable affection, as a brother, as a fellow-pilgrim through the vicissitudes of time, to the unmixed joys of a happy eternity, that you would no longer neglect the offers of mercy, or turn a deaf ear to the reproofs of instruction. I feel my mind covered with that boundless love that wishes, that ardently desires, you may, indeed, be wise for yourselves; for although I may be deficient in many qualifications of a gospel minister, I am not wanting in that pure, disinterested love, which seeks not yours, but you unto the Lord.

"Blow the trumpet in Zion, sanctify a fast." If we were but enough attentive to the sound of the trumpet, we would see the absolute necessity of this sanctified fast; a fast from every of those delusive pleasures, and slavish attachments, that render the mind insensible of good.

"Call a solemn assembly." This branch of the summons, some may think, belongs only to a few; and we have no share in the duty it enjoins. I confess I am not of that opinion; I think every individual has a share in the instruction enounced in it. Call a solemn assembly. O ye active ones! stop a while in your swift career; make a solemn pause, stand collected from every object that can gratify or delight the sensual part; labour diligently to assemble all the powers and faculties of the soul, that they may be sanctified by Him who gave them. I believe there is no useless, dead, inactive member in the church of God; and those who can thus assemble the collected attention of a redeemed mind, devoted to the Divine will, these have an undoubted right, from the highest authority, to call a holy convocation. "We can do nothing against the truth, but for the truth," was the language of some formerly, who had indeed sanctified an acceptable fast. I most desire that those who, perhaps, cannot be so active in promoting this glorious cause among the sons of men, as some who are called into more eminent stations in the church, may, by a circumspect care, over all their words and actions, see that they do nothing against the truth. "Call a solemn assembly, gather the people." How scattered are many of the members of this quarter; scattered, indeed, as sheep without a shepherd; dispersed up and down in the dark vale of insensibility and forgetfulness; many upon the barren mountains of an empty profession; lost to all reli-

gious fellowship; unacquainted with that holy union in which is the bond of peace. How many are the careless I have met with amongst you, who, alas! it may be said, "care for none of these things." O! you elders, who might have been as pillars in the Lord's house, you delegated shepherds, who might have adorned the first ranks in the armies of our Israel, if you had not sidden down, and taken up a rest short of those glorious abodes which are prepared for them who steadily persevere in the line of Divine appointment, to you the call is, "gather the people." Am I my brother's keeper? Let it suffice for me, that I look to myself and that my own family is in tolerable order, is a language that too much prevails. But, oh! that you had the cause of God more at heart; that you were more engaged to gather the people; that you might, with a fatherly care, overlook those whose minds resemble the barren desert, the uncultivated wilderness; that you might comfort and encourage those who tread the gloomy scenes of an adverse allotment, as it were cut off from every joy, and alive to every painful sensibility. How would it comfort many of these, if an experienced Friend was now and then to drop into their families, and at times speak a word in the openings of Divine wisdom, suitable to their states! I believe it would be a great means of gathering the people. Why should your care be circumscribed within the narrow limits of your own families, although they might be well regulated; but you might be more extensively useful, if thus engaged in the care of the household of God. I am persuaded that the Divine Being would be over you, and a blessing would attend your labours. It is not a time for us to dwell unconcerned in our ceiled houses, when the house of God lies waste. We have many of us the same tender connections as you. I, myself, have the same endearing attachments as some of you; the same ties of domestic love, as some of you; not less attentive to every relative and social duty, than some of you; my nature is not harsh, my principles much less so; yet I am made willing to leave all to come and labour with you; if so be I might be instrumental to rouse any to a more arduous pursuit of their everlasting interest: and I can freely acknowledge with humble thankfulness, that I never more fully experienced my peace to flow as a river, never could with greater joy, say, "Return, O my soul, to the place of thy rest, for the Lord thy God hath dealt bountifully with thee," than when I have been thus engaged, in extensive private labours; visiting the sick, reviving the sorrowful, encouraging the disconsolate, strengthening the weak, watching over, and carefully admonishing the giddy, incautious youth; and I doubt not but you would have the words of peace in your own bosoms, if, as heads of the Society, you were more often thus employed in endeavouring to gather the people.

"Sanctify the congregation, assemble the elders." I have been deeply concerned to see some of the elders so deficient in filling the line of Divine appointment; if they were more concerned to assemble under the holy

influence of that power in which they should move, they would, many of them, be commanded to "blow the trumpet in Zion." But I know of no state harder to speak to, more difficult to reach, than that of an elder, whose mind is overgrown by the earthly nature.

"O earth, earth, earth, hear the word of the Lord." I do not recollect any other instance, in sacred writ, where attention is demanded in a similar manner; O earth, earth, earth, thus three repeated, plainly signifying the great difficulty there is, in reaching to those, who, as it were, are buried in the earth, whose minds are fixed in it.

"Gather the children."—"You that have the rising youth under your care, let me call upon you, let me entreat you to—gather the children. Gather them from all the bewitching, enticing allurements of the world; gather their attention to that of God in their own minds. O, how have I secretly mourned to see the poor children so sorrowfully neglected, so uninstructed, so much estranged from that holy, Divine principle, which would exceedingly beautify and enrich them; but, alas! how few parents are rightly qualified to teach their children the law of Divine love; to instil into their tender minds proper sentiments; to cultivate upon them those impressions which would be of everlasting advantage; and if the children, when the gracious visitation of the Father of Mercies moves upon their hearts, warming and animating them with the love of virtue, raising the secret sigh, and begetting desires after heaven and holiness: I say, if the children should then ask the negligent parents, what is this secret something which I feel? this principle which impresses my mind with the love of virtue? what is it? what value shall I set upon it? How then can you give them suitable instruction? You cannot teach them obedience to its sacred dictates, when your own example speaks a language quite the contrary. O, why should the sea-monster be brought against you? "The sea-monster draweth forth the breast for her young, but the daughter of my people is become cruel as the ostrich in the wilderness, that leaveth her eggs in the sand, and considereth not that the foot of the passenger may crush them." The daughter of my people hath left her tender offspring to the uncertainty of being accidentally benefitted, or, I should rather say, to the mercy of God, unasked, unsought; exposed to all the dangers of a dreary wilderness, unaided, unassisted by the care of a natural parent, "the tongue of the sucking child cleaveth to the roof of its mouth for thirst; the children ask bread, and there is none, in many families, to break it." They want to be nourished by the sincere milk of the word, but alas! "the daughter of my people is become cruel." O you parents, you delegated shepherds, what account will you have to give when the Lord of the whole earth ariseth to make inquisition for blood? Bear with me, my daughters and friends; flattery and smooth talks may please fools, but they will not please Him whom I desire to serve in the gospel of his Son. All that is within me is moved while I thus earnestly expostulate

with you, on behalf of the dear children; suffer me to entreat you, for God's sake, for your own soul's sake, and for the sake of the cause of Truth.

"Gather the children, and those that suck the breasts." Those who are filling themselves with the world's consolations, with the intoxicating pleasures and amusements of a degenerate age, wean them from these delights, gather them to the knowledge of themselves, to a sense of the mercies that are offered them by the Great Author of Mercies ancient and new. "While thy servant was busied hither and thither, the man made his escape," was the vain excuse of the officer, to whose custody a certain captive was committed with the charge, "Take care of this man till I come, and if thou let him go, thy life shall go for his life." No plea of other engagements, nor even want of ability to discharge our duty towards our offspring, will stand us in stead, if, when the Almighty queries with us, "What hast thou done with those lambs I left under thy care in the wilderness, those tender offspring I gave thee in charge?" we have, through neglect, through unwatchfulness, suffered him or her to go, but we shall most certainly stand accountable for his or her life. I said want of ability, because I assuredly believe that want of ability will be so far from a palliation of our crime, that it will rather increase our condemnation. Can we plead want of ability to Him who is always ready to furnish us with it, if we are but willing to receive it at His hand? I am of opinion, with respect to many of our youth, that if they had been properly instructed and carefully watched over; if they could have seen the beauty of holiness shine in the example of their parents, they would not have gone out so widely as they have. O, you parents of both sexes, an important duty is required of you. Example your children in the practice of piety. Example speaks louder than precept; its influence is far more extensive; and while on the one hand you are excited to a faithful discharge of your duty towards them, by the certain hope of a glorious reward; so, on the other hand, the powerful ties of natural affection, the warm solicitude for the happiness of those you love, must stir you up to diligence in the work and service appointed you.

"Gather the children."—If, after your attentive care has been employed for their preservation, if, after the forcible voice of example, you have called them to the perfecting of holiness in the fear of God, they will go, they will turn aside, into the by-ways and crooked paths of sin and iniquity; they must stand by their own choice. You will have redeemed your own souls, and will be found in your lots at the end of time. A ponderous crown awaits you; you will close your eyes and open them to the boundless fruition of unmixed joy, in a happy eternity. We do sometimes with sorrow, observe the unwearied labours of a parent's love, bestowed without the desired effect; it is mournful to see children pierce with bitterness and anxiety the breast that has been their support in their infantile years; to fill that eye with sorrow, that has dropt over them the tear of maternal tenderness: it is a cruel thing

for a child to mingle gall and wormwood in the cup of a parent descending to the grave! Let such be assured, that their own portion of gall and wormwood will be doubly increased thereby, in the solemn hour of just retribution. But O, beloved youth, I earnestly desire that you may never thus widely deviate from the paths of rectitude. It is on you the hopes of the present age must shortly devolve; may you wisely choose an early submission to the holy discipline of the cross of Christ, that you may come up as an army for God. Consider the uncertainty of thy stay here: consider the important business of life, and let the love of every unprofitable delight be swallowed up in the arduous pursuit of glory, honour, immortality, and eternal life. We are daily instructed by the powerful, eloquent, language of mortality. Death invades all ranks, snatches those of all ages from the busy stage of life. She who was yesterday surrounded with rapturous joys, must to-morrow be confined within the cold enclosure of the silent grave.

"Let the bridegroom go forth of his chamber, and the bride out of her closet." Let the young, the joyous, and those who are in the bloom of life, leave every thing which tends to retard their progress towards the city of the saints' solemnity: let them relinquish their most exalted satisfactions, rather than neglect to lay hold on the joys of God's salvation, which are unutterably more desirable than all the sin-pleasing gratifications that this world can bestow.

"Let the priests, the ministers of the Lord, weep between the porch and the altar." This should not be confined to those only whose mouths may be opened publicly amongst you, for it belongs to all those who preach to others by the regularity of a godly life and conversation. Although we are favoured with a living ministry of Divine appointment, who dare not fill the ears of men with a repetition of unfeigned truths, nor amuse them with the unprofitable productions of an empty mind, but are concerned to discharge themselves faithfully as stewards of the mysteries of God; yet let them be joined by all those that mourn for the desolation of Zion, by all who wish "peace within her walls, and prosperity within her palaces." Let us "weep between the porch and the altar, saying, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God?" If we were thus unitedly engaged in the behalf of our Israel, it may be that the Lord will again be jealous over his land, with an holy jealousy; for I cannot think that a people whom He has raised by His invincible power, and so signally placed His name amongst, were ever designed to be only the transient glory of a couple of centuries. I am still revived by a secret hope of better times, when our Zion shall again put on her beautiful garments, and in her, and with her, shall arise judges as at the first, and counsellors as at the beginning. Let us weep between the porch and the altar; let us intercede for the people, that the land may yet be spared. The gracious ear of our heavenly Father is still open to the supplications of his

children, and I believe He will yet be jealous over his land, and pity his people. The time approaches when the grand dasher in pieces will more and more come up amongst us; and may all who are broken by him, wait to be healed by the arising of his love. I shall not live to see it, but I live in the faith, and I believe I shall die in the faith, that the Lord of hosts will yet beautify the place of his feet; that our Zion will yet become an eternal excellency, and Jerusalem the praise of the whole earth. Let us weep between the porch and the altar, for the Lord will yet be jealous over his land, and pity his people. The bowels of Adorable Condescension yet yearn over his children, with all the tenderness of a father's love. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zebouim? By this moving and pathetic language, the Father of the Universe induces you to return to the arms of mercy; and, if we who are placed as watchmen in Zion, faithfully discharge the trust reposed in us, we shall be made instrumental in gathering the scattered and dispersed sheep, from the east, and from the west, from the north, and from the south, to the Great Shepherd, to the one sheep-fold, and finally obtain admittance into those glorious mansions, where the morning stars join in singing hallelujahs, and where the sons of God forever shout for joy.

Now, unto the king, immortal and invisible, the only God, be honour and praise forever and ever.

For "The Friend."
"Ephraim hath mixed himself among the people."

The example of so many in our Society, with some of its elders, is so calculated to influence their children, and the rising generation who may be associated with them, on the subject of reading the public papers, even to making it a regular practice, that it may not be amiss to revive, through the columns of "The Friend," the exercise of one herein, whose love and fidelity to the cause of Truth, and unyielding faithfulness to his Divine Master, can hardly help having endeared him to every candid mind that has had the opportunity of reading and knowing his extensive and spiritually instructive labours of love in the gospel of Jesus Christ. Let him who, from the inveteracy of habit, and the love of this species of indulgence, is tempted to exclaim after reading it,—this is but Thomas Shillitoe's opinion,—be induced to suspend his judgment, till having sat down and carefully and honestly inquired of that which wisetheth in every breast when duly sought unto, whether they are of Truth or no? and whether the prevailing weakness, worldliness, scattering and desolation that have come upon our Society may not be more or less owing to this sensual outlet, and dissipating habit, whenever it is much indulged. For it is a solemn truth, that neither in a less nor greater extent, the large nor the minute, can we duly, purely and conscientiously serve two masters. Let him defer condemning the precepts and Chris-

tian concern of this worthy watchman, till grace shall have somewhat prevailed on this subject, over the bias which education, without a distinct reference to the pointings of Truth therein, may have riveted on the mind: and, above all, till he comes himself more into the narrow and circumspect way which this faithful servant trod; and which the obedience that is of faith in Christ must ever lead into: a way which few enter (Matt. vii. 14) and walk in, because of its spirituality and straightness. But let us ever remember, that while the news, changes, and things of the world, will afford neither amusement, beguilement, nor pastime in an eternity where "the righteous scarcely are saved,"—the habits, desires, lusts and dispositions, on the other hand, which we cultivate and live in here, will be the death-mantle, the judgment-meeting garb of that immortal essence, which must pass to the world of spirits to receive the just reward for the deeds done in the body. For as death leaves, judgment finds; and in the grave there is neither labour nor device. The omniscient Lord, who hath called and exemplified us *wholly* to follow him, as "the one thing needful" in regeneration and newness of life,—to glorify him in body, soul and spirit,—and, "whatever we do, to do all to the glory of God," will then render unto every man in the spiritual balances of the sanctuary, according to his work. Who, while in his most excellent sermon on the Mount, he testified, that he that *heareth these sayings* of mine, and doeth them, shall be likened unto a wise man who built his house upon a rock, against which the closely besetting elements beat in vain; also, on the other hand, compared such as *heareth these sayings*, yet doeth them not, to the foolish man on the sandy foundation, which could not withstand the pouring tempest, but fell with a great destruction. To which parable the exhortation may be subjected:—"He that hath ears to hear let him hear."

In conclusion, if this world be given us, and should be considered merely as a state of preparation and introduction to the next; if we are, or should be "strangers and pilgrims" here, called to work out our salvation with fear and trembling, having the promise of another and a better country, that is an heavenly,—if time, as often admonishingly shown, be awfully uncertain, and its moments inconceivably precious without a well grounded and holy hope in God, from a sense within, which also is the gift and fruit of his Spirit, of an establishment upon the immutable rock Christ Jesus; if from this spiritual witness we are also called to know, and to be able to say upon good grounds, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ *liveth in me*;"—then it most assuredly becomes us, above all other considerations, to strive to become wise unto salvation; and through humility and watchfulness unto prayer, to fulfill that measure of labour, or of suffering, which is the Divine will concerning us. Laying aside every weight and hindrance, to run with diligence the race that is set before us: looking only unto, and relying upon Jesus, the author and finisher of our faith. And thus being

engaged through the Spirit, in making our calling and election sure, we should have respect unto the *prescribed way*: and living a life of self-denial, of whole dedication of heart, with holiness unto Him who died for us, through the power of the cross which crucifieth unto the world, and the world unto us, we should be found passing through the wilderness of this world unto the revealed inheritance, unassociated, connected or contaminated, with its spirit: being not interested in its matters, maxims or policy, further than the guiding Spirit, "which is given to every man to profit withal," the only saving anointing, and unction, and power, witnesseth within us to be right. And then dwelling in the quiet habitation, out of the excitements and commotions of either newspapers, parties or politics, striving "to follow the Lamb whithersoever he goeth;" we should feel as little interest in these things, as a traveller would in the local disputes of a foreign country through which he happened to be passing.

Thomas Shillitoe's remarks on this subject above alluded to, being an extract from an address to our Society, are as followeth:—

"Friends, let us not dare to meddle with political matters, but renewedly seek for holy help, to starve that disposition so prevalent in us to be meddling therewith. Endeavour to keep that enclosed, which will be itching to hear the news of the day, and what is going forward in the political circles. We shall find there is safety in so doing; it is the *only way for us* to experience our minds to be preserved tranquil amidst all the commotions, all turnings and overturnings that may be permitted to take place when the measure of iniquity may be filled up. I have found, that if we suffer our minds to be agitated with political matters, our dependence becomes diverted, by little and little, from the true centre and place of safety, where perfect peace is experienced, though the world and all around us may speak trouble. Such as have this dependence, will know it to be a truth fulfilled in their own individual experience, that 'They that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth forever;' and that as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. Now, Friends, be willing to take up this cross, for I have found it to be one of the many crosses I have had to take up, and avoid reading political publications, and, as much as possible, newspapers; and I am persuaded, if a willingness is but manifest on our parts so to do, sufficient help will be afforded from time to time, to withstand this and every other temptation of the great adversary of our peace. I am well aware that men in trade, and sometimes those who are free from its inconveniences, have occasion to resort to these channels of general information; but when this is my case, I find it safest for me, after I have received information on the subject in question, then to put the paper away from me. I am aware that it requires firmness so to act, there being something in our nature so anxious to know what is going forward in the world; but, my friends, nature must be overcome by

grace, which I never found to be wanting, if rightly sought after."

The remaining part of this excellent address, though not directly on the present subject, has nevertheless too strong a bearing, and is too much fraught with spiritual life and interest, to be not in connection herewith, presented.

"I must now conclude, with expressing the earnest solicitude I feel, that we may each of us be found willing to unite with that all-sufficient help, which, I believe, yet waits our acceptance; and suffer it so to operate in and upon us, that we may become a people *wholly separated* in heart and mind, love and affection, from every thing that has a tendency to dim our brightness, to prevent us from being as lights in the world; and be clothed with those beautiful garments, which so adorned our worthy ancestors—humility, self-denial, and an *entire dedication of heart* to the work and service of our God; a disposition truly characteristic of the disciples of him, who declared, 'My kingdom is not of this world: and thus may the enemy no longer be permitted to rob and spoil us, but the language go forth respecting us, 'Happy art thou, O Israel, who is like unto thee, O people; saved by the Lord.'

For "The Friend."

MARTINS.

The martin has the character of being a vindictive bird, ready to avenge its own, and its comrades' quarrels, when occasion offers. The following anecdote tends to confirm this trait; and though it is more agreeable to record acts of kindness than of injustice, perhaps the anecdote may not prove uninteresting to the readers of "The Friend." We will only add, that we have taken some pains to authenticate it, and can rely on its correctness.

A Friend in New Jersey had a pigeon-box on the top of an out-house, in one of the apartments of which a pigeon was sitting. This place was visited by a number of martins, apparently with the intention of locating themselves there for the season; but finding it preoccupied, they raised a great clamour and outcry, hoping to frighten the pigeon away; but with the usual attachment of a female bird for her eggs, she kept possession. Not succeeding in thus driving her off, they had recourse to more vigorous measures, and commenced an assault on her with their wings and beaks; but even this could not overcome her mother's love; and shrinking into her nest, she meekly endured their insults, refusing to forsake her charge.

The martins were evidently foiled, and after renewed and ineffectual efforts, desisted from the attack, and settled on the roof, apparently to hold a council on this unexpected state of affairs. After much chattering among themselves, they simultaneously flew to the barnyard, where they collected sticks, mud, &c. and began with great zeal to build up the entrance to the pigeon's nest, so that in less than an hour they had it completely barricaded, and the poor pigeon a prisoner. They then

flew round with clamorous exultation at their successful and malicious mischief, for about half an hour, and then took their departure never to return. The Friend, sympathising with the imprisoned bird, destroyed the work of the martins, and released the prisoner.

W.

OUTLINE

Of the establishment of a School for the Board and Education of the Children of those who profess with Friends in the south of France.

The state of many of the children of those who profess with Friends, with regard to their moral training and religious and literary instruction, has long appeared to some Friends to call for an endeavour, in this way, to benefit the little community in that land; and the subject has been brought closely under the consideration of their Two Months' Meeting, which has concluded to commence, on a small scale, with a School for girls.

It appears there are ten boys and twenty-three girls, between the ages of five and fourteen; and no means of instruction is open to these but village schools; and, from the scattered residences of their parents, it is not practicable for them to attend the same Day-school.

Whilst the object in view is, under the Divine blessing, to give a moral and religious education in accordance with the principles of our religious Society, it is believed that habits of subordination, order in families, and other improved habits in domestic life, may also be promoted by the establishment of the proposed Boarding-school.

The School is to be placed under the care of a Committee of their Two Months' Meeting, which is to report from time to time. The expense of the establishment has been calculated at about 200 francs per annum for each child, if twenty children are received. Some of the parents will be able to furnish either the whole or part of this sum; but an amount of about £100 per annum at least must be obtained, in addition, from Friends in England, to meet the current expenses.

The Meeting for Sufferings has, in years past, by the authority of the Yearly Meeting, annually supported a school in those parts; and although that meeting will do something towards the sum required, yet reliance is placed for the remainder upon the liberality of Friends.

The present juncture is peculiarly suitable for the commencement of the undertaking, from the presence of our Friends, John and Martha Yearley, in those parts, whose counsel and assistance herein have been truly valuable, and their interest in the measure has induced them to give much attention to it—the establishment has also the prospect of possessing very suitable superintendence. The locality of Nismes appearing to offer superior advantages, it is proposed to establish the School there; and a house and premises, adapted for the purpose, have been met with in that city.

Donations and annual subscriptions are al-

ready kindly contributed by some Friends, and the kind assistance of other Friends, to promote this desirable measure, is solicited; which may be remitted either to Edward Pease, Darlington; Peter Bedford, Croydon; Josiah Forster, Tottenham; or to Thomas Norton, Jun., Grauge Road, London.—From the *British Friend*.

THE FRIEND.

SIXTH MONTH, 24, 1843.

The practice of taking down sermons in short-hand, has, from the earliest period in our religious Society, been discountenanced by the more weighty and discreet portion of its members, and as we conceive, for sundry sufficient and substantial reasons. Among others, that these exercises, in general, are exclusively adapted to the particular occasion, and to the states of those present, and derive their chief excellency from the holy unction—the Divine power and authority which accompanies, and consequently that they lose much of the life, the quickening virtue, when read in manuscript or in print. Notwithstanding this being the case, it has so happened, that stenographers, mostly strangers, or persons not members with Friends, have availed themselves from time to time of opportunities to practise their art in this way, and thus have been handed down to us, something like a continued series of discourses delivered by eminent ministers, from the days of Barclay, Penn, and Crisp, to the time in which we live. Perhaps we should not err in concluding that this is a circumstance for congratulation, rather than of regret, to the existing generation, as thereby we are furnished with an exemplification, clear, indisputable, not liable to cavil, of the kind of preaching, the nature of the doctrine preached, sound, scriptural and plain-dealing, at those different periods, so totally dissimilar to much that has been intruded upon our religious assemblies within the last twenty-five years.

These remarks have been elicited in reference to the insertion to-day of a sermon delivered by that dignified and powerful minister of the gospel Samuel Fothergill, nearly three-fourths of a century ago. Of course it will not be new to many of our readers, as it has been long in print; but it will be so to others, especially of the rising generation. We have given it a place in our columns at the instigation of a valued Friend, who believes that, considered in the light of a pathetic, persuasive and awakening call to faithfulness and dedication, the re-publication of it is peculiarly fitted for usefulness at the present juncture.

DIED, on the 7th of the Sixth month, THOMAS PAXSON, in the seventy-third year of his age; a much esteemed member and elder of Buckingham Monthly Meeting.

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Laura Bridgman.

(Continued from page 306.)

"She seems to be one of those who have the law graven upon their hearts; who do not see the right intellectually, but perceive it intuitively. For the preservation of the purity of her soul, in her dark and silent pilgrimage through time, God has implanted within her that native love of modesty, thoughtfulness, and conscientiousness, which precept may strengthen, but could never have bestowed; and, as at midnight, and in the storm, the faithful needle points unerring to the pole, and guides the mariner over the trackless ocean, so will this principle guide her to happiness and to heaven. May no tempter shake her native faith in this, her guide; may no disturbing force cause it to swerve from its true direction!

"As yet, it has not done so, and I can recollect no instance of moral obliquity, except under strong temptation. I recall now one instance of deliberate deception, and that, I am bound to confess, with sorrow, was perhaps attributable to indiscretion on my part. She came to me one day dressed for a walk, and had on a new pair of gloves, which were stout and rather coarse. I began to banter and tease her, (in that spirit of fun of which she is very fond, and which she usually returns with interest,) upon the clumsy appearance of her hands, at which she first laughed, but soon began to look so serious, and even grieved, that I tried to direct her attention to something else, and soon forgot the subject. But not so poor Laura; here her personal vanity, or love of approbation, had been wounded; she thought the gloves were the cause of it, and she resolved to be rid of them. Accordingly they disappeared, and were supposed to be lost; but her guileless nature betrayed itself, for, without being questioned, she frequently talked about the gloves, not saying directly that they were lost; but asking if they might not be in such or such a place. She was uneasy under the new garb of deceit, and soon excited suspicion. When it reached my ears, I was exceedingly pained, and moreover doubtful what course to pursue. At last, taking

her in the most affectionate way, I began to tell her a story of a little girl, who was much beloved by her parents, and brothers and sisters, and for whose happiness every thing was done; and asked her whether the little girl should not love them in return, and try to make them happy; to which she eagerly assented. But, said I, she did not,—she was careless, and caused them much pain. At this Laura was excited, and said the girl was in the wrong, and asked what she did to displeasure her relations. I replied, she deceived them; they never told her any thing but truth; but she one day acted so as to make them think she had not done a thing, when she had done it. Laura then eagerly asked if the girl told a fib, and I explained to her how one might tell a falsehood, without saying a word; which she readily understood, becoming all the time more interested, and evidently touched. I then tried to explain to her the different degrees of culpability resulting from carelessness, from disobedience, and from intentional deceit. She soon grew pale, and evidently began to apply the remarks to her own case, but still was very eager to know about 'the wrong little girl,' and how her parents treated her. I told her her parents were grieved, and cried; at which she could hardly restrain her own tears. After a while she confessed to me that she had deceived about the gloves; that they were not lost, but hidden away. I then tried to show her that I cared nothing about the gloves; that the loss of a hundred pairs would be nothing, if unaccompanied by any deceit. She perceived that I was grieved, and going to leave her to her own thoughts, and clung to me, as if in terror of being alone. I was forced, however, to inflict the pain upon her.

"Her teachers, and the persons most immediately about her, were requested to manifest no other feeling than that of sorrow on her account; and the poor creature, going about from one to another for comfort and for joy, but finding only sadness, soon became agitated with grief. When left alone, she sat pale and motionless, with a countenance the very image of sorrow; and so severe seemed the discipline, that I feared lest the memory of it should be terrible enough to tempt her to have recourse to the common artifice of concealing one prevarication by another, and thus insensibly get her into the habit of falsehood. I therefore comforted her by the assurance of the continued affection of her friends; tried to make her understand that their grief and her suffering were the simple and necessary consequences of her careless and wilful misstatement, and made her reflect upon the nature of the emotion she experienced after having uttered the untruth; how

unpleasant it was; how it made her feel afraid; and how widely different it was from the fearless and placid emotion which followed truth.

"It was easy enough to make her see the consequences which must result from habitual falsehood; but difficult to give her an idea of all the moral obligations to be truthful; perhaps, however, the intellectual perception of these obligations is not necessary to the perfect truthfulness of a child. * * * * *

There is little fear of Laura's losing that character for ingenuousness and truthfulness which she has always deservedly possessed.

"There is more fear of her becoming vain, for it is almost impossible to prevent her receiving such attentions and such caresses as directly address her self-esteem. Some persons only feel; they never think; and they do a benevolent action to gratify some spontaneous impulse of their own, or to give momentary pleasure to another, rather than to promote his real welfare; and even some mothers seem to think more of the pleasurable gratification of their own blind feelings of attachment, than of the good of their children. Such persons, coming in contact with Laura, will contrive in some way, by caresses, or by gifts to show their peculiar interest in her. She is very sagacious; she ascertains that such visitors to the school are more interested in her than in her blind companions; and that they remain near her most of the time. It is difficult to prevent them making her presents, and in various ways showing her marks of sympathy, which she may attribute to some peculiar excellence of her own. Then she must be allowed to visit, to have acquaintances, and to converse with all people who come in her way, and who have learned the manual alphabet of deaf-mutes; in short, to run the risk of the disadvantages of society, in order to secure its obvious and indispensable advantages; and it will require constant care and vigilance to prevent her perceiving herself to be a lion, than which hardly a greater misfortune can befall a woman. That she has been so effectually preserved from this, thus far, is owing to the watchful care, and almost constant attendance of her teachers; and now that, by the liberality of individuals, she has the entire time and services of a young lady of great intelligence, who is devotedly attached to her, it is to be hoped, that she may long preserve her present amiable simplicity of character. * * * * *

"The following conversation, taken from my minutes, made at the time, will give an idea of the course of her thoughts on spiritual subjects. During the past year, one of our pupils died, after a severe illness, which caused much anxiety in our household. Laura, of

course, knew of it, and her inquiries after him were as frequent and as correct as those of any one. After his death, I proceeded to break it to her. I asked her if she knew that little Orin was very sick. She said, yes. He was very ill yesterday forenoon, said I, and I knew he could not live long. At this she looked much distressed, and seemed to ponder upon it deeply. I paused awhile, and then told her that 'Orin died last night.' At the word *died*, she seemed to shrink within herself,—there was a contraction of the hands,—a half spasm, and her countenance indicated not exactly grief, but rather pain and amazement; her lips quivered, and then she seemed about to cry, but restrained her tears. She had known something of death before; she had lost friends, and she knew about dead animals; but this was the only case which had occurred in the house. She asked about death, and I said, 'When you are asleep does your body feel?' 'No; if I am very asleep.' Why? 'I do not know.' I tried to explain, and used the word *soul*. She said, 'What is soul?' 'That which thinks, and feels, and hopes, and loves, said I; to which she added interrogatively, 'and aches?' Here I was perplexed at the threshold, by her inquiring spirit seizing upon and confounding material and immaterial processes. I tried to explain to her that any injury of the body was perceived by the soul; but I was clearly beyond her depth, although she was all eagerness to go on. I think I made her comprehend the difference between material and spiritual operations. After a while she asked, 'Where is Orin's think?' It has left his body and gone away. 'Where?' 'To God in heaven.' She replied, 'Where? up?' [pointing up.] Yes! 'Will it come back?' No! 'Why,' said she. Because his body was very sick, and died, and soul cannot stay in a dead body. After a minute she said, 'Is breath dead? is blood dead? Your horse died, where is his soul?' I was obliged to give the very unsatisfactory answer, that animals have no souls. She said, 'Cat does kill a mouse. Why? has she got soul?' Ans. 'Animals do not know about souls, they do not think like us.' At this moment a fly alighted upon her hand, and she said, 'Have flies souls?' I said no. 'Why did not God give them souls?' Alas, for the poverty of her language, I could hardly make her understand how much of life and happiness God bestows even upon a little fly.

"Soon she said, 'Can God see? Has He eyes?' I replied, by asking her, Can you see your mother in Hanover. 'No!' But, said I, you can see her with your mind, you can think about her, and love her. 'Yes,' said she. So, replied I, God can see you, and all people, and know all they do; and He thinks about them, and loves them, and He will love you and all people if they are gentle, and kind, and good, and love one another. 'Can He cry?' said she. No! the body cries because the soul is sad; but God has no body. I then tried to make her think of her spiritual existence as separate from her bodily one; but she seemed to dislike to do so, and said eagerly, 'I shall not die.' Some would have said, she referred to her soul, but she did not; she

was shrinking at the thought of physical death, and I turned the conversation. I could not have the heart to give the poor child the baneful knowledge, before I had prepared the antidote. It seems to me that she needs not the fear of death to keep her in the path of goodness.

* * * * *

It is but thirteen years since Laura was born; she has hardly lived half that number, yet, in that time, what an important mission has she fulfilled! how much has she done for herself! how much has she taught others! Deprived of most of the varied stimuli furnished by the senses, and fed by the scantiest crumbs of knowledge, her soul has nevertheless put forth the buds of the purest virtues, and given indication of its bright origin and its high destination.

"Respectfully submitted,

"S. G. HOWE."

CONQUER WITH KINDNESS.

If you would have friends, you must show yourselves friendly. I once had a neighbour, who, though a clever man, came to me one hay-day, and said, "Squire White, I want you to come and get your geese away." "Why," said I, "what are my geese doing?" "They pick my pigs' ears when they are eating, and drive them away, and I will not have it." "What can I do?" said I. "You must yoke them." "That I have not time to do now," said I. "I do not see but they must run." "If you do not take care of them, I shall; what do you say, Squire White?" "I cannot take care of them now; but I will pay you for all damages." "Well," said he, "you will find that a hard thing, I guess." So off he went, and I heard a terrible squalling among the geese. The next news from the geese was, that three of them were missing. My children went and found them terribly mangled, and dead, and thrown into the bushes. "Now," said I, "all keep still, and let me punish him." In a few days the man's hogs broke into my corn; I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the man came in great haste after them. "Have you seen any thing of my hogs?" said he. "Yes, you will find them yonder, eating some corn which they tore down in my field." "In your field?" "Yes," said I, "hogs love corn, you know,—they were made to eat." "How much mischief have they done?" "O, not much," said I. Well, off he went to look, and estimated the damage at a bushel and a half of corn. "O no," said I, "it can't be." "Yes," said he, "and I will pay you every cent of damage." "No," I replied, "you shall pay nothing. My geese have been a great trouble to you." The man blushed, and went home. The next winter, when we came to settle, he determined to pay me for my corn. "No," said I, "I shall take nothing."

After some talk, we parted; and in a day or two I met him in the road, and fell into conversation in the most friendly manner. But when I started on, he seemed loath to

move, and I paused. For a moment both of us were silent. At last, he said, "I have something labouring in my mind. Those geese. I killed three of your geese, and shall never rest till you know how I feel. I am sorry." And the tears came in his eyes. "O well," said I, "never mind, I suppose my geese were provoking."

I never took any thing of him for it; but whenever my cattle broke into his field after this, he seemed glad, because he could show how patient he could be.

Now, conquer yourself, and you can conquer with kindness, where you can conquer in no other way.—*Vermont Chronicle*.

MODEL FARM.

The British Farmer's Magazine for January, 1843, contains the following account of a model farm, cultivated chiefly by boys, who are pursuing a course of education in scientific agriculture:—

"Perhaps the most successful example of the capabilities of land, under proper management, in Ireland, and of the immense crops which can be raised, may be seen on the National Model Farm, under the Board of Education, at Glasnevin, near Dublin. This farm, strictly conducted on the improved system of green cropping and house-feeding, contains fifty-two statute acres, and there were kept on it, during the year, twenty-two head of cattle, and three horses. It supplies, on an average, ninety persons during the year with farm produce, such as milk, butter, potatoes, and vegetables of various kinds; and furnishes the farming establishment with pork, besides a number of private families with the above articles. A considerable quantity of vegetables are carried to market, and all kinds of grain, which is abundant. There is at present a crop of oats upon the farm, the produce of fourteen and a half British acres. It is secured in eight stacks, and is estimated by the best judges to be equal to the average produce of fifty acres. It stood perfectly close upon the ground, average six to seven and a half feet in height, the head and ear corresponding; the other crops, potatoes, turnips, Italian rye grass, &c., of like quality.

The manager conducts the farm on his own account; pays £257 7s. 6d. per annum of rent, besides other expenses, amounting in all to upwards of £400 per year, and we are informed, and believe, that he realizes a very handsome annual sum from it besides. He labours and manages it almost exclusively by a number of boys, agricultural pupils and teachers, who are there in training in the science and practice of agriculture. As a test of what land is capable of producing when brought to its highest point, there are few examples so appropriate as we have in this particular instance; there are, perhaps, more crops raised, more cattle kept and fed, more human beings supplied with the common necessities of life, more manure accumulated, more employment given, and in fact more money made on this spot of land than on any other farm of the same extent (conducted on a proper scientific rotation of grain and green

crop) in any part of the empire, or the world. Did the average land of Ireland produce only one half of the value, according to quantity, that is on this model farm, we would hear no more of corn laws, tariffs, or want of employment amongst the people.

From the Philanthropist.

AN ADMIRABLE LETTER.

The following admirable letter we commend to the attention of every citizen of Ohio, and especially to the coloured people every where. Let but the manly, independent spirit which it breathes, become characteristic of our coloured friends, and they will accomplish more than all the societies in the land can accomplish for them. We need hardly say how much praise should be awarded to Augustus Wattles, for his decided efforts in behalf of the settlement in Mercer county.

Charthegina, Mercer co., O., April 29th, 1843.

At a meeting of the coloured people of this settlement, held in the school-house on the 15th instant, the undersigned were appointed a committee to take into consideration the call for a convention, to be held in Columbus, on the 10th of August next, and to prepare such a communication as would expose the views and feelings of the settlers on the subject of the convention. The committee prepared the following, which was read in the meeting to-day, and united in by the settlement generally, and ordered to be sent to the Philanthropist for publication:

To D. Jenkins, and others, gentlemen of the Committee:—

It is with feelings of pleasure that we acknowledge the receipt of your letter, requesting our co-operation in the great work of obtaining our rights as citizens. It is a subject on which we have thought and prayed and laboured much. We are glad to see an increasing interest growing up among our coloured friends on this great question. If we are discreet in this matter, and are guided aright, we believe, that it will end in great good. As we may not send a delegate to your convention, we take this method of making known to you our faith and practice on this subject. Most of us who reside here are from the slave states.

We came to Ohio to enjoy more liberty than we enjoyed where we were born. Since coming here we have followed different occupations. Some of us have been barbers, and boot-blacks, and ostlers, and waiters, and cooks, in cities, and on steam-boats. Some have been working on leased land, and some have followed trades. Some of the females have been washers and ironers. That is, we have filled the places in the community which popular opinion has assigned to coloured people. After living in this condition for some time, and feeling our degradation, we resolved to do something for our own education. We conversed with the white people around us, and told them our desire for the protection of law. Their answer was, "You have nothing to protect. The black people are a nuisance.

They are nothing. They eat and drink all they earn. We must make laws to protect ourselves." We then, agreeably to the advice of our abolition friends, resolved to save our money, and move into the country, and try, by labour, and economy, and honesty, and temperance, to earn for our people a better name than they had heretofore enjoyed. We have found by experiment, that the same money which paid our rent and marketing in the city, will purchase new land, and improve it, in the country. 'Tis true, our undertaking was, for us, a new and an arduous one. But the result is, several hundred of us left our former occupations in the cities, and are now living on our own land. It was now timbered land when we bought it, and the nearest place we could purchase provisions, was thirty miles distant. But we struggled along through the hardest of it. We own many thousand of acres of land. We have built comfortable houses to live in. Our land is cleared. We raise our own provisions, and manufacture most of our own clothing. We have horses, and hogs, and cattle, and sheep. We have meeting-houses and a school-house. We have had a good school most of the time for six years. Our children have learned to read and write and cipher. We have Sunday schools, where they are taught the principles of morality and religion. We have a saw-mill and a grist-mill. We are striving to live a quiet and orderly life. We wish to have our character plead for us. We wish to have our property stand out and ask for the protection of law. We wish to have those who oppose us, witness our quietness and industry; that they may be satisfied of our character, not by what we say, but by what we do. Our voice has been heard but once at Columbus, by the legislature, asking for a repeal of the "black laws." And we may not now send a delegate to your convention; not because we disapprove of the object, but because we believe there is a more excellent way.

All great changes in public sentiment are made slowly; and we are neither disheartened nor quietly resting, because we have not yet reached the object of our hopes. We still hold on industriously, hoping that the time will come when we shall be judged according to our works. For the Scripture says, "By thy works thou shalt be justified, and by thy works thou shalt be condemned." In view of this, we call upon all our coloured friends, to leave the menial occupations in towns and cities, and go out into the country and purchase land, and become a part of the support and prop of the state. Let us show by our works that we are worthy citizens of this young and noble state of Ohio. And when that time comes, that all the coloured people of Ohio are industrious, and honest, and temperate, the spirit of oppression will be too weak any longer to bind its galling yoke upon our necks. We do not mention this to justify the oppressor, but to point out a straight and narrow way, that most surely leads to the accomplishment of that great object, for which your convention is called. We do not consider it necessary to inform the legislature of Ohio, that their laws oppress us. They know

that already. They made them on purpose to oppress us. Their object was to drive us somewhere else. They fear us. We are called idlers, thieves, and drunkards. They believe us to be nuisances. They have listened to the whispers of prejudice and the suggestions of slavery, till their black code rivals in cruelty the laws of Nero. But, thanks to an overruling Providence, the people are better than their laws; and we are permitted to live in some degree of quiet and safety. At least, in our present residence in this county, we have never, in any manner, been injured by our white neighbours; but, on the contrary, we have been treated in a kind and friendly manner.

They attend our meetings; and come to our mill; they employ our mechanics and day labourers; buy our provisions, and we do the same by them. That is, we all seek our own convenience and interest, without regard to colour.

Seven years ago, when our settlement first began, there was the common prejudice against us, that we should not be able to take care of ourselves; and of course, what we lacked in the supplying of our own wants, they thought must come off from them.

But that we are not idlers, is now apparent from the fact of our having cleared 1000 acres of wild land; made and laid up 350,000 rails, and built at least 200 different kinds of buildings, (to say nothing of some \$10,000 which individuals of us have paid for our freedom,) besides having in our settlement a hatter, a wagon-maker, a blacksmith, a tanner, a shoemaker, carpenters, masons and weavers, most of whom find constant employment. We have also built several brick-kilns. The means by which we obtain our livelihood, are seen and known by all our neighbours; and the result is as we have stated. We receive no more damage from our white neighbours than we do from one another.

And now, our coloured brethren, we appeal to you, especially to those of you who live in towns, and follow those precarious occupations for a livelihood, which prejudice has assigned to you, would you not be serving your country, and your race, to more purpose, if you were to leave your present residences and employments, and go into the country, and become a part of the bone and sinew of the land? * * * * * Now, in time of peace, let us be useful in carrying on agriculture, and commerce, and the mechanic arts. We shall eventually be valued according to our worth.

Before the legislature will make laws to protect us, one of two things must take place. Either the white people must have a revival of faith in their own principles of "liberty," and make equal laws for the love of justice, without regard to what they consider bad character; or we, the coloured people, must become more valuable to the state. We must help it to raise a revenue, and increase its wealth, by throwing our labour into profitable employments. We must not only not be a nuisance, but we must seem not to be so. Our employments must be of that character, that people can see how we obtain our livelihood,

and that we are useful. What is it to the state when a waiter, or a boot-black, or a cook dies? What profit to the state is all their labour? If we then, as a people, are a useless class, and can show no fruit as the result of our industry, why should we not be suspected, despised, ridiculed? But, on the other hand, if our labour is all honourable and profitable, both to ourselves and the state, we shall have the increased satisfaction of a good living, and a good name, besides something to show as the fruits of our labour, and something to leave as an inheritance to our children. We see then, brethren, but these two ways of obtaining our rights. The first proposes a change in the oppressor—the second a change in the oppressed. The one honourable to our oppressors, the other profitable to ourselves. Let us do our duty, and leave the event with Providence.

With sentiments of respect, and with feelings of love and good-will to our coloured brethren, and best wishes for their welfare, we subscribe ourselves your friends and fellow-citizens.

M. P. Jones, D. F. Hardy, Thomas F. Bowles, Geo. Overton, J. Bowles, P. Ware, S. Jones, T. Epton, S. Green, *Committee.*

For "The Friend."

CHESTER MONTHLY MEETING (PENN.)

This Monthly Meeting, one of the most ancient in the Yearly Meeting, was established in the year 1681. The first minute was as follows:—

"The Tenth-day of the Eleventh month, 1681. A Monthly Meeting of Friends belonging to Marcus Hook *alias* Che Chester and Upland, held at the house of Robert Wades."

The following minute, extracted from the records of this Monthly Meeting, will, no doubt, be interesting to many readers of "The Friend," not only as showing the guarded care and oversight our worthy predecessors exercised over their members, that they might avoid every thing that would cast "dishonour and reflection" upon the Truth; but it will also be interesting to many of the descendants of the signers, who are scattered over our extensive country, to find the names of their worthy forefathers attached to a document, bearing so decided a testimony against an evil that has been the source of so much misery to the poor Indians. This, as well as all the early records of the Monthly Meeting, is in the hand-writing of Thomas Chalkley, who had been employed to copy them; and it will be observed he has appended his signature as a verification of the correctness of the copy.

J. J. M.

Sixth mo. 28th, 1843.

"At a Monthly Meeting held at Walter Faucitt's 2d of 5th Fifth mo., 1688.

"An Epistle from y^e Yearly Meeting at Philadelphia, y^e 7th of y^e Seventh mo., 1687. To the Quarterly Meeting at Chester. Read as followeth:—

"It being recommended to us from the Quarterly Meeting of Philadelphia, the great evil and bad effects of selling the Indians rum and other strong liquors, and a paper being

presented [to us] by them, which was read amongst us relating thereto, which, upon due consideration, was approved of, and in concurrence therewith we give forth this following testimony, being deeply sensible, and heartily grieved with the abuse of this nature, that is too frequent up and down amongst us, especially in that some goes under the profession of Truth, (whom it was expected should have been better examples,) we fear is not wholly clear of it, and therefore we give forth this testimony as our sense that the practice of selling rum, or other strong liquors to the Indians, directly or indirectly, or exchanging rum or other strong liquors for any goods or merchandise with them,—considering the abuse they make of it,—is a thing contrary to the mind of the Lord, and a great grief to his people, and a great dishonour and reflection upon the Truth, so far as any professing it are concerned. And for the more effectual preventing the evil practice, we advise as aforesaid, that this our testimony may be entered into every Monthly Meeting book, and every Friend belonging to their Monthly Meeting to subscribe the same.

"Signed at and in behalf of the meeting by

"ANTHONY MORRIS.

"We the members of this Monthly Meeting, having unity to the above said testimony, do subscribe our names to it as followeth:—

"Francis Yearnall, Thomas Woodward, George Smedley, John Simecock, John Bristol, Thomas Bracey, John Hasting, Randall Vernon, Jacob Simecock, Thomas Vernon, Joshua Hastings, Caleb Pusey, William Woodmanson, John Bailes, Thomas Martin, James Kenery, Richard Few, Walter Faucit, Robert Vernon, Joseph Baker, Randall Malin, Joseph Richards, William Edwards, Robert Taylor, Andrew Job, Philip Yearnall, John Lee, John Worrall, Peter Chaler, John Edge, Joseph Edge, John Bowater, James Swaford, George Maris, Barthol. Coppock, Robert Peniell, John Worrilow, Henry Worley, Joseph Peniell, Peter Thomas, Paul Sanders, Daniell Hoopes, Aron James, Elis David, Robert Williams, John Sharples, Joseph Carter, Barthol. Coppock, senr., Joseph Jervis, Thomas Minshall, Ephraim Jackson, Edward Keninson, Cadwalader Ellis, Peter Dix, Joseph Baker, junr., Edward Carter, Joseph Cookson, Thomas Powell, Thomas Dross, David Ogden, John Martin, Robert Baker, George Gleave, Henry (I) Haines's mark, William Swaford, Richard Barnet, Charles Brookes, Thomas Vernon, Joseph Churchman, Thomas Massey, Rice Hinton, James Sirrell, George Asbridge, David Jones, William Cobourn.

Varia copia,

PR. THO: CHALKLEY.

Extraordinary Benevolence.—An old man of the name of Guyot, lived and died in Marseilles. He amassed a large fortune by the most labourious industry, and the severest habits of abstinence and privation. The populace pursued him whenever he appeared, with hootings and execrations. In his will were the following words:—"Having observed

from my infancy that the poor of Marseilles are ill supplied with water, which can only be procured at a great price, I have cheerfully laboured the whole of my life to procure for them this great blessing, and I direct that the whole of my property shall be laid out in building an aqueduct for their use."—*Litcr-pool Standard.*

For "The Friend."

TO MY MOTHER.

Farewell to thee mother, farewell to thee now,
For departed lives loved one forever art thou;
Thy firm life insensate beneath the cold sod,
But thy soul has gone up to the presence of God.

A spirit as gentle and pure as thine own,
Which will love for the righteous so constantly alone,
In peace and in joy will assuredly rest,
Where millions of glory remain for the blest.

Yes, virtues the kindest, the purest and best,
Were blended with meekness, and glow'd in thy breast;

Thy faith was enkindled with rays from above;
'Twas begun, it continued, and end'd in love.

And now thou art gone, and no more shall I see
Those soft beaming eyes dwelling fondly on me;
No more in this life that sweet voice may I hear,
Whose tones came so gently to warn me or cheer.

But let me not, mother, one moment forget,
That near me thy spirit is hovering yet;
That it prompts me to good, that it calls me away
When through pathways of sin I am tempted to stray.

May the lessons of virtue thou sought to impart,
Be a guide to my actions, a rule to my heart;
May I cherish them here, as a legacy given
To conduct me through life, and to fit me for heav'n.

Salem, N. J.

T.

Trees.—The Maine Farmer speaks of a benevolent man, who, although a bachelor, and resident in a city, and without grounds of his own, has for several years adhered to a generous resolution to set out at least one tree every year. The house in which he passed his earliest years is already shaded with ornamental trees, and on his visits to this home of his fathers, he has the exquisite satisfaction of sitting under the shade, and plucking the fruit of trees which he has been instrumental in planting; and of seeing the village house of worship surrounded by a thrifty growth springing up under a kindred influence.

This is an example worth imitating. Why should not all our meeting-houses and school-houses be sheltered in winter, and shaded and cooled in summer by trees in their neighbourhood? Why will not young men of taste and benevolent forethought bethink themselves how much pleasure they will enjoy, and how much more prepare for future generations of children and men, by rendering beautiful the vicinity of the village-school, with trees and grass-plots and play-grounds? Whenever a school-house is to be rebuilt, let some one see to it that it be in a situation which will allow of these delightful and health-giving accompaniments.

"Our members are reminded of the propriety of keeping their families, as much as conveniently may be, unmixed; that an exemplary consistency may be maintained therein, and a corruption of manners avoided."—*Ad- vices.*

For "The Friend."

QUALIFICATIONS FOR MEMBERSHIP.

It is abundantly testified in the New Testament, that Christ considers himself as the Head and Director of that spiritual body, the church; which is figured in Revelations as the Bride, the Lamb's wife: and that the members of this church were members of his body, deriving virtue and sustenance therefrom, even as the vine is the source and origin of the branches proceeding from it, of which comes their nourishment, growth, sap and life; and abiding therein, they bring forth fruit after its nature and kind. The Apostle hath set forth this celestial union in his Epistle to the Corinthians, (1 vi. 15.) "Know ye not that your bodies are the members of Christ?" In another place, "Ye are the body of Christ, and members in particular." Again, (Ephes. v. 20.) "We are members of his body, of his flesh, and of his bones." He censured some of the Colossians, for "not holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." This mysterious union between Christ and his church, that, like the oil that was poured upon the head of the high priest, extendeth to every living member, even to the skirts of the garment, once acknowledged and established, it becomes a very interesting and essential point to know how far the Head should be consulted in the movements and operations of the body; or rather, knowing that the body can do nothing aright without the Head, how instinctively it should apply, and wait for the instructions, monitions and movings of this leading organ. Now Christ is a living Head; and his body a living church, of living members; constituted of those who have life given them in themselves, and who thus become heirs; heirs of God, and joint-heirs with Christ. This being then the spirituality of the gospel and faith of Jesus,—if the church is the body of Christ, and it be a truth, as he has testified, that whatsoever it bind on earth shall be bound in heaven, and whatsoever it shall loose on earth shall be loosed in heaven,—above all other considerations should we wait upon, and watch and pray unto the omniscient and supreme Head, to know, by revelation, his will; and to be guided by his wisdom in all the movements pertaining to the increase, health and prosperity of such a divinely led, and spiritually anointed body. That we do not in our own will, and way, and time, stretch forth a hand to support the tottering ark, by adding numbers to its multitude;—by receiving those, who, perhaps from convenience or expediency, rather than whole-hearted conviction, seek for themselves a habitation and a name in its ranks. Let us take heed lest we weaken our own hands, and act not honestly in the love, and as in the sight of God towards such; but by too soon laying hands upon them, frustrate the Omnipotent design, mar the good work began, and thus lastingly injure the buds of grace which are resprouting up in their hearts; and also injure the cause of Truth, by an unhalloved attempt to engraft dead branches into a *living vine*.

Robert Barclay, in his Apology for the true Christian Divinity, after speaking of the manner in which he himself was moved upon and reached unto, through the grace of God, even by his Spirit and power and life, which wrought in the heart to the destruction of the evil, and the promotion and growth of the good seed of the kingdom within him, as the first work; thus interestingly subsumes:—"After this manner, we desire, therefore, all that come among us to be proselyted; knowing that though thousands should be convinced in their understanding of all the truths we maintain, yet if they are not *sensible of this inward life*, and their souls are not changed from unrighteousness to righteousness, they could add nothing to us."

The following extracts from our book of Discipline on this subject will conclude this essay: "Friends are expected to attend carefully to the advice of the apostle, 'Lay hands suddenly on no man;' the neglect of such caution having often been injurious both to the individuals and to the Society—to them, by settling them in a false rest; and to the Society, by adding to its numbers, without increasing its joy."

"We desire, that on every application of persons to be received into membership with us, Monthly Meetings may be *deep and weighty* in their deliberations and result; and when united in believing that the applicants are clearly convinced of our religious principles, and in a good degree subject to the Divine witness in their own hearts, manifested by a circumspect life and conduct; said meetings are at liberty to receive such into membership, without respect to nation or colour." "Wisdom is justified of her children." (Matt. xi. 19.)

From the London Friend.

SOCIETY OF FRIENDS.

Thoughts on our Present Position.

It is no new thing for persons to imagine that they live in an eventful period. The affairs of their own age naturally engross their attention, and are apt to assume an exaggerated importance. But while we may seek to avoid this snare, we ought not to be dead to present interests, or watch the signs of the times with indifference or unconcern.

To enumerate all the objects that must arrest our attention in the present day, would be no easy task; but we cannot observe the increased interest that is taken by all classes in the spread of education, and the various efforts that are making for the amelioration of the condition of the human race, and for the spread of the Scriptures, and the evangelization of the heathen world, without being convinced that a great work is going forward. And when we see, especially amongst the clergy of the National church, opinions more than ever tending to the subversion of spiritual Christianity, and the establishment of a religion of form and ceremony—and observe the inquiry that has been awakened in many minds, on questions which concern the very foundations of the truth; we can hardly be

mistaken in believing that some crisis is approaching (though it may be but slowly) in the long-continued conflict between truth and error.

How important is it, in the present day, that our religious Society should be found maintaining its position in the Christian church! Far be it from us to judge harshly of others, or to indulge in a spirit of vain-gloory over them. We have enough in our own weaknesses to humble us; and we ought carefully to watch over our own spirits, lest what may appear grievous errors in the doctrine or practice of other Christians, should be viewed by us with self-congratulation.

But if we rightly consider our past history and present condition, we shall find abundant cause for commemorating that Divine love and compassion, which has hitherto guided and sustained us.

Other Christian communities have more or less depended upon human means for their support. The church of England has her endowments, her colleges, her beneficed clergy, her dignities, her titles of honour, and the support of the state; other bodies of professing Christians have likewise their colleges, their regularly trained and apprenticed ministers, and voluntary contribution of money for their maintenance. But we have used none of these things. We have no establishments for the training of our ministers, nor do we pay them for their services. It has been our principle from the first, that they should follow the exhortation of the apostle to the gospel ministers of the early church. "I have coveted no man's silver, nor gold, nor apparel: yea, ye yourselves know that these hands have ministered to my necessities and to them that were with me. I have showed you all things that *so labouring ye ought to support the weak*, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts xv. 33, 35.

Our worship has been conducted with the utmost simplicity. We have met together in silence, without the allurements of music or chanting, without any arrangement for stated preaching, or stated prayer, or to please the taste of the multitude; but desiring to have no other object in view than the solemn worship of Him who loves to be worshipped in spirit and in truth.

Our numbers have been diminished by a constant exercise of strict discipline. Where would the Church of England be, if the same were enforced within her borders; if a dignified Christian testimony were pronounced against all the drunkards, gamblers, swearer, dishonest, profane and immoral persons, and those who are habitually addicted to vain sports and places of diversion, (not to mention the multitudes who are concerned in the making and bearing of arms,) who now swell the numbers of her professed members?

Had a mere human reasoner, two centuries ago, ventured to predict with certainty, that our existence would be as ephemeral as that of the many sects that rose and disappeared during the time of the Commonwealth, he would not have wanted arguments to make his prediction appear probable. But (notwith-

standing all our weakness) we have been graciously preserved without need of those outward helps and human contrivances, that have been so necessary for the support of other fabrics less simply founded. And can we believe that we have been preserved in vain?

There has seldom been a period since the rise of our Society, when there was a louder call, or greater encouragement, for the right advocacy of our Christian principles. As far as respects our own country, one great work, the abolition of Negro Slavery, has been achieved; but we have still to lament its continuance in other parts of the world. While we may rejoice in believing that the principle of peace is making a silent progress in many minds, we cannot think upon our national atrocities in India and the East, and the congratulations wasted by parliament upon those who conducted the wars, without being convinced how much yet remains to be done. And if we consider the questions which are agitating the Church of Scotland, or those distracting the National Church of this country, we cannot but earnestly desire that the freeness and fulness of the gospel were more clearly understood, and a living testimony more generally borne, to the reality and continuance of spiritual gifts in the church, by the administration and government of her holy Head—the Apostle and High Priest of our profession.

May we be enabled to maintain these blessed truths in the meekness of wisdom, and seek to be found individually engaged in our own sphere of allotted duty, and so follow on to know the Lord, that we may yet more abundantly realize the fulfilment of His precious promise, "This people have I formed for myself, they shall show forth my praise." B.

From the same.

WEEK-DAY MEETINGS.

An Address of the London Quarterly Meeting on the attendance of Week-day Meetings.

At a Quarterly Meeting for London and Middlesex, held the 27th of Twelfth month, 1842.

The committee appointed to visit our Monthly Meetings, brought in a minute on the subject of the attendance of meetings for worship in the middle of the week, which, being read and considered, this meeting unites therewith, and directs that copies of it be forwarded to our respective Monthly Meetings. The minute is as follows:—

"The committee of the Quarterly Meeting appointed to visit the Monthly Meetings, has had its attention turned, in an especial manner, to the circumstance of the smallness, very generally, of our meetings for worship in the middle of the week, and would be glad to convey to their Friends some sense of their concern on the occasion.

"Whilst feeling much sympathy for those whose situation renders it difficult for them to make arrangements for the regular attendance of these meetings, they are deeply impressed with a sense of the importance of the duty, 'not to forsake the assembling of ourselves together' at all the times appointed for the pub-

lic worship of Almighty God. The apostle in writing to the Romans urges upon them, by the touching consideration of the mercies of God, that they should present their bodies a living sacrifice; and in addressing the Hebrews, he declares, that he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

"Did we heartily and practically accept these truths and gospel motives, did we adequately feel that it is only through the mercy of God in Christ Jesus, that we can be delivered from the bondage of corruption, and translated into the glorious liberty of the children of God, our hearts would be so filled with gratitude and love to Him, that we should not yield a scanty and reluctant service, but should rejoice in His worship. There would then be found no remissness or negligence in giving proof of our allegiance to Him by the diligent discharge of so obvious a duty. It is an awful consideration that He with whom we have to do, can either bless or withhold his blessing; and, O! that it might be brought home to every one, rightly to estimate the blessing of Him who holds alike at his disposal the dew of heaven and the fitness of the earth!

"It is very important for all not only occasionally, but constantly to attend their Week-day Meetings, and especially for those who are heads of families to make a point of being at their own rather than another. Thus, may it be hoped, will their example in this respect be made to bear powerfully upon those who are placed under their care; and we believe that, if this practice were uniformly adopted, they would have often to partake together with their families of that spiritual nourishment which is as essential to the health of the soul, as outward food is to that of the body.

"We would also tenderly advise such as have the charge of others, and who may themselves be punctual in their own attendance of meetings, to be willing to make a sacrifice, in order to set those under their care, whether clerks, apprentices, shopmen, or in whatever capacity they may be, at liberty for the performance, at the times appointed, of this solemn duty of Divine worship.

"There are, probably, some of our young men, especially, to whom the regular attendance of Week-day Meetings may appear a thing almost impossible, unless at a considerable sacrifice of their temporal interests; but, we believe, that, could they be prevailed with to be faithful to their God in this respect, way would often be made for them with their employers, whether members of our Society or not, and they would have abundant cause to commemorate His goodness to their souls, acknowledging that, even as regards outward things, he had provided for them, and had not withheld his blessing on their faithfulness. Many who in assembling with their Friends in the middle of the week for the purpose of Divine worship, have had to press through a crowd of difficulties and discouragements, have also had, in tenderness and gratitude, to feel that these seasons have been in an especial manner crowned by the favour and the life-giving presence of their Lord, enabling and

strengthening them to go on their way rejoicing.

"It is therefore in our hearts very earnestly and affectionately to invite and encourage our dear Friends who are much occupied with the cares of this life, or who have to apply closely to business for the support of their families, regularly to withdraw themselves from these cares, and in humility of soul to wait upon God in our Week-day Meetings. In thus breaking off from their temporal pursuits they would, we doubt not, be often refreshed with heavenly good, and in resuming their outward callings, the leaven of the Christian spirit would mark their intercourse with their fellow-men, and they would become examples of the apostolic admonition, not to be slothful in business; but fervent in spirit; serving the Lord.

"Little, indeed, is it that we can do to manifest our love and allegiance to that gracious God who hath given us richly all things to enjoy, and who, in the aboundings of his long-suffering kindness and love towards his poor, fallen, helpless, creature man, has provided for him the means of escape from the wrath to come, and who is ever ready and willing to give the Holy Spirit to them that ask Him. May considerations such as these sink deeply into every heart, and lead us in contrition of feeling to the daily inquiry, How much owest thou unto thy Lord?—Then truly shall we not only be diligent in the attendance of our religious meetings, esteeming it a high privilege thus to present ourselves before Him, but shall be animated to run with alacrity of soul in all the ways of his commandments."

"Signed on behalf of the committee held the 26th of the Twelfth month, 1842.

"JOSIAH FONSTER, Clerk."

From the same.

SILENT MEETINGS.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John xv. 26.

The following testimony to the privilege of attending the public worship of Friends, and to the effectual teaching of the Holy Spirit, which may be known in their silent meetings, is borne by a pious member of the established church.

"Frequently prevented, from the delicate state of her health, from attending the public means of grace, which were at some distance from her, Anne used occasionally, at such times, to retire to a Quaker's meeting-house. In the silence of their worship, she often felt the presence of that Minister, whose visits can alone make any means of value to the soul, and who sometimes speaks most powerfully to the heart—'In secret silence of the mind.'"

She thus writes on April 15, 1821:—
"At a silent meeting, this morning, my mind was occupied in considering the work of the Spirit. The text which first led me to consider this subject, was the one I had fixed upon for my text for this day. Luke xi. 13.

'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.' I was graciously enabled to collect in my mind almost all, or at least the principal, texts which relate to this subject. I found that I had not properly considered the infinite importance of the aid of the blessed Spirit. I have lived too much in a state of sinful independence. I have sought to enter by the door, and to open it, but I have too often forgot the 'Porter.' (John x. 3.) I desired to know and become acquainted with gospel truth, but I have too much attempted to discover it, by study and examination, and but slightly regarded the words of Jesus, 'The Spirit of Truth shall guide you into all truth.' (See also 1 Cor. ii. 9—16.) I have desired to become acquainted with the meaning of the Scriptures, and to have more spiritual knowledge of them, as being they which testify of Jesus; yet I have not sufficiently considered of whom the Saviour spake, when he said, 'He shall testify of me.' (John xvi. 14.) I have wished for a more extended knowledge of myself, and of the finished work of Jesus, both as a Saviour and a Conqueror; though alas! I looked not to the Convincer of sin: of the everlasting righteousness and finished work being made sure, by the resurrection and ascension of *Christ Jesus our Lord*, of the conquest of *Jesus* upon the cross over satan, and the judgment of God against sin, and his hatred to it, most strikingly experienced in the great transaction of Calvary. Most earnestly did I wish to have a clear understanding of the surety, both in his work and person; but though the words have been often in my mouth, they were but faintly impressed on my heart, that no man can call Jesus, Lord, but by the Holy Ghost.' I have often lamented my worldliness and uselessness, whilst the high motive for separation and activity was scarcely dwelt upon. 'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?'

"When harassed by the temptations of satan, received into my evil heart by overwhelming torrents of vain thoughts, why did I not call to mind Isa. lix. 19? 'When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' Never did these truths appear in such a strong light to me as this morning, in the solemn silence of a Quaker's meeting. Oh, that I could, from this period, live a new life—a life of sweet, humble dependence! May this day's reflections be not the reflections and thoughts of a day, but the foundation of a life of activity and of intercourse with God. I quite dread the passing away of these reflections; for, selfignorant as I am, I know enough to fear lest this night should be their burial-place, and to-morrow morning's light bring with it a train of idle vanities. But, Oh, thou glorious Spirit! whose offices I have hitherto slighted, vainly puffed up with self-conceit, and a too confident reliance on my own powers, 'when the enemy shall come in like a flood, do thou lift up the standard (of the cross) against him.' Testify

of Jesus,' 'glorify him' to my inmost soul, 'convince of sin, righteousness and judgment.' 'Lead me into all truth by those Scriptures which testify of him,' and enable me in thought, word and action, to 'call Jesus, Lord.' Oh! impress deeply on my mind, that thy temple should be 'a house of prayer, and not a den of thieves. Amen.'—*Memorials of Two Sisters*, pp. 94, &c.

SLEEPING IN MEETING.

For "The Friend."

The first query so frequently recited in our meetings has this language: "Are Friends clear of sleeping?" &c. And the Discipline, page 85, thus admonishingly sheweth: "It is the sense and judgment of this meeting, that where a drowsy spirit appears upon any of the members in our religious meetings, they may be laboured with for their help; and where it is given way to, that Quarterly, Monthly, and other meetings, should be cautious of employing such in the weighty services of the Discipline."

Now I would ask, how can any of our members hear and read these things, and know the fervent and honest concern of the body on this subject, and yet not take the only effectual means to rescue themselves from such a bondage of spiritual disgrace and soul hindrance: even though the means be those which the holy and beneficent Author of our religion, has pointed out in the language, "This kind goeth not out but by prayer and fasting." Not forgetting also the consolation, in that he saith, " whatsoever ye shall ask in my name I will do it." "Ask and ye shall receive." "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, be thou removed and cast into the sea, and it shall obey you." Is not he who declared himself the guardian of the sparrows, and the numberer of the hairs of our heads; he who cast out devils, healed the sick, restored the lepers, who went about doing good to the bodies and souls of men in the early days of his church, as effectual and medical now to the removal of all these our souls enemies and spiritual maladies? Will he not, as he is rightly sought unto, condescend to our help, and lift up a standard against the enemy of our peace and welfare in this temptation also? Oh! my brother or my sister, who has been persuaded by this subtle sensualist to believe, that it is a constitutional weakness and disease, from which thou canst not be redeemed or cured, be persuaded in the love of the gospel, which should be dearer to us than our natural lives, to make a stand; and query in the light of the Lord, with his ability if yet mercifully vouchsafed, whether such a state of stupor and dullness can be compatible with the will,—have any part in the worship, —or be tolerated by the purity of him who declareth, that "They who worship the Father must worship him in spirit and in truth." Can this be a part of the spirituality and holiness of which we are thus apostolically admonished. (See 1 Cor. iii. 16, 17, and vi. 19, also 2 Peter iii. 14.)

Now if we feel no disposition to sleep, or to inertness in our worldly business,—in our asso-

ciations and bargains with men,—how can we reconcile the giving way to sense and sloth, and not keeping the watch, thus showing the spirit we are of, in the unspeakably greater relation in which we stand to God,—an indwelling and communion with the great Author, the omniscient and just Sovereign and Disposer of our precious soul's eternal destiny. When our dependence upon him is so absolute, our obligations to him so infinite, can we so neglect, or sleep away the precious moments especially appointed for drawing near unto Him in spirit; and, as for our lives, our eternal lives, craving and begging in the ability which he giveth, with the longing soul's deep earnest, for that bread and water of life, that can alone nourish its famished and wholly dependent energies! I crave that we may more awake to this soul's immortal nourishment, improvement and progress; and let nothing deter from the anxious and ever ardent wrestling and praying, even as with Jacob, through a whole night of spiritual distress, for the desired peace and blessing, even that which preserveth from temptation, and only maketh truly rich, by keeping us alive unto God.

Can acceptable incense arise unto the spiritual and heart-searching Author of our lives, and of all that we enjoy, from such beclouded spirits? And can life spread in our meetings, even the hidden life of Christ, as from vessel to vessel, when such drawbacks are suffered to prevail; bringing so far forth as their influence extends, darkness and deadness over the spiritual arisings, if such there may be, of the pure seed of life, which can alone wrestle with God? What must be the inference of the dear youth, and the young convinced, when they see their elders, and those who should be stewards and teachers of the heavenly mysteries, thus abuse the precious privilege of social spiritual worship,—even of Him, before whom we are enjoined not only in meetings, but at all times, to present our bodies a living sacrifice, holy and acceptable unto God, as our reasonable service? How must it stumble them with regard to the solemn business for which we thus assemble;—the awful necessity of seeking above every other consideration, by spiritual intercession, as hunters after eternal life, that sanctification of spirit acceptable to God through Jesus Christ. And with fear and trembling, a hungering and thirsting after righteousness, that would swallow up all the lusts of flesh and sense, strive, as those who feel that they have a soul to win or lose, to work out its salvation upon which every thing depends; and for which all else should be forfeited, and sacrificed.

The exhortation of Christ himself, our Divine Lawgiver, who knew all the weaknesses and infirmities of our humanity, should ever be borne livingly in remembrance:—"Watch and pray, lest ye enter into temptation."

The friendship of the world is enmity with God; and he who has the friendship of the world, has the most serious ground to appre-

hend that he cannot be in the spirit of Him, who, though without sin, was yet crucified by that world, of which he is caressed and flattered.

For "The Friend."

WORSHIP.

Having recently met with a few remarks on the subject of worship, by a distinguished member of another religious profession, I have copied them for "The Friend," hoping they may prove interesting to some of its readers. It is pleasing to notice an accordance with our doctrinal views, on the part of those belonging to other denominations of Christians; and may tend to encourage some to keep hold of their faith in that, which has been long most surely believed among us.

"The simplicity of the primitive Christian worship, as laid down in the book of the Acts, is worthy of particular notice and admiration. Here are no expensive ceremonies; no apparatus calculated merely to impress the senses, and produce emotions in the animal system, 'to help,' as has been foolishly said, 'the spirit of devotion.' The heart is the subject in which this spirit of devotion is kindled; and the Spirit of God alone is the agent that communicates and maintains the celestial fire; and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace that pardons, sanctifies, and renders it happy. No strange fire can be brought to this altar; for the God of the Christians can be worshipped only in spirit and truth; the truth revealed, directing the worship; and the Spirit given, applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power: every religious act thus performed was acceptable to him: the praises of his followers rose up as incense before the throne, and their prayers were heard and answered."

—Adam Clarke.

AN UNEXPECTED SERMON.

From Old Humphrey's "Thoughts for the Thoughtful."

The other day I unexpectedly heard a very good, though a homely sermon under the portico of a theatre in the Strand! It was an odd place, to be sure; but a smart shoemaker had driven me there for shelter, and soon after an old man took shelter there also, who began to talk of the best things. "Sir," said he, "I am eighty-two years of age, and God has graciously given me, among many mercies, the mercy of being made sensible of his goodness. I remember in my boyhood hearing an aged minister declare from the pulpit, that when he was forty years old he considered himself so good, that he believed the temptations of satan had no power over him; but when he was threescore and ten, he was obliged to confess that *satan had a bait for old birds still*. I am, Sir, as I told you, eighty-two; and, as the minister found at threescore years and ten, so I find at eighty-two, that I am a poor, weak, worthless creature, totally dependent on God's good-

ness and grace, feeling every day of my life that *satan has a bait for old birds still*."

A firm trust in the assistance of a Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.—*Spectator*.

Good thoughts, like good company, will never stay where they are not civilly entertained; while bad thoughts, like ill-mannered guests, press for admission, or, like nighty robbers, lurk secretly about, waiting for an unguarded moment to creep in and destroy.

Advice, however largely prescribed, is generally taken in homeopathic doses.

THE FRIEND.

SEVENTH MONTH, 1, 1843.

The London Yearly Meeting convened on the 24th of Fifth month. We understand that our Friends John Pease, of Darlington, Isabel Casson, of Hull, Yorkshire, and Rachel Priestman, of New Castle upon Tyne, were liberated to visit this country. The prospect of the two latter is said to be principally the meetings within the limits of New York and Philadelphia Yearly Meetings.

An Epistle from the "Yearly Meeting of Anti-Slavery Friends of Indiana" was presented to our transatlantic Friends, but—of course—was not read.

We shall probably be enabled shortly to lay before our readers further information in relation to the proceedings of London Y. M.

We commend to the attention of our readers the letter or address on another page, of the coloured people pertaining to the Mercer County settlement, state of Ohio. It seems to us a document of peculiar interest, and for the good sense and good temper which pervades it, must meet with general approbation.

"Walks in London, and its Neighbourhood, by Old Humphrey;" just published by Robert Carter, 58 Canal street, New York, and for sale at No. 50 North Fourth street, up stairs.

This is a more recent publication corresponding in appearance with the three other volumes of Old Humphrey, re-published by R. Carter.

FRIENDS' SCHOOL FOR BOYS.

Situated in the pleasant and healthy village of Haddonfield, N. J., six miles from Camden, in which are taught the usual branches of an English education. The subscriber is willing to accommodate a few boys as boarding-scholars; the price of boarding and tuition, including washing and mending, \$25 per quarter of twelve weeks, payable in advance.

Strict attention will be paid to the morals of the pupils.

Reference—Scattergood, Haverstick & Co., 68 North Third street, Philad.

WM. WHITALL.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 8 o'clock, on Second-day evening, the 3d of Seventh month, at the usual place.

JOSEPH KITE, Clerk.

DIED, at An-Sable, New York, of a cancer, in the 44th year of her age, ELIZABETH HOAG, daughter of Jonathan and Phebe Hoag. For some time she had appeared as a minister, and a short time before her death, she was recommended as such by her Monthly Meeting. During her confinement with the disorder which caused her death, (a period of several months,) her bodily suffering was very great; yet, through Divine help, mercifully vouchsafed, she was enabled to bear it with a remarkable degree of Christian patience and resignation. She often remarking, the peace of mind she now felt in having "done her day's work in the day time," and of having a comfortable assurance of being permitted, when she had endured her allotted measure of suffering, through adorable mercy, of entering one of those happy "mansions prepared for the righteous." She was favoured with a quick and easy passage; and we doubt not is entered into that rest where "the wicked cease from troubling."

—, at her residence in Wolfborough, N. H., on the 17th ultimo, HULAN B., wife of Lindsey M. Hoag, a minister and member of Sandwich Monthly Meeting, in the 43d year of her age. For several years her health had been declining under the effects of pulmonary consumption; yet, in that time, she performed a number of religious visits, and some of them while labouring under great bodily weakness and suffering, which she was enabled to bear with remarkable fortitude. In the 42d year of her age, she was seized with a protracted winter, she became so enfeebled, as to be mostly confined to her house. She however got out to meeting one, in which she bore a deeply interesting gospel testimony. She continued to walk about the house, and to take her meals with her family, and even to take the oversight of her domestic affairs, until the evening before her death. A few days previous, she said, in connection with other weighty expressions, "I would not exchange the peace I feel, and the assurance I at times am favoured with, that a glorious immortality awaits me, for all that this world affords. On the morning of her death, she gave much salutary admonition to her children and those around her. A few minutes before she expired, she said, "Can this be death? If this is death, it has lost its sting! the grave will have no victory. If my time has come, it is sooner than I expected! but the prospect is pleasant. I have no fear—my work is finished. I can see nothing in my way. It is all through the mercy of the Lord—Come Lord Jesus." Her voice failing, she uttered but little more, and calmly fell asleep in Jesus, without a struggle; leaving to her surviving friends the consolatory assurance, that through the mercy of God in Christ Jesus, she has obtained "a crown of righteousness that fadeth not away."

—, on the 29th of the Sixth mo, 1843, at the residence of John Newlin, in Orange county, N. C., of a protracted and distressing illness, RARUM, daughter of John and Mary Long, both deceased, aged about fifty years; a member of the Society of Friends. She was of orderly life and conversation, and religiously inclined from her youth; but when her lot was cast upon a sick bed, her faith, as seasons, was deeply tried; but some time before her close, she expressed that she had the convincing evidence that her peace was made.

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PHILADELPHIA.

For "The Friend."

FEMALE EDUCATION.

Catherine E. Beecher, in her late *Treatise on Domestic Economy*, after making some very just observations upon the physical feebleness of the females of this country, compared with those of Europe, and particularly of England, points out what she conceives to be the chief causes of this difference, and the remedy for some of them. She thinks the foundation for debility is very commonly laid in childhood by a system of domestic and school education, which however it might be suited to another climate and different circumstances, does not properly prepare the girl for the duties of the woman:—duties peculiarly arduous in this country, where, in consequence of the state of society,—the equality of ranks, and the spirit of independence which pervades the labouring classes,—much of the drudgery of domestic life often devolves upon the mistress of a family, and where the enervating heat of our summer is added to other causes which unfit for great exertion, or at least render an early training to it needful.

She thinks the prevailing systems, so far from affording a good preparation for after-life, do, in some important particulars, decidedly disqualify for the right performance of its duties, and entail much disease and wretchedness upon the unfortunate subjects of them. She has had a good deal of experience in teaching, and her opinion is, that children are generally put to books much too early.

"The physical and domestic education of daughters should occupy the principal attention of mothers, in childhood; and the stimulation of the intellect should be very much reduced. As a general rule, daughters should not be sent to school before they are six years old; and when they do go, far more attention should be paid to their physical development. They should never be confined, at any employment, more than an hour at a time; and this confinement should be followed by sports in the open air. Such accommodations should be secured, that at all seasons, and in all weathers, the teacher can send out a portion of her school, every half hour, for sports.

"In addition to this, much less time should be given to school, and much more to domestic employments, especially in the wealthier classes. A little girl may begin, at five or six years of age, to assist her mother; and, if properly trained, by the time she is ten, she can render essential aid. From this time, until she is fourteen or fifteen, it should be the principal object of her education to secure a strong and healthy constitution, and a thorough practical knowledge of all kinds of domestic employments. During this period, though some attention ought to be paid to intellectual culture, it ought to be made altogether secondary in importance; and such a measure of study and intellectual excitement, as is now demanded in our best female seminaries, ought never to be allowed, until a girl has passed the most critical period of her youth, and has a vigorous and healthy constitution fully established.

"And it is to that class of mothers, who have the most means of securing hired service, and who are the most tempted to allow their daughters to grow up with inactive habits, that their country and the world must look for a reformation, in this respect. Whatever women in the wealthier classes decide shall be the custom, will be followed by all the rest; while, if those of this class persist in the aristocratic habits, now so common, and bring up their daughters to feel as if labour was degrading and unbecoming, the evils pointed out will never find a remedy. It is, therefore, the peculiar duty of women who have wealth, to set a proper example, in this respect, and make it their first aim to secure a strong and healthy constitution for their daughters, by active domestic employments. All the sweeping, dusting, care of furniture and beds, the clear starching, and the nice cooking, should be done by the daughters of a family, and not by hired service. It may cost the mother more care to superintend her daughters in these employments; but it is what should be regarded as indispensable to be secured, either by her agency, or by a substitute.

"It is in this point of view, that the death of good domestics in this country may, in its results, prove a substantial blessing.

"Another method of promoting the same object, is, to raise the science and practice of domestic economy to its appropriate place, as a regular study in female seminaries. But it is to the mothers in this country, that the community must look for this change. It cannot be expected, that teachers, who have their attention chiefly absorbed by the intellectual and moral interests of their pupils, should properly realize the importance of this department of education. But if mothers generally become convinced of the importance

of this measure, their judgment and wishes will meet the respectful consideration they deserve, and the thing will be done.

"The third method of securing a remedy for the evils pointed out, is by means of endowed female institutions, under the care of suitable trustees, who shall secure a proper course of female education. The importance of this measure cannot be realized by those, who have not turned their attention to this subject; and for such, the following considerations are presented."

C. E. Beecher first notices the many institutions provided in this country for the training of men destined for the liberal professions, that they may be fitted to perform the duties about to fall upon them, and then justly asks:—"But are not the most responsible of all duties committed to the care of woman? Is it not her profession to take care of mind, body, and soul? and that, too, at the most critical of all periods of existence? and is it not as much a matter of public concern, that she should be properly qualified for her duties, as that lawyers, and physicians should be prepared for theirs?"

"As the education of females is now conducted, any man or woman that pleases can establish a female seminary, and secure recommendations that will attract pupils. But whose business is it to see that these young females are not huddled into crowded rooms? or that they do not sleep in ill-ventilated chambers? or that they have the requisite amount of fresh air and exercise? or that they pursue an appropriate and systematic course of study? or that their manners, principles, and morals are properly regulated? Parents either have not the means, or else are not qualified to judge; or, if they are furnished with means and capacity, they are often restricted to a choice of the best school within reach, even when it is known to be exceedingly objectionable.

"If the writer were to disclose all that could truly be told of boarding-school life, and its influence on health, manners, disposition, intellect, and morals, it would be a tale, which would both astonish and shock every rational mind. And yet she believes that such institutions are far better managed in this country than in any other; and that the number of those, which are subject to imputations in these respects, is much less than could reasonably be expected. But it is most surely the case, that much remains to be done, in order to supply such institutions as are needed for the proper education of American women.

"In attempting a sketch of the kind of institutions which are demanded, it is very fortunate that there is no necessity for presenting a theory, which may, or may not, be

approved by experience. It is the greatest honour of one of our newest western states, that it can boast of such an institution, and one endowed, too, wholly by the munificence of one individual. A slight sketch of this institution, which the writer has examined in all its details, will give an idea of what can be done, by showing what has actually been accomplished.

"This institution, The Monticello Female Seminary, endowed by — Godfrey, of Alton, Illinois, is under the supervision of a Board of Trustees, appointed by the founder, who hold the property, in trust for the object to which it is devoted, and who have the power to fill their own vacancies. It is furnished with a noble and tasteful building, of stone, so liberal in dimensions and arrangement, that it can accommodate eighty pupils and teachers, giving one room to every two pupils, and all being so arranged, as to admit of thorough ventilation. This building is surrounded by extensive grounds, enclosed with handsome fences, where remains of the primeval forest still offer refreshing shade for juvenile sports.

"To secure adequate exercise for the pupils, two methods are adopted. By the first, each girl is required to spend two hours in domestic employments, either in sweeping, dusting, setting and clearing tables, washing and ironing, or other household concerns.

"Let not the aristocratic mother and daughter express their dislike of such an arrangement, till they can learn how well it succeeds. Let them walk, as the writer has done, through the large airy halls, kept clean and in order by their fair occupants, to the washing and ironing rooms. There they will see a long hall, conveniently fitted up with some thirty neat looking tubs, with a clean floor, and water conducted so as to save both labour and slopping. Let them see some thirty or forty merry girls, superintended by a motherly lady, chatting, washing, and starching, while every convenience is at hand, and every thing around is clean and comfortable. Two hours, thus employed, enables each young woman to wash the articles she used during the previous week, which is all that is demanded, while thus they are all practically initiated into the arts and mysteries of the wash-tub. The superintendent remarked to the writer, that, after a few weeks of probation, her young washers succeeded quite as well as most of those whom she could hire, and who made it their business. Adjacent to the washing-room was the ironing establishment; where another class were arranged, on the ironing day, around long extended tables, with heating furnaces, clothes frames, and all needful appliances.

"By a systematic arrangement of school and domestic duties, two hours, each day, from each of the pupils, accomplished all the domestic labour of a family of eighty, except the cooking, which was done by two hired domestics. This part of domestic labour it was deemed inexpedient to incorporate as a part of the business of the pupils, inasmuch as it could not be accommodated to the arrangements of the school, and was in other respects objectionable.

"Is it asked, how can young women paint, play the piano, and study, when their hands and dresses must be unfitted by such drudgery? The woman who asks this question, has yet to learn that a pure and delicate skin is better secured by healthful exercise, than by any other method; and that a young woman, who will spend two hours a day at the wash-tub, or with a broom, is far more likely to have rosy cheeks, a finely-moulded form, and a delicate skin, than one who lolls all day in her parlour or chamber, or only leaves them girl in tight dresses, to make fashionable calls. It is true, that long protracted daily labour hardens the hand, and unfits it for delicate employments; but the amount of labour needful for health produces no such effect. As to dress, and appearance, if neat and convenient accommodations are furnished, there is no occasion for the exposures that demand shabby dresses. A dark calico, genteely made, with an oiled silk apron, and wide cuffs of the same material, secure both good looks and good service. This plan of domestic employments for the pupils in this institution, not only secures regular healthful exercise, but also reduces the expenses of education, so as to bring it within the reach of many, who otherwise could never gain such advantages.

"In addition to this, a system of Calisthenic* exercises is introduced, which secures all the advantages which dancing is supposed to effect, and which is free from the tendencies of that fascinating fashionable amusement."

(To be continued.)

VIRTUES OF COLD WATER.

What can exceed the beauty, freshness and purity of a glass of cold water taken from a spring? It leaves no mawkish taste behind, no fictitious or unpleasant odors. When it is taken before breakfast, after a bath or general abluion, it cleanses all the passages, purifying the mouth, and filling it with sweet and pleasant fluids making the individual cheerful, hungry, and wide awake. What a contrast this to creeping down stairs with eyes half closed, hobbling up to the fire, and swallowing scalded tea, eating a few bits of toast, without appetite, and require some relish to make them go down. This drinking cold water in the morning dilutes the viscid secretions, such as bile, slimy matters, &c., that have collected during the night, and makes them play off. The determination being already to the skin by the wet sheet or sweating, and the bath, or by the simple washing all over, the cold fluid being then taken into the stomach, lowers its temperature, and that of all the organs contained in the abdomen; helping still more to lessen any irritation and heat, or undue collection of blood in these parts. The water is rapidly absorbed by the stomach—not digested as many suppose—and not a drop escapes into the alimentary canal.

When it is all sucked up by the stomach, it goes into the general current of circulation; mixing with the blood it is first carried into

* From the two Greek words, — *Kalos*, beauty, and *Strenes*, strength, being the union of both.

the lungs, and then sent on by another set of tubes—the arteries—to the tips of the fingers and points of the toes, and every intermediate part feels its benefit—giving new life and activity to every thing it has come in contact with. It is then in a great degree thrown off, (mixed with waste matters) by the skin—in invisible steam—by the kidneys and by the breath.

When a glass of cold water is swallowed, the stomach, by its motions, diffuses it all over its surface before it takes it up, just as you would wash your face, and it has the same refreshing and beautifying effects, leaving it at a more natural temperature, and giving it a more healthy colour. In fine, there is no agent applied to the human body externally, that has such an influence in awakening all the vital powers, to their great restorative capabilities in arresting the course of disease, or preventing, when inevitable, a fatal termination, as pure cold water.

It is the most powerful therapeutical agent we possess; the most easily obtained, and the most certain in its results. So varied are the modes in which it can be applied, that there is no remedy which can be obtained to produce so many diversified and opposite effects; a stimulant, a sedative, a diuretic, a sodorific, derivative, &c., and a cleanser and a restorative in the fullest sense of the term. Unchaining all the powers of the constitution, giving nature a gentle impetus, and leaving uncurbed her desire and efforts to heal; and all this without the necessity of straining any individual function, and after its most mighty results leaving no trace of its operation, before or after suffering to point out where or how its power had been exercised; a conqueror without bloodshed; the giver of sound constitutions without levying a tribute; a divine and universal remedy; universally dispensed for the use of mankind, and in days to come destined to be universally placed at the head of remedies.—*Dr. Wilson.*

T. E. A.

About the year 1650, the East India Company received from Bantam two canisters containing 143 pounds of tea; and this is believed to have been the first importation of this article. The introduction of the use of it as a beverage was very gradual, as appears by the following curious memorandum in the diary of — Peyps, Secretary of the Admiralty; "September 26, 1661, I sent for a case of tea, a Chinese drink of which I never drank."

In Great Britain the duties on tea, and the importation of it, were inconsiderable till 1690, by which time the East India Company first thought the article worth their attention as a branch of trade. In a few years the average importation amounted to 60,000 lbs. per annum—the average price being 16s. In 1721, the quantity of tea imported exceeded a million of pounds, and from that period, the importation and consumption of tea in that country rapidly increased.

But few persons are probably aware of the immense amount of money now paid every

year to the Chinese for tea. The quantity of this leaf consumed in Great Britain is truly enormous—and although it is freely used by all classes, it cannot be classed among the necessities of life—it contains little or no nutriment, and is undoubtedly injurious to some constitutions. We are told by the "Fauqui in China," that the number of shopkeepers who in 1832 took out licenses to sell this article by retail, in the United Kingdom, was one hundred and one thousand six hundred and eighty-seven; and we may suppose that the amount has rather increased than diminished since that period. To supply them the East India Company, during the last three or four years before the expiration of their charter, imported no less than thirty-one millions five hundred thousand pounds of tea annually, in which the proportion of green to black was one to five. Since the opening of the free trade a still greater quantity has been brought over, so that in 1834, no fewer than one hundred and fifty British vessels, of eighty-two thousand four hundred and seventy tons register, resorted to Whampoa, and took away with them the enormous quantity of forty-three millions six hundred and forty-one thousand two hundred pounds of tea. Since this period the amount has rather diminished, the losses sustained having somewhat cooled the ardour of the speculators; but still it has exceeded the average quantity imported by the East India Company. The exports from Canton from 1st of October, 1836, to 10th April, 1837, being thirty-three million two hundred and eleven thousand three hundred and thirty-two lbs., of which the green bore the proportion of one to about three and a half of the black kinds.—*Boston Journal*.

Measuring Time.—A valuable French work, the *Bibliothèque Universelle*, some time since contained a singular account relating to a native of Switzerland, J. D. Chevalley, aged sixty-six—who has arrived at an astonishing degree of perfection in reckoning time. His manifestation of that faculty of the mind, being to an extraordinary extent.

It is stated that in his youth he was accustomed to pay great attention to the ringing of bells, and vibrations of pendulums, and by degrees he acquired the power of continuing a succession of intervals exactly equal to those which the vibrations or sounds produced. Being on board the steam-boat on the Lake of Geneva, on July 14, 1842, he engaged to indicate to the crowd about him, the lapse of a quarter of an hour, or as many minutes and seconds as any one choose to name, and this during a conversation the most diversified with those standing by; and farther, to indicate by the voice, the moment when the hand passed over the quarter minutes, or half minutes, or any other subdivision previously stipulated, during the whole course of the experiment. This he did without mistake, notwithstanding the exertions of those about him to distract his attention, and clapped his hand at the conclusion of the time fixed. His own account of it is thus given: "I have acquired by imitation, labour and patience, a movement which

neither thoughts, nor labour, nor any thing can stop. It is similar to that of a pendulum, which, at each motion of going and returning, gives me the space of three seconds, so that twenty of them make a minute, and these I add to others continually."

Illinois Prairies.—Sheep Husbandry.—The travelling correspondent of the Boston Advertiser speaks thus of the prairies of Illinois:

The boundless and beautiful prairies of Illinois with a soil of unequalled richness, are leading to the introduction of various agricultural products, such as flax, hemp, tobacco. This is extensively raised on the Rock river, and it is said that about two hundred tons will be exported from that region during the present year. The climate of Illinois is said to be suitable, and surely its soil is equal to any thing. But by far the most important matter is the very extensive introduction of sheep into this state—so extensive, that it is now probable that at the end of five years there will be more wool raised in Illinois than in any other state in the Union.

The farmers from Western New York are driving their flocks, and Scotch and English farmers are going very largely into the business. I have now before me a wealthy farmer of Western New York, who has arranged to send out two thousand sheep this fall. The sheep run at large on the prairie in the summer, of course, at no charge. He pays, he tells me, one dollar per ton for cutting and stocking 250 tons of prairie hay, for winter. He buys a tract of 160 acres, and erects a small house—a shepherd, with his dogs, takes the entire care of the sheep, and can do so of three thousand sheep, and two hundred head of cattle.

You can thus easily perceive that if the farmer can procure the use of thousands of acres of meadow for nothing, and hay for one dollar per ton, it is in vain for the wool growers of Western New York, or New England to undertake long to compete with the west. The injury to the wheat crop by the winter will prevent many from engaging in it, in Illinois, as extensively as the admirable soil would otherwise tempt them to do.

The Value of Horses.—One of the Robertsons, in his letters on South America, states that he still has in possession contracts which he made at Goya "with an estanciero, for 20,000 wild horses, to be taken on his estate at the price of a medio each; that is to say, threepence for each live horse or mare. The slaughter of them costs threepence a head more, and staking and cleansing the hides, once more, threepence; and, lastly, a like sum for the carting to Goya, making the whole cost one shilling for each skin. On this contract, ten thousand animals were delivered; the skins were packed in bales, and sold in Buenos Ayres at six rials or three shillings each, and they sold ultimately in England for seven or eight shillings; that is, the skins sold for about 2800 or 3000 per cent. on the

first cost of the horse from which the skin was taken. Such is the accumulative value sometimes of the produce which is taken from the hands of the grower in one country before it gets into the hands of the consumer in another."

THE CORNCRAKE.

From Old Humphrey's "Thoughts for the Thoughtful."

When walking abroad in the country, it is not one thing, but every thing, that seems to set forth a lesson of instruction. Every tree of the field, every branch of the tree, every spray of the branch, and every leaf of the spray, appears to address Old Humphrey.

One evening, on returning home through some fields of moving grass, I stopped short on hearing the noise of the landrail, or corncrake, so called from the well known sound it so constantly utters. Many a time had I listened to the corncrake, and compared its noise to the creaking of a thick branch in the winds; and many a time had I hunted in vain to find it. But this time it seemed close at hand.

"Just by that sprig of green sorrel," said I to myself, as I tripped over the grass, "I shall find it," but no such thing! When I got there, the sound was in a quite different direction. Still I followed the sound, and still was I deceived. Now it was behind, and then before me; now to the right hand, and then to the left; but all of no use: the moment I reached one place, the sound was in another. Repeated disappointments brought me back to the beaten path. I did not discover that evening where the corncrake was; but I found out, to a certainty, many places where it was not.

Perhaps, reader, you may have been as much disappointed in your search after happiness, as I was in my search after the corncrake; and, perhaps, too, like me, you have been glad to get back again to the spot whence you first set out. I was led by the corncrake a long dance through the mowing grass; and, if you are pursuing earthly happiness, you will be led a long dance too. Hundreds of us have made up our minds to be happy: we have felt sure that if we could do this, or get that, or obtain the other, we should have little else to wish for; but we may as well join in a chase after the corncrake, as after happiness in worldly things; for we are just as likely to catch the one as to get possession of the other.

We have countless blessings to be grateful for; but the words spoken by the Redeemer to his disciples were not, "In the world ye shall be happy," but, "In the world ye shall have tribulation." It will be wise, then, to let the corncrake-happiness of the world deceive us no longer, whether we hear it afar off, or whether it appears within our reach. Let us give up the fruitless chase, and seek peace only in Christ, confidently looking forward to enjoy final and complete happiness in His presence, where there is "fulness of joy" and "pleasures for evermore."

THE BANIAN TREE.

From the same.

What a mercy it is, when our faith and love towards the Redeemer are strong enough to enable us, like the bee that gathers honey alike from the rose and the thistle, to gather instruction, comfort, and encouragement, from every thing around us! Then it is that we can rejoice "with joy unspeakable, in the midst of manifold blessings; then it is that

Meekly, humbly, bending low,
Amid our griefs we kiss the rod;
And find, in every caringly woe,
The mingled mercies of our God.

On reading, the other day, an account of the Banian tree, I was struck with the comparison which might be made between this tree, and the humble and sincere Christian who lives a life of faith in the Son of God, and seeks not only to know, but to do his will.

The Banian tree is found in more beauty and perfection in the scorching clime of India, than in other places. It is sometimes called the Burr tree, or Indian fig, and is different from any tree that grows in England. Each tree is in itself a grove, and sometimes spreads to an amazing extent; hardly ever decaying while the earth affords it sustenance. Every branch from the main body throws out its own roots several yards from the ground; these, at first, are thin, slender fibres; but they grow thicker until they reach the surface, and then, striking into the ground, increase to large trunks, and become parent trees, shooting out new branches, which produce roots, and trees, in the same manner as before: thus the tree grows, every branch producing a succession of stems, until the whole assumes the appearance of a grove.

A Banian tree, with its many trunks, forms the most beautiful bowers and cool recesses that can be imagined; its leaves are large, soft, and of a lively green; its fruit is a small fig, which, when quite ripe, is of a bright scarlet colour. It affords sustenance or shelter to the monkey, the squirrel, and the peacock; as well as to various kinds of small birds.

We can hardly form a proper notion of the extent of these trees. On the banks of the river Merbudda, a Banian tree grows, which, if measured round its principal stems, is nearly two thousand feet in circumference. It has three hundred and fifty large trunks, and more than three thousand smaller ones; and it is said that seven thousand persons may find ample room to repose under its shade. Green wood-pigeons, doves, peacocks, monkeys, squirrels, and large bats, find a shelter among its branches.

The Banian tree flourishes and throws out its green leaves beneath the radiance of the sun; the Christian throws out his graces beneath the beams of the Sun of Righteousness. The Banian tree spreads wide its branches, which, taking root, produce other trees; the Christian extends his influence, his faith, his love, and his hopes, which, through mercy, taking root in other hearts, influence them to grow in grace, and to become Christians like

himself. The Banian tree becomes a grove of goodly trees, pleasant to gaze upon: the Christian, blessed from above, spreads abroad the gospel of the Redeemer, and thus multiplies the followers of Christ, till he forms a band, a goodly company, of faithful worshippers. The Banian tree brings forth fruit, beautiful to the eye; and the Christian bears fruit also, far more lovely than that of the trees of the field. The Banian tree is a shelter to the creatures that seek its protection: the Christian man, too, by his love unfeigned, his zeal, his fidelity, his prayers, and his praises, is a shelter and protection to all whom he can assist and serve.

But while we thus draw the resemblance between the Christian and the Banian tree, let us bear in mind, in reference to ourselves, that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" and also, that "every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. vii. 18, 19.

SUNSHINE.

From the same.

You are, no doubt, a lover of sunshine. Your eye has brightened while gazing upon the beam that has lighted up the path before you, made the village windows blaze, and put a golden star on the weathercock of the steeple. That beam has shined into your very heart, and made you feel glad to be alive.

But there is another kind of sunshine that you love. Is not there some beloved friend whose smile is a brighter and dearer sunbeam to you than the brightest beam that gladdens the earth on a summer's day? Yes, it is the smile of a husband, a wife, a sister, a brother, or—well, no matter!—it is the smile of some dear being, whose every thought is blended with your own, and without whose smile, in the merriest summer time, this would be a gloomy world.

But the shadows of evening have before now closed over the sunshine that has guided your path-way; and if night has not yet beclouded the sunny smiles of those you love, it will do so! there are removals in this world of tribulation that wring the heart! You may have to go and weep in the grave-yard, ere long, where they have laid the object dear to you as your own life!

There is yet another kind of sunshine! delight in that, and no night shall close over it forever—the sunshine of a Saviour's love in the heart. Clouds may intervene for a time, but those clouds shall pass away; the valley of the shadow of death may seem to shut it out forever, but that will be only the last cloud breaking away before the dawning of eternal day-light, and the blaze of everlasting sunshine: for it is expressly written that, "There shall be no night there." Rev. xxi. 25. Well, then, may the clouds and storms of this life be borne with patient and joyful anticipation.

THE BROKEN FINGER-POST.

From the same.

Think not that because my hairs are gray, the infirmities of age confine me within doors. No! no! I have been dealt with mercifully; and an often found a long way from my own fire-side.

Some time ago, when travelling in a strange neighbourhood, I came to a place where the road branched off in two opposite directions, so that how to proceed I did not know. It was, indeed, a puzzling situation; for as night was coming on, my taking the wrong road would have been attended with great inconvenience.

At last I perceived a finger-post, which, in my perplexity, I had not noticed: hastening up to it, I read the inscription on the left arm, which pointed towards two distant towns, neither of which I wanted to visit. I then passed round to look at the opposite arm, when lo! it was broken off. "Well, come," said I to myself, taking heart, "I now, at least, know very well the road I am not to go."

We sometimes meet with such difficulties that we seem to come to a stand in our minds, not knowing which way to turn. What to attempt, how to act, and what will be the end of it, we cannot tell: this part of the finger-post is broken off. In such trying and dangerous situations, however, when we might be tempted to turn aside from the path of duty, God does often so mercifully hedge up some of our ways with thorns, and so instruct us, that if we will but give heed to it, there is a plain warning given of the road we are not to go. This is an unspeakable mercy; let us in all cases turn promptly from the forbidden path, and leave the rest to Him. If we sincerely look to Him, in a child-like spirit, we are sure to obtain the direction he has promised to bestow. He will bring even "the blind by a way that they knew not," and "lead them in paths that they have not known." He "will make darkness light before them, and crooked things straight." "Trust," then, "in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Isa. xlii. 16; Prov. iii. 5, 6.

The New Cement.—A late English paper gives the following account of the new species of cement which has been discovered and tested in England:—

"The new cement invented by ——— Jeffrey, which has stood such severe tests at Woolwich, is a very simple composition, being merely shellac and India rubber dissolved in naphtha in certain proportions. It is insoluble in water, and the purposes to which it may be applied are numerous. Its value is about half the expense of common glue; the saving to the country by its universal adoption will be incalculable, as the inventor has found that in the absence of great friction, it is in a manner imperishable. Among the experiments tried in the dock-yards, the following will show of what value a supply of this cement will be to vessels damaged at sea. Eight

pieces of wood were joined together in the form of a mast, and a strain applied to them and to another mast of one piece of wood. The latter gave way first, and the other only broke after being considerably bent on the application of a rather great strain. By this invention ship-carpenters will be enabled to effect repairs at sea, which could not be done under other circumstances. This new invention is said to have the power of expanding in warm climates. It has the appearance of French polish."

Valuable Hints.—Lavater says, he who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best "requisites" of man.

Escape of Slaves.—The Canada Mission have published their annual report, in which they state that during the year 1842, fifteen hundred slaves escaped from their masters in the United States, and are now in Canada.—*N. Y. Ev. Post.*

THE FRIEND.

SEVENTH MONTH, 8, 1843.

NEW ENGLAND YEARLY MEETING.

We have been furnished from New England with the following information respecting the late Yearly Meeting:—

New England Yearly Meeting convened at Newport, R. I., on the 12th ult., and continued its sittings until noon of the 17th. The meeting of ministers and elders met on the 10th instant, at the same place. The meeting was large. Epistles were received from other Yearly Meetings and read, and the usual subjects of interest claimed its attention and care. Ministers and their companions, with minutes, were in attendance from Ohio, New York, and Philadelphia Yearly Meetings.

The clerk informing the meeting that he had a communication from a body, not a correspondent of this meeting; it was placed in the hands of a few Friends to examine, who reported against reading it. The paper was understood to be an epistle from the "Yearly Meeting of Anti-Slavery Friends" in Indiana.

The report of the Boarding School Committee informed that this seminary had been sustained the past year with an average of about eighty scholars; and that about 3000 dollars had been expended in improvements on the buildings and farm.

After some discussion, in which there was a contrariety of opinion, a committee was appointed, styled "The committee on general services," to take into consideration such subjects as they might deem of importance to the general welfare of Society, and to report from time to time, through the sittings of the meeting, as way may open for it, and occasion require. Information of this appointment was sent to the women's meeting, for the purpose of having a joint committee.

The appeal of South Kingston Monthly Meeting from the judgment of Rhode Island Quarterly Meeting dissolving said Monthly Meeting, and directing certain of its minutes to be expunged, came before the Yearly Meeting, and was referred to a committee of twenty-one. The following rules of discipline were read from the clerk's table, as applicable to the case.

"When a Quarterly Meeting hath come to a judgment respecting any difference relative to any Monthly Meeting belonging to them, and notified the same in writing to such Monthly Meeting, the said Monthly Meeting ought to submit to the judgment of the Quarterly Meeting; but if such Monthly Meeting shall not be satisfied therewith, then the Monthly Meeting may appeal to the Yearly Meeting against the judgment and determination of the Quarterly Meeting.

"And if a Monthly Meeting shall refuse to take the advice, and submit to the judgment of the Quarterly Meeting, and notwithstanding will not appeal against the determination of the said meeting, to the Yearly Meeting; in such case, the Quarterly Meeting shall be at liberty, either to dissolve such Monthly Meeting, or bring the affair before the next or succeeding Yearly Meeting.

"And in case a Quarterly Meeting shall dissolve a Monthly Meeting, the dissolved Monthly Meeting, or any part thereof, in the name of the said meeting, shall be at liberty to appeal to the next or succeeding Yearly Meeting against such dissolution, but if the dissolved Monthly Meeting, or a part thereof, in its behalf, shall not appeal to the Yearly Meeting, the Quarterly Meeting shall join the members of the said late Monthly Meeting to such other Monthly Meetings as they may think most convenient, and until such time shall take care that no inconvenience doth thereby ensue to the members of such dissolved meeting, respecting any branch of our discipline."

Rhode Island Quarterly Meeting had appointed a committee to extend care to South Kingston Monthly Meeting; which committee furnished the Monthly Meeting with written advice to annul certain proceedings, and expunge certain minutes made during an interval of five months. A decision upon the acceptance of this advice was deferred by the Monthly Meeting for one month, within which time the Quarterly Meeting occurred, and decided to dissolve the Monthly Meeting, annul its proceedings, expunge its minutes, and attach its members to another Monthly Meeting.

South Kingston Monthly Meeting believed itself aggrieved, inasmuch as, previous to the time of its dissolution, there had been no judgment come to by its Quarter in the case, and no opportunity was afforded it, should the judgment of the Quarter have been in conformity with the advice of its committee, to obtain the decision of the Yearly Meeting before the Monthly Meeting was dissolved,—a right guaranteed by the discipline. A report signed by thirteen of the committee appointed on the

appeal, confirming the judgment of Rhode Island Quarterly Meeting was brought in and adopted by the Yearly Meeting. A report, signed by six of the committee, stating that, in their opinion the judgment of that Quarterly Meeting ought to be reversed, was also read and ordered to be filed. Two of the committee declined signing either report. One of the thirteen who signed the first report informed the meeting that the discipline had not been so strictly adhered to by the Quarterly Meeting as would have been desirable, but considering the powers of the Yearly Meeting's committee, under whose advice they had acted, he thought it would do to confirm their judgment. One of the six who signed the last report, also remarked, that when individuals or meetings are subjected to disciplinary proceedings, they are entitled to have the discipline strictly adhered to, and, in this case, while he united with the conclusion to which the Quarterly Meeting had come, he thought some of their proceedings were not in accordance with the discipline.

The minutes of the Meeting for Sufferings informed that a committee had prepared an essay upon the doctrines and testimonies of the Society, which was read in the Yearly Meeting, united with, and directed to be printed in sufficient number to supply the members and others.

An account of a visit to the Indians west of the Mississippi was read, and referred to a committee who reported in favour of printing some parts of it.

The standing committee of the Yearly Meeting appointed to extend care and advice to the subordinate meetings and to individual members, was again continued.

Replies to the epistles from other Yearly Meetings were prepared and adopted—and the meeting adjourned to meet at the usual time next year.

Last week was inserted a communication relative to the early history of Chester Monthly Meeting (Penn.) The present number contains a record respecting Settle Monthly Meeting, Yorkshire, England, which we have copied from a recent English publication. The latter seems to have had its origin in a call from the Second-day Morning meeting, London, probably issued as a circular to Monthly Meetings in general, and shows the care of Friends in that early period, to collect authentic statements pertaining to the history of the Society. We would suggest to individuals having charge of the books of record, both of Monthly and Quarterly Meetings on this continent, especially those of ancient establishment, the pleasant task of searching out and transcribing for publication in "The Friend," such documents and incidents as might properly and profitably be drawn forth from their obscurity. Should the intimation be generally attended to, much matter of an interesting character would, we doubt not, be forthcoming for the enrichment of our columns.

MARY GREENWOOD.

The following account of Mary Greenwood, of Springfield, Essex, (England,) is taken from the Annual Monitor, New Series, No. 1. Her decease occurred the 8th of Eleventh month, 1841, aged ninety-five years.

"This our dear aged friend was the daughter of William and Mary Wright, of Royston, in Hertfordshire, and was born the 27th of Third mo., 1746. She afterwards removed to Ampthill. But little is known of her early life, until her marriage with Robert Greenwood, of Chelmsford, in 1769, when she became a member of that Monthly Meeting.

"Notwithstanding for some years her path was marked by trials and discouragements, yet she was enabled to persevere in the discharge of her Christian duties.

"She was appointed to the station of elder, but believing it required of her to appear in testimony in our meetings for worship, she was acknowledged a minister in the sixty-eighth year of her age. Although her religious services were chiefly confined within her own Quarterly Meeting, yet she visited with certificate the meetings of Bedford and Herts.

"Her solicitude was great for the best interests of her children, which was evinced by *example and precept*. She was a tender, sympathising friend and neighbour, often visiting those in affliction, and was enabled to extend religious counsel to many. Being an instructive example of simplicity and moderation in her manner of living, she was able to bestow more largely to add to the comforts of others; and as her years increased, her benevolence became more conspicuous, so that her talent was not buried. 'She was ready to distribute, willing to communicate.' She was favoured to retain her faculties; and her diligence in the attendance of meetings continued to a very advanced period of her long life; and when confined through increased feebleness, her friends can recur to many seasons in which she testified, with much liveliness of spirit, her concern for the prosperity of her truth.

"To a friend who called upon her, she said, 'I believe all things will work together for good, to those who love and fear the Lord. I often feel much poverty; yet there are times when the love of God covers my soul,—that love which embraces all mankind the world over.'

"The last illness of our dear friend, which was brought on by a fall while taking exercise in her own house, was of about ten days' continuance, and attended with much suffering. Only a few of her expressions could be clearly understood; but a short time before her departure, she was heard to say, 'I have a hope that I shall soon be in heaven;' adding, with a melodious voice, 'my Redeemer, my Saviour, my joy!'"

From the British Friend.

INTERESTING RECORD,

Respecting Settle Monthly Meeting, Yorkshire, England.

Settle Monthly Meeting, 3d of Eleventh mo., 1704.

Friends were present from the different meetings, viz.: Settle, Bentham, Bolland,

Rilston, Scarhouse, Salterforth, Selside.—1st. John Moore, Joseph Nicholson, Thomas Carr, and William Armistead, give account, that, according as they were desired by Friends at our last Monthly Meeting, they did collect the several accounts they now brought in from the several Particular Meetings, touching the labours, sufferings, and service of ancient Friends, not yet in print, which being so collected and transcribed into one, was delivered to Friends at the Quarterly Meeting, and a copy thereof reserved in their meeting, which is as followeth:—

From our Monthly Meeting, held at Settle, the 22d of the Tenth month, 1704, to the Quarterly Meeting at York.

Dear Friends,—According to the request of the Second-day's morning meeting in London, we have had under our consideration the most remarkable passages which we can remember, touching the faithful labours in the gospel of Christ, and effectual service of those who were first instrumental both in gathering and settling meetings now belonging to Settle Monthly Meeting, which do here follow.

Before the testimony of Truth, or the way of worshipping of God in Spirit, was published or declared in this latter age, by the messengers and servants of the Lord in these parts of the country, there was much talk and discussion of a people who were scattered up and down the country, and more especially in the west and northern parts thereof, who differed from other people in their belief concerning the principles of religion and worshipping of God, and in most parts they were slandered, vilified, and evil spoken of, saying that the false prophets were now coming which were spoken of in the Scripture. But there were some who pondered those sayings, and were desirous to know the certainty thereof, and in process of time, in or about the year 1652 or 1653, it was so ordered, that one of the servants and messengers of Jesus Christ, namely, William Dewsbury, came to a town called Settle, in the west part of Yorkshire, on a market-day, and stood upon the cross and proclaimed the terrible day of the Lord, which was hastening and coming upon the ungodly and workers of iniquity; but he was soon pulled down, and a great tumult was made, and he was much beaten and abused.

But after some time, being taken notice of by a young man whose name was John Armistead, (who is yet living) was invited to go with him to his mother's house, whose name was Alice Armistead, being a widow; whither he went, and lodged there; and in the evening, divers people were gathered to the house, it being in the said town, unto whom he declared fervently against the fruitless profession of religion which was amongst people at that time, and directed people to the measure of grace and gift of God's Holy Spirit in their own hearts, whereby they might be taught how to worship God acceptably in his own Spirit. And not long after this, it was so ordered, that another servant and minister of the Lord, called John Camm, came into the said town on a market-day, and in the market-place began to preach the doctrine of repentance, and the way of life and salvation unto the people. But

they soon fell upon him with violence, and did beat and buffet him very much, so that he received many strokes: yet there were some who endeavoured to bear off some blows, and to rid him out of their hands; and after some time he was conducted to the house of John Kidd, in Upper Settle, where there was a meeting in the evening, and then things relating to the kingdom of God were plainly laid down by him. Now, these servants of the Lord did not go away without leaving some impressions upon the souls and spirits of some of the inhabitants of the said town, so that they were convinced, and came to witness the day of the Lord's power, which broke forth more and more amongst them, notwithstanding the cruelty which was used against the servants of the Lord; so that there was a people gathered from the world's ways and worship, to worship God in spirit; who, for that end and purpose, met often together, for divers years, from house to house, and many were convinced of the blessed truth, and added to those who at first believed, so that their number increased considerably; and in process of time a public meeting-house was builded by the said people in the said town of Settle, where a meeting is settled and kept, known by the name of Settle Meeting at this day; and, moreover, from a part of the said meeting, there is now another meeting settled some few miles from Settle, known by the name of Selside Meeting; so that the truth had wonderfully prevailed, and does prevail, blessed be the name of the Lord.

Also, in or about the year 1652, or 1653, came several of the servants and ministers of Jesus Christ, viz.: William Dewsbury, Richard Farnsworth, Thomas Stubbs, Miles Hallhead, and James Naylor, and preached the everlasting gospel, by which many were turned from darkness to light, and from the power of Satan to the power of God; and by their ministry, a meeting was gathered and settled at Scalehouse, near Skipton, in Craven, in Yorkshire, and truth gained ground greatly; so that several were raised to preach the day of the Lord, and salvation to mankind, through the revelation of his Son, Jesus Christ, in their hearts, of whom Richard Scestrop was one who was born the 15th of the Fourth month, 1628, and was a persecutor of Friends; but the hand of the Lord was heavy upon him, so that he sought to those whom he had sorely abused, and made confession to repentance, and afterward received mercy from the hand of God; and the Lord's power grew strong in him, so that he was made to declare the power of God to mankind, and became an able minister of the gospel, and travelled into Scotland and many other places in this nation, to turn men from darkness to light; and though he was born to some estate, yet for his love to the Lord Jesus Christ, left it all and spent his days in his service, and died in his travel beyond the seas; and his memory is sweet this day amongst the brethren.

Also, John Hill was brought into the work of the ministry, who travelled through the parts of this nation and Ireland, and some parts of Germany, exhorting Friends to faithfulness, and to wait for the openings of life in

them; and great zeal was upon him to stir Friends up to meet together on the week day, declaring how God could sanctify mean things to Friends who gave themselves up to serve him in their meetings. He lived to a good old age, and died the 15th of the Twelfth month, 1684, in unity with his brethren. And the said meeting, which was gathered and settled by those faithful labourers aforementioned, now known by the name of Rilstowe Meeting, doth remain; and the same power by which it hath been settled, is the strength and uphold thereof unto this day. Likewise, near about the same time, the said William Dewsbury and James Nayler had some meetings in some places, some miles distant from Scalehouse aforesaid; but truth getting ground, and the number of Friends increasing about where they lived, they settled a meeting near a village called Salterforth, which is now become a meeting of a considerable number of Friends, and is called by the name of Salterforth Meeting. Also, about the year 1652 or 1653, it was so ordered, that some of the servants, messengers, and ministers of Jesus Christ, were drawn to visit a people at or near unto a town called Bentham, in the west part of Yorkshire, namely, William Dewsbury, Richard Farnsworth, Robert Hall, and John Snayden, by whose ministry divers of the said people were convinced of the truth, turned unto Christ, their teacher, on whom they often met together to wait, who gave them to witness the making good of His ancient promises, that where two or three were gathered in His name, His presence should be in the midst of them, by which they were strengthened and encouraged to continue their Christian practice of meeting together; and their number since that time hath much increased, so that they are now become a meeting of a considerable number of Friends, which is called Bentham Meeting. Now, the aforesaid Robert Hall, having a concern upon him to go to the Steeple-house at Bentham aforesaid, was sorely beaten and bruised in such sort, that he died in a short time after. Moreover, from the aforesaid meeting of Bentham (there being some convinced) there is a part gone off, and a meeting settled, known by the name of Wray Meeting, in Lancashire.

Furthermore, George Fox, at his first coming into the north, which was in the year 1652, was directed to the house of James Tennant, called Scarhouse, in Longstretthdale, where he preached the truth in the family, and by the powerful virtue of it, the said James Tennant and his wife were reached, so as to receive the truth in the love of it; where a meeting was soon after settled, and is continued to this day, bearing the name of Scarhouse Meeting. Now the said James Tennant became a servicable man to Friends and truth in his day, which was not long after the time of his conviction, being taken prisoner for his testimony against tithes, from which he did not decline, but patiently endured close imprisonment until death.

In the year 1653, about the Sixth month, came two Friends out of the north, whose names were Thomas Vears and Christopher Atkinson, to a little town called Newton, not

far from Slaidburn, in Bolland, on a Seventh-day, at night, and were received by James Bond, a poor man, and had a meeting the day following, where several people were convinced; and the Second-day of the week, another meeting at Cuthbert Hayhurst's, at Essington, where they were well received: and a little after, came William Dewsbury, to the house of John Crossdale, and had some meetings thereabouts, and so came down to the house of Richard Leigh, and staid there three days and writ some books, and afterwards came to Essington, to Cuthbert Hayhurst's house, and had a meeting at Slaidburn, and was pulled down, and the town was all in an uproar; but there were some that were convinced by him. Not long after, John Andland came, and had a meeting at Richard Leigh's, and Alexander Parker being come to his father's house, from Lancaster, where he was convinced, and Cuthbert Hayhurst also being convinced, and both of them being called to the ministry, with those others who were convinced by the Friends aforesaid, began to keep a meeting, near unto Newton, where there has been a meeting continued ever since, and is called Bolland Meeting. Note—The said Friend Cuthbert Hayhurst, afterwards became an able minister of the gospel, and travelled in the service thereof, in divers parts of the nation, and some parts beyond the seas, Jamaica; and afterwards, with the unity and consent of his brethren, removed himself and family into Pennsylvania, where he died in full unity with Friends.

For "The Friend."

Recently meeting with some extracts, on divers subjects, containing useful hints, pertinent to the soul's salvation, I felt willing to transcribe them for insertion in "The Friend," as followeth.

THE GOSPEL OF CHRIST.

The gospel of Christ is not a point of curiosity, but of universal concern, and that in the highest and most interesting sense. Most of the researches and disquisitions which employ the time and talents of men, are of a trivial or indifferent nature. We may range on different sides concerning them; we may give or refuse, or retract our assent, when, and as often as we please; we may be totally ignorant of them without loss, or be skilled in them all without deriving any solid comfort or advantage from them: but the gospel of Christ is not like the dry, uninteresting theories of human wisdom; it will either wound or heal, be a savour of life or of death, a source of endless comfort, or the occasion of aggravated condemnation. * * *

To receive it, is to receive the earnest and assurance of eternal happiness; to reject it, or remain wilfully ignorant of its character and properties, will leave the soul oppressed with guilt, and exposed to the wrath of God forever. It highly concerns us, therefore, to inquire, whether we believe the gospel or no, whether *what we call the gospel*, is the same that Christ and his apostles taught; and whether it *has the same or similar effects upon our*

hearts? We live where the gospel is generally professed, and we are reputed Christians from our cradles; but the precepts of Christ caution us to take heed, lest we be deceived. We see Christianity divided into innumerable sects and parties, each supported by names, arguments and books, and contending for the credit of a denomination: but how many forget, that in a little time all these divisions and subdivisions will be reduced to two: the only real and proper distribution by which mankind, as to their religious character, ever was or will be distinguished, and according to which their final states will be speedily decided,—the children of God, and the children of the wicked one.

THE NARROW WAY.

The early disciples, in all places took care to instruct the believers in the nature of their profession; they reminded them of an unalterable necessity, in the present constitution of things, that through much tribulation we must enter into the kingdom of God. Acts, xiv. 22.

That this was the case in the primitive times, is generally allowed; but we have been told by some, that things are now greatly altered in this respect; they would persuade us, that our Lord's words (Matt. vii. 13) are no longer in force; that the way to the kingdom, in our happy days, is broad, spacious, smooth, and thronged by multitudes,—the very character he has given us of the road to destruction! Such teachers and writers are little aware how they proclaim their own ignorance and *inexperience*. If they knew the spirit of emnity which the world bears to true Christianity,—the trials with which the Lord visits his people, to prove and to exercise their faith,—the assaults and temptations they endure from the powers of darkness,—the griefs they feel from a sense of their own unfaithfulness and unfruitfulness,—the fightings without and fears within, which are more or less experienced in the Christian life,—if they *knew* these things, they would speak otherwise. The beaten way to honours and preferments is, perhaps, free from these tribulations; but not so the way that will lead to the kingdom of God.

SPIRITUAL INSTRUCTION.

"'Tis the praise of *thine*,
That whom it teaches it makes prompt to learn,
And with the boon gives talents for its use."

A skillful master may improve and inform the scholar if he be rightly disposed to learn, but he cannot communicate the disposition. But Jesus can open and enliven the dulllest mind; he teaches the blind to see, and the deaf to hear. By nature we are untractable, and incapable of relishing Divine truth, however advantageously proposed to us by men like ourselves. But happy are His scholars! he enables them to surmount all difficulties. He takes away the heart of stone, subdues the most obstinate prejudices, enlightens the dark understanding, and inspires a genius and a taste for the sublime and interesting lessons he proposes to them. In this respect, as in every other, there is none who teacheth like him.

He teacheth the most important things. The subjects of human science are comparatively trivial and insignificant. We may be safely ignorant of them all. And we may acquire the knowledge of them all, without being wiser or better, with respect to the concerns of our true happiness. Experience and observation abundantly confirm the remark of Solomon, That he who increaseth knowledge increaseth sorrow. The eye is not satisfied with seeing, nor the ear with hearing. Eccles. i. 8, 18. Unless the heart be seasoned and sanctified by grace, the sum-total of all other acquisitions is but vanity and vexation of spirit. Eccles. ii. 17. Human learning will neither support the mind under trouble, nor weaken its attachment to worldly things, nor control its impetuous passions, nor overcome the fear of death. The confession of the learned Grotius, towards the close of a life spent in literary pursuits, is much more generally known than properly attended to. He had deservedly a great name and reputation as a scholar; but his own reflection upon the results of his labours expresses what he learned, not from his books and ordinary course of studies, but from the great and heavenly Teacher. He lived to leave this testimony for the admonition of the learned, or to this effect: "Alas! I have wasted my whole life in taking much pains to no purpose." But Jesus makes his scholars wise unto eternal life, and reveals that knowledge to babes, to persons of weak and confined abilities, of which the wisdom of the world can form no idea. He effectually teaches his disciples to forsake and abhor whatever is contrary to rectitude or purity, and inspires them with love, power, and a sound mind. And if they do not talk of great things, they are enabled to perform them. Their lives are exemplary and useful, their deaths comfortable, and their memory is precious.

A TENDER AND ADMONITORY CALL.

Come, therefore, unto Him, venture upon his extended mercy, and you shall find rest for your souls. Can the world outbid this gracious offer? Can the world promise to give you rest when you are burthened with trouble? when your cisterns fail, and your gourd withers, or when you are terrified with the approach of death, when your pulse intermits, when you are about to take a final farewell of all you ever seen with your eyes, and an awful, unknown, untried, unchangeable eternity is opening upon your view? Such a moment most certainly awaits you; and when it arrives, if you die in your senses, and do not judicially given up to hardness and blindness of heart, you will assuredly tremble, if you never trembled before. O! be persuaded! May the Lord himself persuade you to be timely wise, to seek him now while he may be found, to call upon him while he is yet near, lest that dreadful threatening should be your portion: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh." Prov. i. 24, 26.

For "The Friend."

TO THE SUN.

Never weary, always smiling,
Uncomplaining on thy way;
Roses, thro' thy rays, beguiling
Many a care worn pilgrim's stay.

With Hope.

What a lesson thou art teaching,
To the timorous mortal here;
Soul of the sky, forever preaching,
From thy circumambient sphere,

Patience.

Blessed courier, transient spring,
Time's pilot on the fleeting way;
Important warnings thou dost bring,
Of a life beyond the grave,

Through Faith.

Child of Heaven! what a blessing!
To view thee with an eye of truth;
And follow on through conflicts pressing,
Thou emblem of immortal youth,

To Rest.

Never weary, always smiling,
Brightly thou pursues thy course;
Roses, through thy rays, beguiling,
Weary pilgrims to thy source—

To Heaven.

P.

Sixth month, 1843.

The following simple but pretty stanzas were written for a recent occasion in Boston, by M. H. Wetherbee, a hard working stone-cutter:—

God's spirit smiles in flow'rs
And in soft summer show'rs,
He sends his love,
Each dew-drop speaks His praise,
And bubbling fount displays,
In all their lucid rays,
Light from above.

The tiny vines that creep
Along the ravines steep
Obey His nod.

The golden orb of day,
And Ocean's crested spray—
To Him due homage pay—
Creation's God.

Thus Friendship wears its bloom,
And smiles beyond the tomb,
In its own light.
O may that Love be ours,
Which glids life's darkest hours,
Cheering like smiling flow'rs,
Hope's deepest night.

Indian Mode of Nursing Children.—The invariable custom was for the "squaw" to place the "papoose" or infant in an upright cradle, which was suspended from her back, and which she carried about with her throughout all her arduous toils from morning to night. The infant was tied with deer-skin straps to a board, which rested against the back of the mother, and as they were back to back, they looked of course in contrary directions. The feet rested on a band, and from the roof of the cradle were suspended ingenious and beautiful toys and rattles, with which the little Indian amused itself in its waking moments. The position was considered one eminently conducive to the full development of the limbs and chest, and the growth of a healthy frame. The mother, in the course of operations in cutting wood, cooking or dressing skins, was continually stooping and rising, by which the papoose enjoyed an almost perpetual rocking

motion. If it was cross, and cried, the mother only worked the harder, and upon no consideration did she take it down for the purpose of soothing or coaxing it to good nature. There it swung up and down till it fell asleep at its own convenience; but when the mother heard that the child had awakened, and was good-humouredly playing with its rattles, she took it in her arms and fondled and fed it, though, on the first symptom of a frown, it was again suspended back to back, in its cradle. Might not civilized mothers take a leaf from the book of the squaw, as to the utility of over-fondling cross infants, who are determined to give noisy proofs of their presence in the world.—*Collin's Lecture.*

The Power of the Press.—In the year 1721, the wages of the labouring man were just three half pence per day; and at the same period, the price of a Bible fairly written out was 30*l.* sterling. Of course a common labourer in those days could not have procured a Bible with less than the entire earnings of thirteen years!—Now, a beautiful printed copy of the same book can be purchased with the earnings of one day! Take another view of the subject. An ordinary clerk cannot make a fair manuscript copy of the Bible in less than three months! With a common printing-press, work equivalent to printing a copy of the whole Bible, can be done in ten minutes; and with a steam-press of the most improved construction, the same work can be done in three minutes!

Late paper.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Blakey Sharpless, No. 253 Pine street; John G. Hoskins, No. 60 Franklin street; Jeremiah Willits, No. 193 North Fifth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

DIED, at Experiment Mills, Monroe county, Penn., on Second-day evening, 29th ult., after a lingering illness, SUSAN, daughter of James and Susanna Bell, in the thirty-first year of her age.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

FEMALE EDUCATION.

(Continued from page 322.)

"Another advantage of this institution is, an elevated and invigorating course of mental discipline. Many persons seem to suppose, that the chief object of an intellectual education is the acquisition of knowledge. But it will be found, that this is only a secondary object. It is the formation of habits of investigation, of correct reasoning, of persevering attention, of regular system, of accurate analysis, and of vigorous mental action, that are the primary objects to be sought in preparing American women for their arduous duties, which will demand not only quickness of perception, but steadiness of purpose, regularity of system, and perseverance in action.

"It is for such purposes that the discipline of the mathematics is so important an element in female education; and it is in this aspect that the mere acquisition of facts, and the attainment of accomplishments should be made of altogether secondary account.

"In the institution here described, a systematic course of study is adopted, as in our colleges; designed to occupy three years. The following slight outline of the course of study, will exhibit the liberal plan adopted in this respect.

"In mathematics, the whole of arithmetic contained in the larger works used in schools, the whole of Euclid, and such portions from Day's Mathematics, as are requisite to enable the pupils to demonstrate the various problems in Olmsted's larger work on Natural Philosophy. In language, besides English grammar, a short course in Latin is required, sufficient to secure an understanding of the philosophy of the language, and that kind of mental discipline which the exercise of translating affords. In philosophy, chemistry, astronomy, botany, geology and mineralogy, intellectual and moral philosophy, political economy, and the evidences of Christianity, the same text books are used as are required at our best colleges. In geography, the largest work, and most thorough course is adopted; and in history, a more complete knowledge is secured,

by means of charts and text-books, than most of our colleges offer. To these branches are added Griscom's Physiology, Bigelow's Technology, and Jahn's Archæology, together with a course of instruction in polite literature, for which Chalmers' English Literature is employed as the text-book, each recitation being attended with selections and criticisms, from teacher or pupils, on the various authors brought into notice. * * *

"To secure the proper instruction in all these branches, the division of labour, adopted in colleges, is pursued. Each teacher has distinct branches as her department, for which she is responsible, and in which she is independent. By this method the teachers have sufficient time, both to prepare themselves, and to impart instruction and illustration in the classroom.

"One peculiarity of this institution demands consideration. By the method adopted there, the exclusive business of educating their own sex, is confined to females, as it ever ought to be. The principal of the institution, indeed, is a gentleman; but, while he takes the position of a father of the family, and responsible head of the whole concern, the whole charge of instruction, and all the responsibilities in regard to health, morals and manners, rest upon the female teachers in their several departments. The principal is the religious teacher; and is a member of the Board of Instructors, so far as to have a voice, and an equal vote, in every question pertaining to the concerns of the institution; and thus he acts as a sort of regulating main-spring in all the various departments. But no one person in the institution is loaded with the excessive responsibilities, that rest upon one person where a large institution of this kind has one principal, who employs and directs all the subordinate assistants. The writer has never before seen the principle of the division of labour and responsibility so perfectly carried out in any female institution; and believes that experience will prove that this is the true model for combining, in appropriate proportions the agency of both sexes in carrying forward such an institution.

"Many, who are not aware of the great economy secured by a proper division of labour, will not understand how so extensive a course can be properly completed in three years. But in this institution none are received under fourteen, and a certain amount of previous acquisition is required, in order to admission, as is done in our colleges. This secures a diminution of classes, so that but a few studies are pursued at one time; while the number of well-qualified teachers is so adequate, that full time is afforded for all needful instruction and illustration. Where teachers

have so many classes, that they merely have time to find out what their pupils learn from books, without any aid from their teacher, the acquisitions of the pupils are vague and imperfect, and soon pass away; so that an immense amount of expense, time, and labour are spent in acquiring what is lost about as fast as it is gained.

"Parents are little aware of the immense waste incurred by the present mode of conducting female education—young girls are sent to school year after year, confined six hours a day to the school-house, and required to add some time out of school to acquiring school exercises. Thus, during the most critical period of life, they are confined six hours a day, in a room filled with an atmosphere vitiated by many breaths, and are constantly kept under some sort of responsibility in regard to mental effort. Teachers usually have so many pupils, and such a variety of branches to teach, that little time can be afforded to each pupil, while scholars, at this thoughtless period of life, feeling sure of going to school as long as they please, feel little interest in their pursuits.

"The writer believes that the actual amount of education secured by most young women from the age of ten to fourteen, could all be acquired in one year at the institution described, by one at the age of fifteen or sixteen.

"Instead of such a course as the common one, if mothers would keep their daughters as their domestic assistants, until they are fourteen, requiring them to study one lesson, and go out, once a day, to recite it to a teacher, it would abundantly prepare them, after their constitution is firmly established, to enter such an institution, where, in three years, they would secure more than almost any young woman in the country now gains, by giving the whole of her youth to school pursuits. This is the time when young women would feel the value of an education, and pursue their studies with that maturity of mind, and vividness of interest, which would double the perpetuity and value of all their acquisitions.

"This method for lessening the evils peculiar to American women, is a decided effort to oppose the aristocratic feeling, that labour is degrading; and to bring about the impression that it is refined and lady-like to engage in domestic pursuits. In past ages, and in aristocratic countries, leisure and indolence, and frivolous pursuits, have been deemed lady-like and refined, because those classes which were most refined patronised such an impression. But as soon as women of refinement, as a general custom, patronise domestic pursuits, then these pursuits will be deemed be-

coming. But it may be urged, that it is impossible for a woman who cooks, washes, and sweeps, to appear in the dress, or acquire the habits and manners of a lady; that the drudgery of the kitchen is dirty work, and that no one can appear delicate and refined while engaged in it. Now all this depends on circumstances. If a woman has a house, destitute of neat and convenient facilities; if she has no habits of order and system; if she is slack and careless in person and dress;—then all this may be true. But, if a woman will make some sacrifices of costly ornaments in her parlour, in order to make her kitchen neat and tasteful; if she will sacrifice costly dishes, in order to secure such conveniences for labour as protect from exposures; if she will take pains to have the dresses, in which she works, made of suitable materials, and in good taste; if she will rise early, and systematically oversee the work of her family, so as to have it done thoroughly, neatly, and in the early part of the day; she will find no necessity for any such apprehensions. It is because such has generally been done by vulgar people, and in a vulgar way, that we have such associations; and when women manage such things as they should, then such associations will be removed. There are pursuits, deemed very refined and genteel, that involve quite as much exposure as kitchen employments. For example, to draw a large landscape, in coloured crayons, would be deemed very lady-like; but the writer can testify, from sad experience, that no cooking, washing, sweeping, or any other domestic duty, ever left such deplorable traces on hands, face and dress as this same lady-like pursuit. Such things depend entirely on custom and associations; and every American woman who values the institutions of her country, and wishes to lend her influence in extending and perpetuating such blessings, may feel that she is doing this, whenever, by her example and influence, she destroys the aristocratic association, that would render domestic labour degrading."

Extraordinary Power of Recognition in a Tiger.—One day last week, a singular circumstance occurred in Wombwell's Royal Menagerie, corroborative of the retentive memory said to be possessed by this most vicious of the forest tribe, the tiger. A sailor, who had been strolling round the exhibition, loitering here and there to admire and identify some of the animals with those he had seen in far distant climes, was attracted by the strange noise made by a tiger, who seemed irritated beyond endurance. Jack, somewhat alarmed, sought the keeper to inquire the cause of so singular a display of feeling, which he remarked, became more boisterous the nearer he approached the animal; the keeper replied, that the behaviour of the tiger indicated either that he was vastly pleased or annoyed; upon this the sailor again approached the den, and, after gazing at the tiger for a few minutes, during which the animal became frantic with seeming rage, lashing his tail against his sides, and giving utterance to the most frightful bel-

lowings, discovered the tiger to be the same animal brought to England under the special care of the weather-beaten tar. It now became Jack's turn to be delighted, as it appeared the tiger was in recognizing his old friend, and, after making repeated applications to be permitted to enter the den for the purpose, as he said, of "shaking a fist" with the beautiful animal, he was suffered so to do; the iron door was opened, and in jumped Jack, to the delight of himself and striped friend, and to the astonishment of the lookers-on. The affection of the animal was now shown by caressing and licking the pleased sailor, whom he seemed to welcome with the heartiest satisfaction; and when the honest tar left the den the anguish of the animal appeared almost insupportable.—*Devoport Independent.*

Interesting Incident.—A carrier pigeon alighted at the house of William Barrall, in Canaan, Connecticut, on the afternoon of 17th ult., giving signs of hunger and fatigue. And as Judge B. never sends the traveller empty away, he brought out some wheat to his winged visitor, which it very greedily ate from his hand. While the pigeon was eating, its legs were noticed to be wrapped with paper; and on removing the bandages, they were found to contain Webster's oration, delivered at the Bunker Hill celebration, written on two sheets of tissue paper. The judge had the pleasure of reading the speech while the bird was satisfying its hunger and regaining its strength, and then replacing the tissue boots of the faithful air messenger, it took a rapid flight to the west.

Instance of right feeling in a slave-holding community.

The Mystery Cleared Up.—Private information having come to certain gentlemen in this city, which led them to believe that a coloured woman, exposed for sale, was in truth a free person, and the same that was abducted from Philadelphia a year ago; a cautious and active investigation was instituted, which resulted in establishing the truth of these suspicions beyond doubt, and she was on Wednesday evening sent back to her friends. The man who brought her here, has, we understand, made himself invisible from the first. The name of the coloured woman is Mary Loudon.—*Charleston Courier.*

MASTERS AND SERVANTS.

The following was communicated by Thomas Fox to his servants, during his last sickness, 1820:—

Having requested to see the servants, he addressed them, after a short pause, in a very affectionate and instructive manner, observing, that the nearer Christian communities kept to Christian principles, the more interested would their members feel in each other's welfare; that masters and servants might be helpful to each other; that not only were masters at times qualified to administer counsel to their servants, but likewise servants to their mas-

ters. He charged them to receive it from him as a dying legacy, that real, vital religion, the religion of the heart, was the most acceptable to the Almighty; and that on our pillows we might sometimes derive more benefit than from the strictest observance of any formal religious ceremonies. He said, that he had often felt for those in their station, apprehending they had often much to endure from the caprice of their employers; but that when they bore provocation patiently, he believed it was well pleasing in the Divine sight; and that if at any time he had hurt their feelings, (which he supposed he must have done,) he entreated their forgiveness, even as he heartily forgave all those who had injured him.

For "The Friend."

ARMELLE NICOLAS.

An account of Armelle Nicolas was published many years ago in the form of a Tract, and passed through several editions. Some who were interested and instructed by its perusal in younger life, would be glad to see the following extract from it inserted in "The Friend."

The blessed effect of a Holy Life and daily conversation with God, exemplified in a short extract of the life of Armelle Nicolas, a poor ignorant country maid.

TO THE READER.

The person, whose daily conversation is here described, was not long since a poor simple country maid, and servant to a great family in France. The whole course of her life was very instructive, and a most shining pattern of a true spiritual conversation. The particulars here related are taken out of the 18th chapter of the second part of her life, giving great encouragement to a daily and uninterrupted conversation with God, and to walk before him as the omnipresent Lord and Father.

If we knew nothing else of Christianity, nor any other exercise but this, to spend one day after another in this manner, it would be sufficient. 'Tis very remarkable that this person who served God with unwearied prayer and watchfulness, was so ignorant that she could neither read nor write, and withal a servant, constantly employed in business and hard labour. By this we see that the true service of God is spiritual, universal, plain and easy, so that no person can be excused from it by any pretence whatsoever.

A Christian's Daily Conversation with God.

"As soon as I wake in the morning," saith she, "I throw myself into the arms of my heavenly Love, as a child into the arms of his father. I rise with a design to serve and please him. I give myself up wholly to him, and desire him to fulfil all his holy will in me, and that he would not suffer me that day to do the least thing which might be offensive to him. I love and praise him as much and as long as my affairs permit; though very often I have hardly so much time as to say the Lord's prayer. But I do not trouble myself

about that; for I have God always in my heart, as well when I am about my business, which I do in obedience to his will, as when I retire on purpose to pray to him. 'This he himself has taught me, that whatever I do out of love to him, is a real prayer.

"I dress myself in his presence, and he shows me that his love supplies me with raiment. And when I go about my business, even then doth he not forsake me, nor I him, but he converses with me, and I with him; yea, I am then as much united to him, as when I am at my prayers, set apart on purpose for my spiritual recollection. O! how sweet and easy is all labour and toil in such good company! Sometimes I perceive such strength and support in my mind, that nothing is too hard for me, and I think myself alone able to manage the affairs of the whole family. Nothing but the body is at work, the heart and myself burn with love in the sweet familiarity I entertain with God.

"When I am about my business in the day-time, running up and down, till the body begins to be weary, or to repine, or to desire unseasonable rest, being oppressed with anger and uneasiness, my Divine Love enlightens me forthwith, and shows me how I ought to suppress those rebellious motions of corrupt nature, and not to nourish them at all, either by word or deed. This love keeps the door of my lips, and watches over my heart, that it may not in the least contribute to such irregular passions, which thus are crushed and subdued as soon as they rise.

"But if, at any time, for want of care, I am surprised with these or the like faults, I cannot be at rest, till I have obtained pardon, and God be reconciled to me. I lie prostrate before his footstool, confessing all my faults to him, as if he did not know them already; and there I continue, till he has forgiven me, renewed his friendship with me, and confirmed it more than before. For so it always happens through his infinite mercy, whenever I have committed a fault, which serves but to inflame my heart more and more with his Divine love. If people persecute me, and by foul and uncharitable censures raise scandals upon me, or any other way afflict me; or if evil thoughts attack me with their crafty and cunning temptations, I then presently run to my heavenly Love, who readily stretches forth his sacred arms to receive me, showing me his heart and wounds open for my security; in which I hide myself as in a strong castle and fortress. And then I am so mightily strengthened, that if the whole army of hell itself, together with all the creatures, should rise up against me, I fear them no more than a fly,—because I am under the protection of the most high God, his love being the hiding-place and safe-guard of my soul.

"If He at any time hides his face, making as if he would go away from me, I tell him, 'O! 'tis no matter, my Love, conceal thyself as thou pleasest, nevertheless I'll serve thee; for I know thou art my God.' And then I stand upon my guard more than ever, to be faithful to him, for fear of displeasing my Love. And at the same time, perceiving the greatness of my misery and

poverty, I insist the more upon the merits of our Saviour, and resolve to rest contented, though it should please him to leave me all the days of my life in such a condition. But he never lets me continue long under these circumstances, and if I may so venture to speak, he cannot forbear loving me, any more than I can live without him.

"If I am persuaded to be merry in company, I excuse myself. For nothing can be compared to the pleasures of my Love, which are so much the sweeter and greater, for my withdrawing from all company whatsoever. If they wonder, how I can always stay at home alone, I think within myself, 'O! if you knew the glorious company I have, you would not say that I was alone; for I am never less alone, than when I have nobody with me.'

"The night coming on, and every one going to rest, I find rest only in the arms of Divine Love: I sleep leaning on his holy breast, like a child in his mother's bosom. I say, I go to sleep, but am still busied about the love and praises of my God, till I fall quite asleep. Many times this love rouses up all my senses, so that I cannot sleep the greatest part of the night, but I spend it in the embraces of the lovely grace of God, which never forsakes such a poor miserable creature as I am, but preserves me, and takes special care of me.

"If in the night the evil spirits hover about, to torment or to surprise me, (which often happens) this Divine Love guards me, and fights for me. Yea, it gives me grace too, to resist them courageously, as if I were awake. For they seldom continue long to assault me, unless it be in my sleep.

"And this is the life I have led for these twenty years past, without perceiving the least change of that love which was poured out into my heart, after my sincere conversion unto him. Nay, I have observed its daily increase, though every day it seemed impossible to endure any addition to what I already enjoyed. But truly, it is an infinite love, which satisfies and nourishes me, so that every day I have a new hunger, though methinks I can receive no more, than what I possess already every moment."

The author of her life says, concerning the manner of her expressions, that they were always very modest, without any noise or vehemence: her common discourses were always holy and edifying; whereas others too commonly mis-spent their time in useless conversation and unprofitable talk. If she was in company where they talked of indifferent or evil things, she had the faculty of giving them such a handsome turn, as to bring them quite off from that, to some good and useful subject.

For a long while she could bear no other discourse but of God and his holy Love. "I cannot image," said she, "how a soul, created for heaven, can be concerned about the dross of this world." From that time, if she happened to be in company, where the subject of the discourse was but indifferent, either she did not mind it at all, entertaining herself in the mean while with God; or, as soon as she thought it proper, she diverted

and changed the discourse; thinking it but lost time, which was spent in the tridles of this world.

(To be concluded.)

"THE NIGHT COMETH."

Remember time is short—life altogether uncertain, and that death is inevitable! The time is approaching, when the sable mantle of affliction will be cast over all the pomp of a court; the glitter of a ball, and the ludicrous scenes of a comedy. The period—the awful period—is hastening, when from life will be exhausted all its balm, and from terrestrial objects their power of pleasing; when every enjoyment will become insipid, except the complacent notice of uncreated excellence, the testimony of a good conscience, and the assurance of a happy futurity!—Devote then your days, should they be few or many, to the service of Him, who hath called us to glory and virtue. Let not the enchanting scenes of illusive pleasures, or the influence of bad example, prevail on you to follow the heedless multitude to do evil; walk pensively with the few on the side of virtue; acquit yourselves as Christians, and the lot of your inheritance will be with the just. For "verily there is a reward for the righteous, verily there is a God who judgeth in the earth."—*Samuel Fothergill.*

REFLECTIONS

Written by *Barnaby Nixon*, a short time before his Death.

I now feel that the time is near at hand for me to pass away from works, to the rewards for the deeds of my life: yet I feel concerned for my fellow-mortals, in beholding the lamentable state of mankind; as Christ declared, that but few were chosen, out of the many which were called: "for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

When I view the present generation, it is lamentable that so few are walking in the narrow way of self-denial, that leads to life. And when we consider the accounts we have received of mankind, in former ages, from one generation to another, it appears that very many never would submit to the strait leadings and judgments of Divine wisdom for them; but chose to gratify their carnal desires, and not be under the Divine control. So, they have taken liberties in the broad ways of this world, to their own destruction. And some, while they are taking liberties in follies and dissipations, which they know are wrong, at the same time, flatter themselves with trusting in the mercies and favours of the Almighty: that he will pardon all their sins, and not suffer them to fall into eternal misery. But they are despising his visitations of love; and while he is calling unto them, they will not adhere; while he is stretching out his arms of favour, all the day of their visitation, they will not regard it, they refuse to walk in his judg-

ments; neither will they have any of his reforms.

Man is left free, to choose for himself, good or evil, and he hath the power of acting therein. And then he must partake of the fruits of his own labour. If men will be purchased by satan's temptations, and give themselves up to be the servants of sin; pleading for continuing in sin; saying that there is no probability of overcoming the evil powers in this world; how can these expect to have any ability to release themselves from those evil powers under which they have suffered themselves to be bound.

For "The Friend."

LINES ON THE

DEATH OF ESTHER GRIFFEN,

A Minister of the Gospel in the Society of Friends.

When He who knew the prophet's mission done,
 Recalled from earth to heaven his chosen one,
 And sent the pliancy of redeeming love,
 To bear his spirit to the realms above,
 Elisha saw the fiery steeds afar,
 He saw his master in the flaming car,
 But most of all, perchance, rejoiced to find
 The mantle which Elijah left behind.
 And thus, departed saint, oh! may I be
 With those, who now are called to mourn for thee!
 So may thy spirit on survivors rest;
 So may we bind thy mantle to our breast;
 So may we follow thee, as thou hast done
 The precepts of the High, and Holy One!
 Though dead, thy mem'ry in our hearts shall dwell,
 And many a tongue shall of thy virtues tell,
 Thy length of days, and usefulness, set forth,
 Thy public labours, and thy private worth.
 How dear thou wert, to relatives and friends—
 But to the church, oh! who can make amends
 For this bereavement!

'Tis not for me to breathe a requiem o'er thee,
 Nor tell the world, how great the love I bore thee;
 But when life's chequer'd journey shall be past,
 And evening's shadows close around me fast,
 Then, brightly may my setting sun decline,
 And peaceful be my closing hour, like thine.

State of New York.

Effects of Salt upon Celery.—Some time ago, we pointed out the beneficial effects of salt in growing asparagus. There is another plant cultivated in gardens, which would be greatly benefited if a little more salt were added to its food—for I believe the manure which it commonly receives, is as warlike to its taste, as brose without salt to a Scotchman. Celery is the plant I mean; I recollect gathering it in a wild state, some years ago, on the north side of the Frith of Forth, in situations that would be watered by spring tides—and I believe that it is commonly found, both in England and Scotland, in ditches near the sea. This season I gave a considerable quantity of salt to a row of celery, by putting it between the plants some time after they were planted. I then watered them freely, which carried the saline particles down to the roots. This appears to have done the plants much good, for they grew remarkably well afterwards. From the report of the Covent Garden market, some time ago, it appears that celery this season has been rather shorter than usual. Some of my plants to which salt was applied, measured, by the middle of Sep-

tember, four feet in height, thirty inches of which were well blanched.—*Gardener's Chronicle.*

For "The Friend."

BOUNDARIES

Between the Respective Meetings in Philadelphia.

The boundary between Philadelphia Monthly Meeting and the Northern District, to begin at the Delaware; thence to run West along the middle of Callowhill street to Fourth street; thence South along the middle of Fourth street to Vine street; thence West along the middle of Vine street to Ninth street.

The boundary between the Northern and Western Districts to commence at Ninth street, and to run West along the middle of Vine street to the termination of the District.

The boundary between Philadelphia Monthly Meeting and the Western District, to begin at Vine street, running South along Ninth street to Chesnut street, including both sides of Ninth street within the limits of Philadelphia Monthly Meeting.

The boundary between Philadelphia Monthly Meeting and the Southern District, to begin at the Delaware, running West along Walnut street, including both sides thereof, within the limits of the Southern District, to Sixth street; North along the middle of Sixth street to Chesnut street; thence along the middle of Chesnut street, West, to Ninth street.

The boundary between the Southern and Western Districts, to commence at Chesnut street, running South along Ninth street, and including both sides thereof, within the Southern District, to Walnut street; thence West along Walnut street to Eleventh street, both sides of Walnut street being included within the Southern District; thence along Eleventh street, South, both sides thereof being included within the Southern District, to Spruce street; thence West along Spruce street, both sides thereof being included within the Southern District, to the termination of the District.

Acid Wood—its Effect on Salt and Butter.—It has been frequently remarked by those who are in the habit of packing butter, that that kept best put down in stone; the next best, in oak or white ash firkins, the wood of which had been boiled several hours previous to working, and that butter packed in firkins of unprepared wood, frequently acquired a strong and disagreeable flavour which seriously injured its quality. The reason of this has not been generally understood. —Moir, of Scotland, has been instituting a series of experiments on the subject which appear to have thrown some light on the matter. He found that most kinds of wood contained considerable quantities of *pyroignic acid*, which decomposes the salt with which it comes in contact. The *linden*, or basswood, was the only wood he found entirely free; but the other kinds he experimented upon were easily freed from the acid by boiling three or four hours, well pressed under water. It is evi-

dent, that firkins made of staves prepared in this way, would be decidedly improved, and as the preservation of butter in a sweet and pure state is an important matter to the dairyman, we think much would be gained by a proper attention to the vessels in which it is packed.

The love of Nature, the taste for beauty, is sedulously cultivated. Such a taste is developed spontaneously in but few. With the greater part, it needs to be awakened and refined. In the eager pursuit of the first necessities of existence, this love or taste has been neglected amongst us, yet it is precisely one of those pleasures that suits the mass of our people, for it is rational, most purifying in its influences, and entirely free from expence. Nature exhibits her pictures without money and without price. Her show-rooms are every where open, without respect to persons, seasons, or hours. Every time and season has its own peculiar beauties. From morning till night, from the first burst of spring to the close of winter, is but a succession of beautiful changes. And we cannot neglect these most refined intellectual pleasures, which have been so lavishly provided for our use, without ingratitude to the Creator who gave them.—*Palmer's Lecture.*

Cultivation of Bees.—A Russian by the name of Prokopovitch, has acquired such a reputation as an apianian as to have enabled him to establish an extensive school for teaching the art of managing bees.

His school and dwelling-house are situated in the midst of a vast garden, in which are found no less than twenty-eight hundred hives. The number of his pupils is never under eighty, who come from all parts of Russia, and remain two years. His terms are very moderate.

In studying the nature and characteristics of the queen, he made the discovery that she always keeps upon the honey-comb, and never creeps upon any other part of the hive. This observation he has turned to advantage, so as to make the bees assort and dispose their honey in whatever manner he desires it to be deposited.

Ploughing in Green Crops.—Living plants contain in their substance not only all they have drawn up from the soil, but also a great part of what they have drawn down from the air. Plough in these living plants, and you necessarily add to the soil more than was taken from it—in other words, you make it richer in *organic matter*. Repeat the process with a second crop, and it becomes richer still—and it would be difficult to define the limit beyond which the process could no further be carried.—*Johnston's Lectures on Agricultural Chemistry.*

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

From the London Friend.

"THY KINGDOM COME."

Whilst many speculative minds amongst the different sects of professing Christians, are busying themselves with inquiries and imaginations respecting the time and manner of the second coming of our Lord, and other subjects of unfulfilled prophecy, it is quite possible for them to lose sight of the plain practical duty of all His servants, to be like men that wait for their Lord, that when He cometh He may find them watching. And, whilst the petition, "Thy kingdom come," may be often put up, and by some more frequently than the returning day, it is equally possible for those who use it, to be overlooking or misunderstanding the real nature of this kingdom.

The curious speculators into the time and circumstances of the second Advent, would do well to be warned by the inconsistent and continually disappointed, though often plausible theories, on the subject, with which the church has been inundated from age to age, and more especially in modern times: but there is one caution, which to the sincere disciple of our Lord and Saviour, must outweigh every other—*we mean the gentle reproof addressed by Christ himself, to a like disposition in his immediate followers.* When they inquired, "Lord wilt thou at this time, restore again the kingdom to Israel," "It is not for you," said He, "to know the times, or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In proportion to the regret with which we see the time and the strength of the Christian wasted in these speculations, which have manifestly not profited those who have been exercised therein, is the comfort and solid satisfaction with which we behold, (and that, sometimes, in quarters in which we should least expect it,) the prevalence and increase of correct views of the *peaceable and spiritual* nature of the reign of Messiah. Soldiers and marines laying down their arms, and encountering and submitting to imprisonment, and other hardships; and officers, both military and naval, throwing up their commissions, rather than disobey the plain command of Christ, to love our enemies. Beneficed clergymen resigning their livings, rather than uphold a state religion and receive a fixed maintenance for preaching the gospel, these, amidst much of an opposite character, are truly encouraging signs of the times.

A striking instance of the progress of correct views of the nature of Christ's kingdom, in influential quarters, occurs in the writings of — Whately, the present Protestant Archbishop of Dublin; who, notwithstanding that he forms part of a religious system and establishment, largely partaking of a worldly and temporal character, has recently presented the Christian public with a volume,* a pro-

minent object of which is, to refute the various sophisms by which men have sought to elude the force of our Saviour's own declaration, that His kingdom is not of this world. The staple of his argument, consists in a simple exposition of the words of our Lord and his apostles, with an especial reference to that sound rule of Biblical interpretation, that the words of Scripture are to be presumed to have been used in the sense in which they would be understood by the generality of the persons to whom they were addressed. He most triumphantly shows that the spiritual,—the unsecular character of Christ's kingdom is perpetual, and not, as some have pretended, belonging to it in primitive days only, and to be exchanged for a condition of temporal power and glory, when the kingdoms of this world should have become the kingdoms of the Lord. We can hardly refrain from the pleasure of transcribing one of the illustrations with which he enlivens this portion of his reasoning.

"It is recorded of an ancient king of Egypt—one of the Ptolemies—that he employed a celebrated architect to build a magnificent lighthouse, for the benefit of shipping, and ordered an inscription in honour of himself to be engraved on it: the architect, it is said, though inwardly coveting the honour of such a record for himself, was obliged to comply; but made the inscription on a plaster resembling stone, but of perishable substance: in the course of years this crumbled away; and the next generation saw another inscription, recording the name, not of the king, but of the architect, which had been secretly engraved on the durable stone below.

"Now, just such a device as this is attributed to our Lord and his apostles, by those who believe them to have designed that secular power should hereafter be called in to enforce the Christian Faith, though all such designs were *apparently* disavowed, in order to serve a present purpose. According to such interpreters, 'My kingdom is not of this world,' was only an inscription on the perishable plaster, the design of 'coercing and punishing' by secular power, all opponents of the true faith, was, it seems, the engraving on the stone beneath. 'Render unto Caesar the things that be Caesar's,' was but the outward part of the inscription; the addition was an inner hidden engraving, directing that Christians, when become strong enough, should compel both Caesar and his subjects,—all rulers and all citizens, either to acknowledge the true faith, or to forfeit their civil rights. It was the *outside* inscription only, that runs thus, 'Submit yourselves to every ordinance of man; * * * the powers that be are ordained of God;' the secret characters on the stone said, 'Take care as soon as possible to make every ordinance of man submit to you, and to provide that none but those of your own body shall be in authority; and that they shall use that authority in enforcing the profession of your religion.'"

on our Lord's own account of His person, and of the nature of His kingdom; and on the constitution, powers, and ministry of a Christian church, as appointed by Himself.

Another valuable feature of the archbishop's work is the contrast which he draws between the Mosaic Dispensation, consisting of ordinances of worship accurately defined, and to be strictly observed, and the freedom of the gospel with its merely disciplinary arrangements growing out of the power possessed by a Christian church, under the authority of its Divine Head to regulate its own concerns and vary its rules, as the circumstances of the case, and the good of the body may from time to time require.

"No such thing," he observes, "is to be found in our Scriptures as a catechism, a regular elementary introduction to the Christian religion; nor do they furnish us with any thing of the nature of a systematic creed, set of articles, confession of faith, or by whatever other name one may designate a regular complete compendium of Christian doctrines; nor, again, do they supply us with a liturgy for ordinary public worship, or with forms for administering the sacraments, or for conferring holy orders; nor, do they even give any precise directions as to these and other ecclesiastical matters, any thing that at all corresponds to a rubric, or set of canons." We do not mean to say that the archbishop objects to these things, but still his admission is a very important one.

Again, the explicit recognition, on the part of the author, of the existence in the Apostolic church of female, as well as male ministers, affords an incidental, though very valuable confirmation, of the weight of Scriptural evidence in favour of this striking feature of the Christian profession of our religious Society, and of the effect of this evidence on a powerful and candid mind—overcoming, as it must have done, his prejudices as a prime ruler in a church which utterly excludes the ministry of women.

Well would it be for the members, the ministers, and the prelates of that church, (though not for its wealth and possessions) were the author's sound and Scriptural views, and just principles of biblical exposition more prevalent amongst them. Were these views and principles honestly adopted, and fully carried out, to all their legitimate consequences, they would, we believe, lead much further than even the archbishop himself may at present be prepared to admit; and would go far to pull down that fabric of human art, and spiritual domination which was reared in the dark ages of the apostasy, and which still constitutes a prominent part, not only of the papal but of the anglican church.

Before taking our leave of the author, we can hardly refrain from observing, that we should have rejoiced to see in his work a fuller testimony to the great truth, that it is by the immediate agency of the Holy Spirit, that Christ still governs his own church, provides for her discipline, and gives life to her services, chooses, prepares, and qualifies her ministers, appoints them to their respective duties, and guides them therein to His own praise and the edification of the body in love.

The archbishop's argument shows that the Christian church has not, like the Jewish church, a system of ordinances and outward

* The kingdom of Christ delineated, in Two Essays.

institutions positively prescribed, and permanently imposed by the Most High. But he does not, we think, with sufficient distinctness point out that it is through the individual subjection of her members, to the guidance of the Spirit, that all things are to be done decently and in order in the church, Jesus Christ himself being the president of all her assemblies.

The archbishop's principles effectually strip the church of temporal power. His work would have been more complete if he had shown with greater plainness, that it is through the immediate agency of the Spirit alone that she can be clothed with spiritual strength and glory.

We hail every indication which meets us of the progress of correct views of the nature of the Redeemer's kingdom: but much more should we rejoice to think that the hearts of the children of men were increasingly subject to the government of Christ by His Spirit.

Oh that in this sense the kingdom of God might come, and his will be done in earth as it is in heaven!

May the fervent prayer for this blessed consummation take the place, in every mind, of millennial speculations and minute criticisms on unfulfilled prophecy. May this petition in its practical fulness be the aspiration of all the professed disciples of Christ for themselves individually. Then would the eyes of their understanding be opened to behold the mysteries of His kingdom; then would they know of a truth that this kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; and being heirs of this eternal kingdom, they would in the confidence of faith leave it to Him who hath all power in heaven and on earth, to "hasten in his own time," and by his own means, the coming of that day when the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

SARAH GRUBB.

A Testimony of the Quarterly Meeting of Munster, concerning Sarah Grubb, deceased.

The remembrance of this our beloved Friend is very precious to us, and we believe the language may with propriety be adopted respecting her, "Blessed are the dead which die in the Lord." Although she was not a member of this Quarterly Meeting during the last twenty-three years of her life, yet in the lively recollection of her early dedication, and from our knowledge of her persevering devotedness to the cause of truth and righteousness, through the course of her life, we feel our minds engaged, for the instruction and encouragement of survivors, to preserve some memorial of her.

She was the daughter of Mason and Hannah Lynes, and was born near London, in the year 1773. She received her education at Islington-road school, to which she was sent when about eight years of age. Respecting her early religious impressions she writes thus:—"At school I sought the Lord, feeling

his power in my heart operating against the evil propensities of my nature; yet, to these corrupt inclinations, I many, many times gave way; and for this I was brought under great condemnation, even as early as when nine years old; so that I bemoaned my condition, and begged and prayed for a better state and a happier. I went on sinning and repenting for years; still my love for good books increased, and for good people. We had but few books; the Bible and one or two journals of Friends are all that I can recollect reading; and really I valued them as highly as I was capable of doing in this my childhood. When I grew to about thirteen years of age, I began to discover something about me or in my mind, like the heavenly anointing for the ministry; for the Lord had revealed his word as a hammer, and had broken in pieces in my living experience, and I was contrited under a sense of power and love, saying, even vocation, when alone, Lord, make me a chosen vessel unto thee."

About the fourteenth year of her age, she removed to reside with our late friend Sarah Grubb, at Anner Mills, within the compass of the Monthly Meeting of the county of Tipperary, and being under the influence of the humbling and tendering power of Truth was an instructive example in the family. In the seventeenth year of her age, after passing through much humiliating conflict and baptism of spirit, she came forth in the ministry. In reference to this subject she wrote as follows:—"With respect to my first appearances as one called to speak in the high and holy name of the Lord, they were in great fear, and under a feeling that my natural inclination would not lead me into such exposure, for I shrunk from it exceedingly; and often have I hesitated, and felt such a reluctance to it, that I have suffered the meeting to break up without my having made the sacrifice,—yea, when the word of life, in a few words, was like a fire within me. Great has been my mourning for these omissions of duty. Although but seventeen years old when I first gave utterance publicly to a sentence or two, I had opened my mouth in private many months previously, under the constraining influence of the Spirit of Truth, being without a shadow of doubt that it was indeed required of me, poor child as I was. I had sweet consolation in coming into obedience; and after a while was surprised to find that, although I stood up in meetings expecting only to utter a little matter that presented, more passed through me, I scarcely knew how." Thus, by obedience to the gradual unfoldings of the Divine will, was our dear friend made an able minister of the gospel of life and salvation, being a faithful labourer in the Lord's vineyard, and remarkably qualified for service therein.

She was acknowledged a minister by the aforesaid Monthly Meeting in 1794, and in the same year she united with our late friend Mary Dudley in paying a religious visit to different parts of this province, and that of Leinster. At different times during her residence at Anner Mills, she was liberated for religious service, not only amongst Friends,

but also for holding meetings with those of other societies.

In 1797, she removed to within the compass of Gracelchurch street Monthly Meeting, and continued to reside in England until her marriage with our late dear friend John Grubb, which took place in the year 1803. During this period she was much occupied in religious service in various parts of that nation; and was also in this land on a similar account: in the course of it, she was engaged to address the people in streets and markets. In reference thereto she writes thus:—"It pleased the Lord to call me into a path much untrodden, in my early travels as a minister of the gospel, having to go into markets, and to declare the truth in the streets. This sore exercise began in Cork, Ireland, but it was only in one instance required of me in that nation; in England, however, many, very many such sacrifices I had to make in pursuit of peace; and in pure obedience to the will of my heavenly Father I gave up; none knew the depth of my suffering, and the mortifying, yea, the crucifying of my own will which I had to endure in this service; yet I had to acknowledge the sufficiency of Divine grace herein. Many times I had brave opportunities on these occasions, to invite the people to the Lord Jesus Christ, who manifests himself in the conscience as a light, and would discover the evil of covetousness and of all unrighteousness, leading and teaching to do justly, love mercy, and walk humbly with God." On her marriage, she again became a member of the county of Tipperary Monthly Meeting; and in the course of the succeeding fifteen years, wherein she was our member, she paid many visits in gospel love to Friends in divers parts of this land, also in England and Scotland. She likewise had numerous meetings with those of other societies, not only where Friends reside, but in various parts where they were but little known, for which arduous service she was eminently gifted.

In 1818, under an apprehension of religious duty, she removed with her family, from a large circle of endeared relatives and friends, to reside at Bury in Suffolk; they subsequently removed to Chelmsford, afterwards to Stoke Newington, and their last place of residence was at Sudbury, in Suffolk. Respecting the frequent changes in their place of abode, she thus expresses herself:—"We have not dared to guide ourselves, nor to conclude, (however we felt at home for a season,) where Divine Providence has set the bounds of our habitation, that it was to be our certain dwelling place to the end of our day; but have again been made willing, from time to time, to know our rest in this respect broken up, which is no pleasant thing to that part that would like

* It was interesting to hear the testimony borne by a friend in the Yearly Meeting, who had, in former years, accompanied our late dear friend in some of these engagements, to the power of Divine Grace, which sustained her in these "sore exercises" at the early age of twenty-five years. He had been with her, he said, in the market-places, when every one left their occupation, and the audience was nearly as still as the meeting in which we were sitting, although the assembly extended on all sides, as far as the eye could reach.—*Editor London Friend.*

to be able to say, 'take thine ease.' She was extensively engaged in the exercise of her gift in the ministry, among Friends in England, until near the close of her life. In 1834, she attended the Yearly Meeting of Friends in Ireland, and visited some other meetings in this land, also the families of Friends in Clonmel, where her former residence had been. She again attended our Yearly Meeting in 1839, under circumstances which rendered her visit peculiarly acceptable. In 1841, she witnessed the peaceful close of her beloved husband, who had been her companion in many religious engagements; she had in him a true helmsman, well qualified to enter into feeling with her. He had, like herself, early in life, yielded to the visitations of Divine love, and received a gift in the ministry about the twenty-eighth year of his age, in the exercise of which his communications were sound, weighty, and edifying.

Soon after the decease of her husband, our dear friend felt her mind drawn to pay a visit of love to his relatives in this land. During her stay, she attended our autumn Quarterly Meeting held at Waterford, and her religious engagements while amongst us were strengthening, consoling, and deeply instructive. Ample opportunity being thus afforded, we can testify that she held fast the profession of the faith of our Lord and Saviour Jesus Christ without wavering, and that the gift in the ministry, which was bestowed on her in early life, shone with undiminished brightness in the evening of her day. She appeared often in a remarkable manner clothed with gospel authority, and evidenced her care to move only under the renewed influence of the Holy Spirit.

She was favoured to reach home safely in the Eleventh month, and was taken ill in the First month of the present year. The following particulars of the remaining portion of her life have been communicated by some of her near connections in this land. During the early part of her illness, she was tried with much bodily suffering, but was quite resigned to the will of her heavenly Father, as to its termination; saying on one occasion, "I think I have not been one day without resignation." To a friend who was delivering a message of love from his brother, she replied, "Ah! I never felt greater love for my Friends or sorer exercise on their account, but the body is weak;" and further added, after a pause, "Oh! there is but one way after all; the good old way is the only way for us." Her thoughts were evidently much occupied at times respecting our religious Society; and she said, in allusion to its low state, that she did not despair, but thought she could see one here, and another there, who would be raised up for the cause of Truth, though she knew not who they might be. She mourned that so few appear to "prefer Jerusalem above their chief joy," as she thought she might thankfully say she had done; acknowledging a consoling sense of having done her part, in submitting to be made use of as a stone in the street, and also of having been enabled to fight the good fight, and to keep the faith; adding, "Oh! it is a fine thing to have done this, to

have kept the faith through all." "The horizon of our little world,—our little Society looks dull to me; there must be more shaking, more overturning, I believe." About ten days before the close, she expressed a wish to have her children at her bed-side, when she spoke nearly as follows: "At first I thought I should recover from this illness, but now it seems as if I must quite give myself up; you see every thing in nature points that way; when I got worse about three weeks ago, I went down very deep in my spirit, and I said, 'Oh! my heavenly Father, is it thy will to take me now, or at some other time?' And it was answered, 'Whether I take thee now, or at some other time, be thou ready; it is the duty of all to be ready.' And I said, 'Oh! but it is a very awful thing;'—and it is an awful thing. Then it was said, 'Fear not; I can make hard things easy;' and it was shown me that there was nothing left to do—nothing more to do." After some further remarks, she added, "I told a friend many years ago, to mind his little anointing; I called it little; and this may lead us in a direction very different to our natural inclinations, like the kine that bore the ark, lowering as they went; and it wants constant watching too." To her medical attendant, who inquired if her position was comfortable, she said, "Oh! I hardly ever lie comfortable, but I am very comfortable in myself. Ah! creeds and forms and a literal faith, will do nothing for us; we must give up our own wills entirely, and become like little children. It is the only way we can enter the kingdom. I have known no other religion all my life long; and now, whether I live or die, I shall be with my dear Saviour."

It was very remarkable to those about her, that although at times during her illness, her faculties appeared to be obscured, yet when giving utterance to her feelings on religious subjects, they were quite clear; and she made this remark herself: "I have been much lost in my mind in this illness, which I suppose is not uncommon, but I can speak to things of importance." Alluding to Lazarus, she said, "that she believed this illness would be for the glory of God;" adding, "Mind, I am not telling you it is not unto death; but which ever way it terminates, it will be to His glory."

During the twenty-four hours which preceded her decease, she lay in a slumbering state, from which she did not again revive; and on the 16th of Third month, 1842, she departed this life, aged about sixty-nine years, having been a minister fifty-two years.

While our minds have been affected with sorrow, under the consideration of the loss which the church has sustained in the removal of this dignified servant of our Lord and Saviour Jesus Christ, we rejoice on her account, in the firm belief that an eternal and glorious rest is her portion, and that her purified spirit is united to that great multitude who stand before the throne, ascribing salvation to our God and unto the Lamb forever.

Given forth at a Quarterly Meeting for the Province of Munster, held in Waterford, the 17th of Tenth month, 1842, and signed on behalf thereof by

THOMAS HARVEY, Clerk.

Signed on behalf of the Women's Quarterly Meeting by

MARIA JACOB, Clerk.

Yearly Meeting of Friends in Ireland, 1843.

The foregoing testimony concerning our late dear friend, Sarah Grubb, has been read in this meeting, and feelingly united with. Her memory is precious to us, and we are afresh impressed with a sense of the great loss which the church has sustained, by the removal of this devoted and faithful servant of our Lord and Saviour Jesus Christ.

Signed by direction and on behalf of the Yearly Meeting of Friends in Ireland, held in Dublin, by adjournments, from the first of Fifth month, to the sixth of the same, inclusive, 1843, by

WILLIAM JAMES BARCOFT, Clerk.

Signed on behalf of the Women's Yearly Meeting, by

MARIA JACOB, Clerk.

Extract of a Letter respecting Sarah Lynes, (afterwards Sarah Grubb.)

[It will not be inappropriate to append to the foregoing testimony, the following Extract of a letter from a Friend in London to another in America, which has not heretofore been published.—ED. FRIEND.]

Sixth month 12th, 1798.

We have a little young woman here, who seems to be the great wonder of the present day. She is now about twenty-four years of age, and her name is Sarah Lynes. She was educated in Friends' Charity School near this city, and lived afterwards as a servant in a Friend's family in Ireland. She first appeared in the ministry, I think, at about fifteen years of age, in a weighty solid manner; has grown in her gift far beyond what is common; and for several years past has travelled much in the service of Truth; within the last year she has been much engaged in a very arduous duty, having very large meetings amongst those of other societies, where there are no Friends; and in some places where no Friends have had meetings since the earliest days of our Society, if ever. In many large and populous towns, she has addressed the people in the public markets on market-days, frequently standing from an hour to two hours and a quarter, to the astonishment of all who hear her. She exhibits a mind wonderfully gifted for such a line of service; and the people say she must be inspired, which doubtless she is; and what is beautiful to behold, she is adorned with sweet humility and child-like innocence. Her voice is sonorous; her pronunciation uncommonly clear; her language sublime; and, above all, the power attending her ministry has an uncommon effect upon all,—the grave and the gay. Other societies have opened their places of worship for her, and even the civil magistrates stepped forward to accommodate and protect her. My brother-in-law R. B. and his brother J. accompanied her through great part of the service in public opportunities, to their mutual satisfaction and comfort. She is now in London, and has spent three evenings with us. From

her late trying exercises, she has almost lost her voice, and could only speak in a whisper,—till she found something on her mind to communicate to the company.

As a means conducive to the preservation of Friends, it is recommended, that the discipline of the church, in the several meetings instituted for that purpose, be kept up, and managed in a spirit of wisdom and love; that all things be done in charity; that each member have the same thing in view, viz., the glory of God, and the good of his church and people; that nothing be done through strife or contention, nor from any private views, or the influence of numbers; but endeavour, in a spirit of meekness, to convince one another; so will discord be removed, and Friends keep the unity of the Spirit in the bond of peace.—*Advice*, 1735.

To prevent scandal by breaking, &c., Friends are reminded to exercise a godly care, in giving timely caution to any such as either break their promises, delay payment, or otherwise render themselves suspected.—1708.

THE FRIEND.

SEVENTH MONTH, 15, 1843.

We publish to-day (page 332) for the information of our Friends at a distance, who may have occasion to prepare certificates for their members removing to this city, a new arrangement of the boundaries of the respective districts, as recently agreed to by the Monthly Meetings.

LONDON YEARLY MEETING.

A supplement to the London "Friend," issued in the Sixth month last, has come to hand, several pages of which are occupied with matter in relation to the late London Yearly Meeting. We select the following:—

"The sittings of the meeting occupied from the 24th of last month to the 2d inst. The number of those who assembled on Fourth-day morning, appeared to us rather smaller than on some previous occasions, but the attendance during the remainder of the sittings was, we believe, considered as numerous as usual. George Stacey was appointed to act as clerk, and John Hodgkin, Junr., and George Thomas as assistants.

"Epistles were read from Dublin, and from each of the eight Yearly Meetings in America.

"From the Epistle from North Carolina, it appeared that the agitation in the slave-states consequent upon the anti-slavery movements in the north had in some degree subsided, and that Friends hoped the time might soon arrive when they might take more active measures on behalf of the enslaved African race. Several of the Epistles reported the care which Friends continue to exercise over the Indians who have been removed, by govern-

ment interference, from their old reservations to settlements beyond the Mississippi. In connection with which, we may notice a report on Indian affairs from Philadelphia, which has been received by the Meeting for Sufferings, containing interesting information, which we hope ere long may be given to the public.

"A sealed letter, which had been referred to two Friends for consideration, was reported by them to be a communication to the Yearly Meeting, from an assembly styling itself the Yearly Meeting of Anti-Slavery Friends in Indiana. A minute of the Meeting for Sufferings, mentioning the receipt of an Epistle from the Meeting for Sufferings of Indiana, upon the subject was read. After a full and harmonious expression of opinion, it was concluded that the address could not be accepted, and a minute was afterwards recorded by the clerk to this effect.

"The sufferings by distraint for ecclesiastical demands in each of the Quarterly Meetings, next claimed attention. The amount reported this year is upwards of 10,300*l*.

"The next four sittings were occupied in reading and considering the answers to the queries from the several Quarterly and other meetings, and in reading testimonies concerning several deceased ministers.

"After the reading of the answers to the queries, the general state of our Society came under review; and the meeting was introduced into a lively concern for the welfare of the body, and much important counsel was communicated on the various subjects that came under notice. It was concluded to issue a General Epistle of counsel to our members, which was referred to the Committee on Epistles.

"The reports from our different schools were read as usual, and Friends were encouraged to continue their interest in the welfare of these valuable institutions. Along with the report from Ackworth a minute of the adjourned General Meeting was presented, and ordered to be taken upon the books of the Yearly Meeting, containing the information that a conference of Friends on the subject of education from the committees of the various public schools in our Society was held at Ackworth, last Eleventh month. The principal topics which appear to have engaged the deliberation of the conference were the moral and religious education of children, their condition before they come to school, and after they leave it, and the situation of apprentices in our public schools. It appeared from the reports that between 700 and 800 are at the present time receiving education at the various public schools of the Society.

"Many interesting subjects were brought under review by the reading of the selected minutes of the Meeting for Sufferings. That meeting, as our readers are aware, had thought it right to petition the House of Commons against the educational clauses of the Factories Bill as first brought in. The propriety of the Yearly Meeting's petitioning against the bill in its altered form, engaged its close attention, and a deep and united feeling prevailed in favour of such a step. A petition was accordingly drawn up by a commit-

tee appointed for the purpose, and was at a future sitting adopted with some small alteration.

"The next subject brought under notice, was the situation of those who profess our name in foreign parts.

"Our readers have already been informed of the establishment of a school for girls, the children of those in profession with us, at Nismes, in the south of France, which has received assistance from the Meeting for Sufferings. Friends in this part are of a very humble rank in Society, and it is encouraging to know that such a school had been set up there; and we may venture to hope, that the same benefit may, at no distant period, be extended to the boys.

"We were peculiarly interested with the report of Friends at Stavanger in Norway. A letter from George Richardson, of Newcastle, which was read, is full of interesting information respecting them.

"An Epistle from the Yearly Meeting in Hobartton to the Meeting for Sufferings was read. One of the Friends there, a minister, has paid a religious visit to New South Wales, which has led to the establishment of a 'Two Months' Meeting at Sydney, in connection with Hobartton Yearly Meeting.

"The state of the native tribes, more particularly in our new colonies, claimed the attention of the meeting, and the Aboriginal Committee of the Meeting for Sufferings was encouraged to continue its labours for their protection and welfare.

"The remaining sittings of the Yearly Meeting were occupied with the consideration of the replies to the foreign Epistles, and also with reading and adopting the general Epistle. The Epistles to America expressed the concern of the Yearly Meeting for the removal of the sin of slavery, and that Friends might seek for every right opportunity to promote so desirable an end."

We have already, a few numbers back, inserted some brief notices of the late Sarah (J.) Grubb. But the high estimation in which the gospel was deservedly held in her own country, as also by many in this land, will justify us in placing upon our pages to-day the testimony put forth concerning her by Friends in Ireland, the deeply instructive tendency of which commends it to the close and serious attention of all. The London "Friend," of last month, from which we copy, in its narrative of Yearly Meeting transactions, thus remarks,—"A testimony was also read from Ireland, respecting Sarah Grubb, of which very interesting document we give a copy."

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VALUE OF WATER.

Extract from Captain Gray's "Journals of two Expeditions of Discovery in North-west and Western Australia."

April 16, 1839.—We had not travelled above two miles this morning in an E.S.E. direction, when I found that we had reached the bottom of the valley into which we had yesterday evening commenced our descent. In this valley lay the dried-up bed of a considerable stream, which I have named the "Smith," after my unfortunate friend. Its direction was from north-east to south. As we were now suffering a good deal from thirst, we made a search in both directions along the bed; but although there were many pools, (some of them being twelve or fourteen feet deep,) we could not find the slightest indications of water having stood in them for a considerable time; in the bottom of one of the deepest of these pools was a native well, dug to the depth of about seven feet, but even at this distance below the surface, we could see no signs whatever of water. There was much good land in the valley, through which this watercourse wound, but all was barren and arid. In the course of the morning we had seen a flight of cockatoos coming from the eastward down the valley in which the bed of the river lay, which, at the time, made us imagine that water would be found in that direction, in the interior,—and the natives subsequently stated that such was the case,—but our circumstances would not admit such a deviation from our course, in a search which, if unsuccessful, would have proved fatal. The sun had by this time become intensely hot, and the poor fellows grew faint for want of water, whilst it aggravated their sufferings, that they stood upon the brink of a river, or wandered along its banks with eager piercing eyes, and an air of intense scrutinizing watchfulness, peculiar to those who search for that on which their lives depend. One while they explored a shallow stony part of the bed, which was parched up and blackened by the fiery sun; their steps were slow and listless, and I could plainly see how faint, weak, and weary they were;—the

next minute another pool would be discerned ahead, the depth of which the eye could not at a distance reach;—now they hurried on towards it with a dreadful look of eager anxiety,—the pool was reached,—the bottom seen,—but alas! no water;—then they paused, and looked one at the other with an air of utter despair. As long as they remained on the banks of this river bed, a glimmering of hope remained; but I felt convinced, from the general appearance of the country, that there was not the slightest probability of our finding water there, and resolved, therefore, still to continue a direct route. When I gave this order, the weak-minded quailed before it; they would rather have perished in wandering up and down those arid and inhospitable banks, than have made a great effort, and have torn themselves away from the vain and delusive hopes this water-course held out to them. With great pain I witnessed and bore my part in this distressing scene; but I, at the moment, felt that it would be necessary to save my energies for other occasions; suspecting that we were in a great tract of desert country, a large portion of which must still be passed, ere we could hope for any alleviation from our sufferings; and I, therefore, at once commenced carrying into execution the order I had given, by walking on in a south by east direction. In about two miles we had gained the summit of the low range, which bounded to the southward, the valley where we had so vainly searched for water, and for the next ten miles we travelled over elevated sandy barren plains, thinly wooded with occasional clumps of Banksia trees. On our left was a lofty and well wooded range, distant only about four miles, and on our right lay extensive plains, the western extremity of which, distant about sixteen miles from us, was by the sea; these plains appeared tolerably fertile, being covered with tea-tree swamps, now apparently dried up. I still was led on by the hope, raised by the height of the range on our left, that we might find water issuing from it towards the coast, and had therefore not searched the plains which lay between us and the sea; indeed I felt fully convinced that the swamps we saw were all perfectly dry, and the native coincided in my opinion; about an hour before sunset, however, we descended towards the plains, and turning due west, we reached them in about half an hour, but found all the swamps quite destitute of water. As soon as it became dark, I lit my fire, and laid down by it, advising the others to pursue the same course, and to preserve their energies for the morning; but such advice was thrown away upon them almost perishing with thirst, and every now and then throughout the night, I heard their weak husky voices, as they wandered

from swamp to swamp, in the neighbourhood, digging holes with pointed sticks in a vain search. Poor Kaiher alone lay crouching by my fire, occasionally feeding it with fresh fuel, and chaunting to himself these two songs, in his own language—

Thiiler, mother oh, I return again,
Thiiler oh, I return again.

The other had been sung by the mother of Miago, a native who had accompanied Captain Wickham in the *Beagle* from the Swan river, and it had made a great impression on the natives.

Whither does that lone ship wander,
My young son I shall never see again,
Whither does that lone ship wander.

The night wore heavily on; sleepless sufferers were around me, and I myself began to feel very anxious as to what the next day might bring. The men had now been already one night and two days without tasting a single drop of water or food of any kind whatever, for as the only provisions they had left was a spoonful or two of flour each, it was impossible for them to cook this without water; indeed, only two of them had even this small supply of flour left, and the rest were wholly destitute.

I personally suffered far less than any of the others, with the exception of the native, and this for several reasons. In the first place, I had been long accustomed to subsist on a very small quantity of water; and secondly, I had always kept my mind occupied and amused, instead of giving way to desponding or gloomy thoughts. When we halted, and the others laid wearily down, brooding over their melancholy situation, I employed myself in writing up my journal, which was most scrupulously kept; and this duty being concluded, I had recourse to a small New Testament, my companion throughout all my wanderings, and from this latter I drank in such deep draughts of comfort, that my spirits were always good.

April 17.—About an hour and a half before dawn, we started in a south by east direction, the native leading the way, for it was yet too dark for me to select points to march upon. As we moved along, we moistened our mouths by sucking a few drops of dew from the shrubs and reeds, but even this miserable resource failed us, almost immediately after sunrise. The men were so worn out from fatigue and want of food and water, that I could get them but a few hundred yards at a time, then some one of them would sit down, and beg me so earnestly to stop for a few minutes, that I could not refuse acceding to the request. When, however, I thus halted, the native in every instance expressed his indignation, tell-

ing me that it was sacrificing his safety, as well as that of the others, who were able to move, for that if we did not find water e'er night, the whole party would die. He was, indeed, as weak from want of food as any of us, for we had made such rapid and lengthy marches, in the hope of speedily forwarding assistance to those left behind, that when we came at night to the conclusion of our day's journey, Kaiber was too much exhausted to think of looking for food.

About two o'clock in the afternoon, the men were so completely exhausted, that it was impossible to induce them to move, and at this period I found that we had only made about eight miles in a south by east direction, over plains, studded with small sandy hills, and the beds of dried-up tea-tree swamps.

When I halted, the sun was intensely powerful; the groans and exclamations of some of the men were painful in the extreme. Unable to bear these distressing scenes any longer, I ordered Kaiber to accompany me, and, notwithstanding the heat and my own weariness, I left the others lying down in such slight shade as the stunted Banksias afforded; and throwing aside all my ammunition, papers, &c., started with him in search of water, carrying nothing but my double-barrelled gun.

* * * * *

The men, who had been much surprised at the length of my absence, were at first buoyed up with the hope that I had found water; but this hope had at last died away, and they knew not what to conjecture. They were all reduced to the last degree of weakness and want; indeed, I myself was at this period suffering from the most distressing symptoms of thirst; not only was my mouth parched, burning, and devoid of moisture, but the senses of sight and hearing became much affected. I could scarcely recognize the voices of the rest; and when their uncouth unnatural tones struck upon my ear, it took me some time to collect my thoughts, in order to understand what was said, somewhat in the way in which one is obliged to act when roused suddenly from a deep sleep. In the same manner my sight had become feeble and indistinct; but by far the most distressing sensation was that experienced upon rising up, after having rested for a few moments. I then felt the blood rush violently to the head, and the feeling produced was as if it were driven by a forcing pump through all my veins.

Previously to starting again, I gave the men orders, which I believed at the time would be, to some at least, the last. I did not attempt to hide from them the dangers which surrounded us; but stating these, I represented that matters had now arrived at such a crisis, that in the event of any of them being unable to proceed, it would be wrong to expect the others to halt on their account; and I, therefore, called upon all to exert their utmost energies, and boldly to make a last struggle for their lives. My intention, I told them, was to proceed slowly, but steadily, to the southward, and never once to halt until I dropped, or reached water; even in the event of any being unable to keep up, I warned

them that I should not wait for them, but still pursue a steady and undeviating course until water was found; but, as soon as I had slaked my own thirst, I would return and bring assistance to those who might have been unable to come on with me.

Having thus imparted my intentions, I ordered them to throw away every superfluous article; and a very valuable sextant, which had been hitherto carried about in turns by Corporals Anger and Coles, was here abandoned. These our preparations having been made, we moved slowly on in sad procession, and never shall I forget the wild and haggard looks of those that followed me: reason had begun to hold but a very slight influence over some, and I feel assured, that had it not been for the force of that discipline which I rigidly maintained, some of the party must now have lost their lives. As it was, not a word of complaint was heard as to the plan I pursued, or the route I took; but they all reeled and staggered after me, the silence being only broken by groans and exclamations. I preserved a slow, uniform pace, proceeding still in a south by east direction, that is, in a straight line for Perth. The same sandy sterile country was around, thinly clothed with Banksia trees.

We had marched for about an hour and a quarter, and in this time had only made two miles, when we suddenly arrived upon the edge of a dried up bed of a sedgy swamp, which lay in the centre of a small plain, where we saw the foot-mark of a native imprinted on the sand, and again our hearts beat with hope, for this sign appeared to announce, that we were once more entering the regions of animal life. We soon found that another part of the swamp was thickly marked with the footsteps of women and children; and as no water-baskets were scattered about, no doubt could exist but that we were in the vicinity of water. We soon discovered several native wells dug in the bed of the swamp; but these were all dry, and I began again to fear that I was disappointed, when Kaiber suddenly started up from a thick bed of reeds, and made me a sign which was unobserved by the others, as was evidently his intention. I hurried up, and found him with his head buried in a small hole of moist mud,—for I can call it nothing else. I very deliberately raised Kaiber by the hair, as all expletions to him were useless, and then called up the others. Kaiber had completely swelled himself out with this thick muddy liquid, and from the mark upon the sides of the hole, had evidently consumed more than half of the total supply. I first of all took some of this moist mud in my mouth, but finding a difficulty in swallowing it, as it was so thick, I strained a portion through a handkerchief. We had thirsted, with an intense and burning thirst, for three days and two nights, during the greater portion of which time we had been taking violent exercise under a fierce sun. To conceive the delight of the men when they arrived at this little hole of mud, would be difficult. Each, as he came up, and cast his wearied limbs on the ground beside the hole, uttered these words—“Thank God!” and then greedily swallowed a few mouthfuls of the liquid mud, protesting that it

was the most delicious water, and had a peculiar flavour, which rendered it far superior to any other he had ever tasted.

But it required some time before their faculties were sufficiently recovered to allow them duly to estimate the magnitude of the danger they had escaped. The small portion of muddy water in the hole was soon finished, and then by scraping it out clean, we found that water began slowly to trickle into it again. The men now laid themselves down, almost in a state of stupefaction, and rested by their treasured pool. I felt, however, that great calls upon my energies might still arise, and therefore, retiring a little apart with the native, I first of all returned hearty thanks to my Maker for the dangers and sufferings he had thus brought me through, and then tottered on with my gun, in search of food. As might have been expected, game was here plentiful; numerous pigeons and other birds came down at night-fall (which was now the hour) for the purpose of drinking at this lone pool, and the number of birds, of different kinds, that congregated here, was a most convincing proof of the general aridity of this part of the country,—indeed the natives subsequently reported that the tract we had just traversed was, at this season of the year, totally devoid of water. It was in vain now that I raised the gun, for my tremulous hand shook so that I could not for a moment cover the bird I aimed at, and after one or two ineffectual attempts to kill something, I was obliged to desist in despair. I now dreaded that I had only escaped the pangs of death by thirst, in order to perish of hunger, and for a moment regretted that I had not died ere I found water,—for I firmly believed, from the state of weakness I was then reduced to, that the bitterness of death had passed. But a short period sufficed to smother these unmanly and unchristian feelings in my breast, and seeing a flight of black cockatoos soaring about in the air, I determined to watch them to their roosting-place, and then favoured by the darkness of the night to steal upon them. On my return to the party, I found the men sitting by the hole of water, anxiously watching until they again saw a little black mud in it, which they then eagerly swallowed.

Communicated for “The Friend.”

Haverford School Association.

Report of the Managers of Haverford School Association. Read at a meeting held Fifth month, 1843.

The Managers Report,—That the condition of the school during the past year has not materially varied from that in which former reports have represented it. The average number of students has been nearly forty-six,—who have pursued the course of instruction heretofore reported, with such modifications as their previous attainments or other circumstances seemed to require. The discipline of the school has been in general well maintained, and especially during the winter term has been such as to confirm the previous standing of our Institution. The daily reading of the Holy Scriptures and stated recitations from

them, have taken place as heretofore; and the efforts of the teacher upon whom this duty devolves have been unremitting, to impress the students with a sense of the importance of those views of Divine Truth, which have ever been maintained by our religious Society.

The inadequate instruction of many of the students in the elementary branches, previously to their admission into the school, and the injurious results of the attempt to arrange into classes, those whose attainments are so unequal, have induced the Board to decide upon a new organization of the Institution. Experience has shown, that in proposing the establishment of a school for instruction in the higher branches, *exclusively*, and arranging our classes upon the collegiate plan, we have over-estimated the character and extent of the studies pursued in our elementary schools; and probably anticipated the period at which the mental powers are sufficiently developed profitably to pursue the intended course. Hence it has sometimes happened, that students have painfully obtained a superficial acquaintance with some of the higher, while they continue greatly deficient in the elementary branches of learning. In attempting to arrange them into classes for the common pursuit of one course of study, we have been obliged to retard the progress of some, while we have prematurely advanced others; and it is to be feared that instances have occurred in which the result has been a failure, which is attributable neither to a want of efficiency on the part of the teachers, nor of application on that of the student, but to a defect in the system itself.

In accordance with the proposition of the council of teachers, it is proposed to remedy this deficiency by arranging the more advanced students into two classes, the junior and senior, into which no one will be admitted until he shall have been subjected to a strict examination: the two collegiate classes being thus composed of those whose previous knowledge admits of their pursuing together a well digested course, it is designed that the facilities afforded for the acquisition of sound learning shall not be inferior to those of our best seminaries.

The pupils who are less advanced, will be taught in such small divisions as may be found convenient, and under the constant personal supervision of their teachers, so as to afford them the means of becoming thoroughly acquainted with the elements of learning, before they are admitted to the study of the higher branches.

John Gummers, who has from the opening of the school rendered to it his efficient aid, being desirous of withdrawing from the service, and Samuel J. Gummers also wishing to leave the department of languages, new arrangements are in progress, by which the Managers propose to carry out the plan originally contemplated by placing the whole course of instruction, as well as the discipline of the Institution under the supervision of one officer.

Daniel B. Smith has been appointed principal, and to him all the other officers will be directly responsible. He will be assisted by

a teacher of mathematics and natural philosophy; and one of the ancient languages and literature. While he will himself take charge of the department of moral and intellectual philosophy and English literature, as heretofore. The domestic economy will be managed by a steward and matron—to fill these stations, Jonathan and Margaret Richards have been appointed. In announcing to the Association the changes proposed, the Board feels it a duty to bear testimony to the ability and faithfulness with which John and Elizabeth Gummers have discharged very onerous duties which have for a number of years devolved upon them, and the obligations which the Association is under to them, for the valuable aid so long rendered to it.

At the first meeting of the Board a committee was appointed to promote a retrenchment of the expenditures, and under their direction changes have been introduced which have materially tended to this result.

The amount charged for board and tuition during the year is \$9157. The receipts from the farm are \$522 09. The annuity from the state, \$450 67. Interest, \$103 26. Making an aggregate of \$10,233. The expenditures have been,—for salaries and wages, \$5163 55. For provisions, \$3098 60. Fuel, \$444 74. Incidentals, \$1073 58. Furniture, (depreciation of) \$500 63. Stationery and loss in exchange of stock, \$69 64. Amounting to \$10,350 63, and leaving a deficiency of \$117 63,—which is a more favourable result than has occurred for several years past. The arrangement for warming the school building having been found insufficient, a furnace has been erected under the west end, at a cost of about \$175, which has answered the purpose intended.

The Board has the satisfaction to acknowledge the donation by their friend and colleague Thomas P. Cope, of sixty shares Lehigh Coal and Navigation Company's stock, the income of which is to be applied to the education at the school of young men who are not of ability to pay for their own schooling. This first and liberal donation to this fund, will, it is hoped, induce others to contribute to it, and thus enable the Association to diffuse the benefits of a liberal education within the range of our own Society, and also greatly promote the permanency of the Institution.

Signed by direction and on behalf of the Managers.

CHARLES YARNALL, Sec'y.

Philadelphia, Fifth mo. 19th, 1843.

The following Friends constitute the officers of the Association:—

Secretary.—Charles Ellis.

Treasurer.—Benjamin H. Warder.

Managers.—Thos. P. Cope, Josiah White, Thomas Kimber, Henry Cope, Edward Yarnall, Charles Yarnall, George Stewardson, John Farnum, William E. Hacker, John Elliott, David Scull, Blakey Sharpless, George Howland, Samuel Parsons, Thomas Cock, Lindley Murray, William F. Mott, Samuel F. Mott, Joseph King, jr., Alfred Cope, Townsend Sharpless, William M. Collins, Elihu Pickering, Paul W. Newhall.

THE PEACH TREE.

From Downing's new catalogue, we select the following "remarks," which he has attached to his list of peaches. They should receive the attention of every grower of this delicious fruit.

"Of late years, owing to the appearance of *two diseases* in our orchards, the peach has become comparatively short-lived and unproductive. These diseases are yet scarcely at all understood by the majority of cultivators. We therefore offer the following suggestions, with the knowledge, *that if appreciated, and carried into practice, this fruit will be found as healthy, fine, and productive in our gardens now, as at any previous period.*

"I. The *yellow* is the greatest malady of the peach. It affects the whole tree, and the seedlings reared from it are also more or less diseased in the same manner.

"II. The *yellow* is a contagious disease, spreading from tree to tree gradually, and it may be propagated by grafting or budding from the infected specimens.

"III. This malady may be infallibly known by the following characteristics: a decidedly *yellowish colour* in the *whole of the leaves* of the tree; *short and slender branches* growing here and there, *clothed with small, half-stated, narrow leaves*, one-fourth, or one-half the usual size; and mottled, small fruit of inferior quality, ripening before the proper season.

"IV. A single tree with this disease will, by its contagious influence, gradually destroy a whole orchard of healthy trees. No pruning or mode of treatment, hitherto discovered, will restore to a healthy state a tree thoroughly diseased with the yellows.

"V. It is absolutely necessary to *destroy all trees having the yellows*, in order to insure a sound condition in a young plantation yet healthy. In small gardens, where there are diseased trees contiguous, the neighbours must be prevailed upon to enter into the plan; in farms, and larger places, it will generally be sufficient to destroy all victims of the yellows on the premises, as the disease spreads slowly. In trees received from nurseries, there will frequently be found an infected subject, and it should be at once rooted up, and its place supplied by a healthy tree. It is much better to destroy a single tree, though young, at once, than by allowing it to stand, in the vain hope of its recovery, to spread disease among all in its neighbourhood.

"The second enemy to this tree is the *peach worm*, or borer. This insect (*Ageria exitiosa*) deposits its eggs in the soft part of the trunk, just at the surface of the ground. These, on becoming borers or grubs, perforate and consume the bark, and in time girdle and destroy the tree. To maintain an orchard in good health, so far as regards this insect, it is only necessary, every spring, to remove the earth for three or four inches at the base of the tree, and to cut out and destroy with a knife every one of the borers. Their presence is generally indicated by gum just below the surface of the ground, and a little practice will enable a man to go over an orchard of an acre in a day.

"The productiveness and longevity of the peach tree, will be greatly promoted by short-

ening or pruning in the extremities of the branches of bearing trees, from one to two feet in July, every year. This will keep the tree full of bearing buds and healthy wood."—*Cultivator.*

Statistics of Travelling.—The following appears in a provincial paper:—"Only eleven mail coaches now leave London daily for the country. A few years since, before rail-roads were formed, there were nearly eighty that used to leave the general post-office. The number of miles which the mail coaches going to and from London daily travel on turnpike roads is about 5,000. The number of miles which the different rail-road companies convey mails daily is 4,435. Cross-road mails in England, Scotland, and Wales, run over nearly 12,000 miles of ground every day. Thus, by principal conveyances, the correspondence in this country is conveyed over more than 20,000 miles of ground every twenty-four hours. From these principal conveyances, innumerable mail carts and horse and foot letter-carriers branch off, and every road, lane, street, and court in the kingdom is traversed from sun-rise to sun-set."

Curious Potato.—We understand that General Tallmadge, of this city, well known for his intelligence and advocacy of every thing calculated to advance agriculture or general industry, has with considerable difficulty obtained some specimens of a very curious potato, which it is believed may be introduced into this country with eminent profit and advantage. The few he has been enabled to procure were raised in Charleston, South Carolina, from seed recently brought from South America. This potato is not a radicle or bulb—but is borne *above ground*, upon a vine which should be trained on a trellis. The one from which these were gathered covered the end of a piazza, and reached the height of fifteen feet. The vine is said to be very beautiful, bearing a heart-shaped leaf; and the potatoes it bears are of a very excellent quality. Whether it can be grown in this country, and if so, with what profit and advantage remains yet to be tested; and we understand that measures have been taken by the American Institute to try the experiment.—*N. York Tribune.*

Junction of the Rhine with the Danube.—The canal connecting these two great rivers of Europe was nearly completed at the last accounts. It was to have been opened for navigation in a few days to Nuremberg, and shortly after, through its very extent, from the Danube to the Mayn.—*N. Y. Express.*

Though the completion of this great work has been reserved for modern times, its conception and commencement belonged to an age and generation ten centuries distant. In 793 the Emperor Charlemagne formed the purpose of establishing a water communication from one extremity of Europe to the other, by means of a canal which should unite the waters of the Rhine with those of the Danube. With this object an army of workmen was assembled,

the emperor himself superintending and directing their labours, and for several months the undertaking was most industriously prosecuted. But sickness breaking out among the labourers, and distant wars demanding Charlemagne's attention, the enterprize was abandoned, only to be resumed after a lapse of more than a thousand years.—*Alb. Ere. Jour.*

THE FRIEND.

SEVENTH MONTH, 22, 1843.

In the account of New England Yearly Meeting, it was mentioned that an essay upon the doctrines and testimonies of the Society, having been prepared by a committee and submitted to the Meeting for Sufferings, was read in the Yearly Meeting, united with, and directed to be printed for distribution among members and others. A printed copy of this document has since been forwarded to us from Providence, which we have inserted entire in the present number.

Having received an extended communication relative to the proceedings of the late New England Yearly Meeting, entering into a minute detail of its transactions, with comments thereon, we extracted such facts as we deemed of interest, as published in our number of the 8th instant.

Within the present week another communication from Providence, R. I., has come to hand, expressing the opinion that our account is "calculated to convey erroneous impressions, particularly in reference to Rhode Island Quarterly Meeting, in laying down South Kingston Monthly Meeting." Although from the account now furnished, we cannot see cause for the writer's fears; yet, as we are desirous to give to our readers a correct and impartial statement of the proceedings, we have extracted the following from this communication as apparently designed by him to correct our former statement.

Rhode Island Quarterly Meeting in the Eighth month last deemed it proper to appoint a committee clothed with full powers to act on its behalf, to *advise and assist* South Kingston Monthly Meeting; which committee attended said Monthly Meeting, and offered such advice as they believed necessary; which was rejected by the meeting. In the Tenth month they again attended the Monthly Meeting, and presented to it written advice in the name and on behalf of the Quarterly Meeting, requiring the Monthly Meeting at that time to take certain steps, which advice they again refused to accept, deferring its consideration for one month; nor did the Monthly Meeting appeal from this advice to the Yearly Meeting, as by discipline they might have done. Under these circumstances the committee reported the facts to the Quarterly Meeting, and recommended that the Monthly Meeting should be dissolved. This report was adopted by the Quarterly Meeting, and the said Monthly Meeting was dissolved, and its proceedings, on *three* several points, (two of which were carried into effect, in direct oppo-

sition to the advice of the committee of the Quarterly Meeting,) offered at the time, were declared to be *null and void*. From this decision, a portion of the members of the late Monthly Meeting appealed to the Yearly Meeting, as by our discipline they had a right to do.

No proposition was ever made, or direction given by the Quarterly Meeting, or its committee to 'expunge' the minutes, or any portion of the minutes of South Kingston Monthly Meeting.

A TEACHER WANTED.

A Teacher is wanted to assist in a school, within a few miles of the city of Philadelphia. A knowledge of the Latin language will be requisite. Inquire at the office of "The Friend."

TO PHILADELPHIA SUBSCRIBERS.

Subscribers who have usually been called upon by a collector for their annual payments, are earnestly requested now to call and pay at the office.

Departed this life, at his residence in the town of New Palz, county of Ulster, and state of New York, the 30th of Sixth mo., 1843, PAUL MULLAN, in the 76th year of his age; esteemed and well beloved by his friends and neighbours; giving evidence that through the goodness of God, and the mediation and merits of our blessed Redeemer, that he was prepared for the solemn change. He was a useful member of Plattekill particular and Marlborough Monthly Meeting.

—, the sixth day of Seventh mo., 1843, at his residence in the town of Marlborough, county of Ulster, state of New York, JOSH WOOD, in the 78th year of his age. This dear Friend gave a bright example of the Christian character, through a long life of usefulness and devotion to the cause of righteousness; declaring by the expressive language of conduct, that he was a self-denying disciple of our Lord Jesus Christ. He was endowed with a sound and understanding mind, and very useful in transacting the concerns of the church of Christ. He was a member of Marlborough particular and Marlborough Monthly Meeting. We feel called upon to mark the pious man, and behold the upright, for the end of that man is peace.

—, the 9th of Seventh mo., 1843, believed to be about 30 years of age, at her residence in the town of New Windsor, Orange county, New York, HANNAH, wife of Robert Ring. She filed station of daughter, wife and mother with Christian propriety, and closed with a bright prospect of a happy immortality. She was a member of Cornwall Monthly and particular Meeting.

—, Seventh mo. 9th, after a few days illness, JOHN CANADAY, an elder of Vermillion Monthly Meeting, Ill.

—, at her residence in Haddonfield, New Jersey, about one o'clock in the morning of the 13th instant, SARAHETTA EDWARDS, a member of Haddonfield Monthly Meeting, in the 61st year of her age; after an illness of about two weeks. Of this interesting and very amiable Friend it may be truly said, "that she was an Israelite indeed, in whom there was no guile." She has been called by the great Master from works to rewards, and by whom she was much beloved; but to her change is no doubt glorious, and the reward sure; for we have a comfortable belief she has obtained an entrance into that rest prepared for the righteous, and has received the welcome of "well done good and faithful servant, enter thou into the joy of thy Lord." From him she was crucified without the gates of Jerusalem, and arose again from the dead; and now standeth prepared to receive with joy all those who are accounted worthy of an entrance into his kingdom, where nothing that is impure or unholly can ever enter.

For "The Friend."

EXTRACTS.

MODERN CHARITY.

Nothing will more effectually secure a man in the peaceful possession of his own errors, than his pleading for the indifference of error in general, and allowing those who most widely differ from him to be all right in their own way; and this lukewarm comprehension, which is a principal part of that pretended candor and charity for which our own times are so remarkable, preserves a sort of intercourse or confederacy amongst multitudes, who are hardly agreed in any one thing but their joint opposition to the *spirit and design* of the gospel. But they who love the truth cannot but declare against every deviation from it; they are obliged to declaim the proposed intercommunion, and to vindicate the commands and institutions of God from the inventions and traditions of men: they not only build for themselves upon the foundation which God has laid in Zion, but they are free to profess their belief, that *other foundation can no man lay*; that there is no other name given under heaven by which a sinner can be saved; and that none can have an interest in this name, but *by that faith which purifies the heart*, works by love, and overcomes the world; therefore, they always have been, and always will be, hated, as uncharitable and censorious, and are sure to be treated accordingly, so far as opportunity and circumstances will permit those, who think themselves aggrieved, to discover their resentment.

If it were possible that Christians could maintain that course of conduct which the gospel requires, and, at the same time, conceal the principles and motives on which they act, they might perhaps come off more easily with the world; for the justice, temperance, goodness, and truth, which become their high calling, are suited to conciliate peace with all men. But their principles must not, cannot be concealed. Those who honour and love Jesus, and are sensible of their immense obligations to him, will glory in him, and in him only; they will aver, that it is not by their own power or holiness that they escape the pollutions of the world; but that they derive all their strength from faith in his blood, and from the supports of his grace. They dare not conceal this, nor do they desire it, though they are sensible that the world, whether it *bears the name* of heathen or Christian, will hate and despise them for it.

Men, if only left to themselves, cannot but oppose a system, which, at the same time, that it reduces all their boasted distinctions of character to a perfect level, in point of acceptance with God, enjoins a life and conversation absolutely inconsistent with the customs and pursuits which universally prevail, and brands many of the most allowed and authorized practices with the hard names of wickedness and folly. "The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned."

FORMAL RELIGION.

There are too many Christians, who, while they speak with reverence of Christ as the Saviour of sinners, do not enough consider him as a *deliverer from sin*. They regard him rather as having lowered the requisitions of the law, and exonerated his followers from the necessity of that *strictness of life* which they view as a burdensome part of religion. From this burthen they flatter themselves it was the chief object of the gospel to deliver them; and from this supposed deliverance it is, that they chiefly consider it as a merciful dispensation. A cheap Christianity, of which we can acquit ourselves by a general recognition, and a few stated observances, which require no sacrifices of the will, nor rectification of the life is, be assured, the prevailing system; the religion of that numerous class who like to save appearances, and to decline realities; who expect every thing hereafter, while they give up nothing here; but who keep heaven in view as a snug reversion after they shall have squeezed out of this world, to the very last dregs and droppings, all it has to give!

Am I therefore become your enemy because I tell you the truth? Gal. iv. 16.

They who love the Lord Jesus Christ in sincerity and rightly, and so speak of him, will get little thanks for their pains in such a world as this: "All that live godly in Christ Jesus must suffer persecution;" the world that hated him, will hate them. And though it is possible, by his grace to put to silence, in some measure, the ignorance of foolish men; and though his providence can protect his people, so that not a hair of their heads can be hurt without his permission; yet the world will show their teeth, if they are not suffered to bite. The apostles were accounted bibblers, and we are no better than the apostles; nor have we any reason to expect much better treatment, so far as we walk in their steps. On the other hand, there is a sober, decent way of speaking of God and goodness, and benevolence and sobriety, which the world will bear well enough; nay, we may say a little about Jesus Christ as ready to make up the deficiencies of our honest and good endeavours, and this will not displease them. But if we uphold him as the only foundation; lay open the horrid evils of the human heart; tell our hearers that they are dead in trespasses and sins, and have no better ground of hope in themselves than the vilest malefactors, in order to exalt the glory of Jesus, as saving those who are saved wholly and freely for his own name's sake; if we tell the virtuous and the decent, as well as the profligate, that unless they are born again, and made partakers of living faith, and count all things loss for the excellency of the knowledge of Christ, they cannot be saved: this the world cannot bear. We shall be called knaves or fools, uncharitable bigots, and twenty hard names. Whoever meets, or has met with nothing like this, may depend upon it, the offence of the cross has not ceased.

ARMELLE NICOLAS.

(Concluded from page 331.)

To every body that had a mind to be acquainted with their almighty Creator, she gave this advice: "To be silent, and to learn to keep their thoughts together in the centre of the heart: for this (said she) is the beginning of our union with God, and by these means the soul forgets earthly things, and raises herself up to the contemplation of heavenly objects. We ought to lose our familiarity with the creatures, if we desire to enjoy the conversation of the Creator; a moment of which doth afford more delight and satisfaction, than all the finest discourses in the world."

One time when her mistress was afraid that Armelle was like to run quite mad by an excess of devotion, she forbade her all spiritual exercises, and would not let her go even to meeting, except on the First-day only. Armelle, being sensible of the false step her mistress took, smiled within herself, saying, "Truly, I am not mad, after I have found my Beloved, whom I now love with all my heart. I remember a time when I was seeking only God without me, and then I was mad indeed." This mistress being of a sour and morose humour, showed a deal of ill-nature to Armelle, of which, however, she never complained, but rather thanked her Creator, that he was pleased to make this a means of her fuller purification.

"If (said she) the soul be but well grounded in the favour of God, and lively affected with the operations of his grace, all the insults of the devil, and of the creature, are borne with joy and comfort. But this is misery indeed, when the Lord himself withdraws from the soul, and lets her shift for herself. Then she thinks, that every step is a step into sin and corruption, being utterly unable to protect herself against it."

In what company soever she was, she talked of nothing more, than of being faithful to God. Nothing dropped more from her mouth, than, "Let us be faithful, let us be faithful to the Lord." These words she thought fit for any time, and suitable to every company. Now and then she would repeat them an hundred times over; and being asked by her friends, whether she had nothing else to say? She answered, "Don't wonder at my saying this over and over again. If I should live a thousand years, I should still tell you the same thing. For 'tis faithfulness, wherein the perfection of a Christian life consists."

Of the constraining power of the Divine Love she has the following expression: "Whenever I happened to adhere a little too much to my natural inclinations, (apt to steal in upon the mind under the specious pretence of necessity) I was immediately reproved by the love of God. This Divine Love is like a careful tutor, who takes all the pains imaginable, for advancing his pupil in the way of learning he is engaged in; and for this reason keeps his eye constantly fixed on him, both to correct his failings, though never so small, and to prevent his being led away by any thing that might divert him from his chief employ-

ment. Thus (says she) dealt the Lord with me. He kept me closely confined to an holy awe and wariness; and when I happened by one oversight or other to withdraw, as it were, from his eye, he in that very moment pursued after me, and recalled me to my duty. But all this was done with so much love and tenderness, that it must be a heart of brass, if not mollified by such endearing marks of love and kindness."

No sooner was she convinced of the will of God, but she was very earnest and diligent, to answer it presently. She often wondered at some people's dilatory doings in His service, and said, it was a cunning fetch and stratagem of the devil, to make people put off from one day to another such designs as might serve to advance the glory of God, and the good of our fellow-creatures. "For (said she) it often happens, that that grace which at one hour offers itself to a man, in order to support him under some difficult enterprises, is not so easily met with at another time. And besides this, how uncertain is our life I nay, if we were sure to live longer, yet ought we not to linger upon that account at all, nor to defer from one day to another what might be done this day. A man that is full of delays in the service of God, must needs have but little love at the bottom. Wherever love is raised to any considerable degree, there the soul can't rest, whilst there remains any thing to be done required by the Beloved. And this dilatory temper (she said) was a great impediment in the way to perfection. Many souls were convinced of the will of God, but being too backward constantly to struggle against the corrupt propensions of their dull and lazy temper, they made but a slow progress in the work of religion. They say, to-morrow, to-morrow it shall be done in good earnest; but that to-morrow never comes. The consequence whereof is, that the longer they flatter themselves in their disorderly and wonted customs, the less able they are to resist them at last at all; the Lord leaves them now to their own will, since they did not improve faithfully what once they had received."

The virtue of humility was as remarkable in this holy maid as any of the rest; and it was grounded on a true and solid foundation too. She confesses herself, that the infinite love of God kept her undefiled as to the vanity of pride; inasmuch that she did not know what pride and haughtiness was. "I was astonished (says she) when I was told to watch against pride; for I thought whilst I was well in my wits, I could not possibly be proud."

And this was the reason, that she never would quit that manner of life she was bred to, though mean and contemptible in the eye of the world.

Even her spiritual friends would now and then most importunately treat her, to resign up to any body else her place, (which was that of a servant,) and this under a fair pretence too, viz., that she might have the more leisure to give herself up to a contemplative life, and thus to enjoy the favours and gracious infusions of the Lord more abundantly.

"She said, her outward employment and all

the drudgery she was put to, did not at all cool or weaken the sense of the love, and of the gracious presence of the Lord, she usually enjoyed. Nay, the more fervent she was to spend herself entirely in works of charity, cheerfully complying with every thing incident to her life, the more plentiful incomes she had of the love and favour of God. Hence, it would be the effects of a false heart, if one should make bold to quit his outward employment, in order to gain more rest and quiet in another place. God (says she) knows ways to find souls wherever they be, if they do not wilfully shut their hearts against him."

Because her love to God was so great and fervent, the love she bore to her fellow-creatures was also wonderfully influenced and inflamed thereby. When she considered the woeful state of the wicked, and the dreadful judgment that is like to befall them at last, she then felt a more tender and commiserating love, and her very bowels began to yearn for compassion. When she looked upon the happy state she was arrived to, and the severe doom attending such profligate wretches, she used to say, "She seemed unto herself like one that had been in a great storm at sea, and by stress of weather, like to be cast away every minute; but getting off at last safe and sound, remembered now ashore the dangers his brethren and near relations were still exposed to, being tossed up and down in the huge ocean, and left to the mercy of the roaring billows. Alas! (said she) thus it is with me, when I lay to heart the danger sinners run themselves into. For the more endearing marks of Divine grace the Lord has been pleased to bestow upon me, the more fervent is my desire, that others also might partake of the same with me."

And now, ye learned men, and refined wits of the age, come hither and admire the ignorance and simplicity of this poor country-maid! Consider how far she exceeds your high flown superficial wisdom, and the dark flashes of human wit and learning? And was it possible for her, to attain to this heavenly wisdom and Divine knowledge, to such a nobleness and elevation of mind, without the scraps and assistance of artificial learning and philosophy? Truly, there must be another school wherein those that flow unto the Lord (Ps. xxxiv. 5.) are lighted. Indeed, to know the love of Christ, passeth all knowledge, (Eph. iii. 19.) Concerning which our Saviour was pleased thus to express his grateful sentiments with hearty joy, and heavenly triumph: "I thank thee, O Father! Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." (Matt. xi. 25, 26.)

AN ESSAY

On some of the Prominent Doctrines and Testimonies of Friends.

It is, we trust, under a living concern for the promotion of the cause of Truth, and the preservation of our religious Society in its ancient principles and testimonies, that we are

engaged to address our fellow-members at this time, and to offer them the language of encouragement, in the words of one of the inspired apostles, to be "steadfast, unmovable, always abounding in the work of the Lord."

We believe we may often be profitably engaged in recurring to the rise and progress of our religious Society, and of the profession and practice of those who were led to embrace the doctrines that have continued, from their day to the present time, to distinguish us as a distinct religious people; and we trust that we are prepared with feelings of reverence to acknowledge, that it was through the illumination and power of the Spirit of the Lord that our forefathers were enabled to discover the corruptions that had gained access into the professing church, and were brought into a state of primitive purity, consistent, as we believe, with the spirituality of that dispensation introduced by our blessed Redeemer, and embraced and promulgated by his disciples and early followers.

In the dispensations and direction of the Great Head of the church, very solemn and important are the responsibilities that devolve upon us in the profession and support of those principles and testimonies which had their origin in the unchangeable truth; and it is only as we are concerned to be found faithful in maintaining them, with uncompromising integrity and singleness of heart, that we may expect the blessing of the Most High to rest upon us.

We shall find, in the history of our Society, that it was the care of early Friends to bear before the world a full and explicit declaration of their faith and belief in the great and all-important truths which are the foundation of the Christian's hope; and, we believe, we may profitably revive the clear and emphatic testimony borne by George Fox in his memorable Epistle to the governor and council of Barbadoes, viz. :—

"Whereas many scandalous lies and slanders have been cast upon us, to render us odious; as that we deny God, Christ Jesus, and the Scriptures of truth, &c.—this is to inform you that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet, for your satisfaction, we now plainly and sincerely declare, that we own and believe in the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed forever; to whom be all honour, glory, dominion, praise, and thanksgiving, both now and forevermore;—and we own and believe in Jesus Christ, his beloved and only-begotten Son, in whom he is well pleased; who was conceived of the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature; by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him. And we own and

believe that he was made a sacrifice for sin who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day, by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid, than that which is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of him when he said, 'Behold the Lamb of God, that taketh away the sin of the world.' John i. 29. We believe that he alone is our Redeemer and Saviour, the Captain of our Salvation, who saves us from sin as well as from hell and the wrath to come, and destroys the devil and his works; he is the seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the first and the last. He is (as the Scriptures of truth say of him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other; for there is no other name under heaven, given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls; he is our Prophet, whom Moses long since testified of, saying, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every soul that will not hear that Prophet shall be destroyed from among the people.' Acts iii. 22, 23. He is now come in Spirit, and hath given us an understanding, that we know him that is true. He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by him; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; he being the oath of God, the new covenant of light, life, grace, and peace, the Author and Finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; he whom the High Priest raged against, and said he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, 'That his disciples came and stole him away by night while they slept.' After he was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation."

"Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter i. 21) 'spoke as they were moved by the Holy Ghost.' We believe they are to be read, believed, and fulfilled, (he that fulfils them is Christ), and they are 'profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoughly furnished unto all good works,' (2 Timothy iii. 16, 17,) 'and are able to make wise unto salvation, through faith which is in Christ Jesus.' (ib. 15.) We believe the Holy Scriptures are the words of God; for it is said in Exodus xx. 1, 'God spake all these words, saying, &c., meaning the ten commandments given forth on Mount Sinai. And in Revelations xxii. 18, saith John, 'I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto them,' 'and if any man shall take away from the words of the book of this prophecy,' [not the word,] &c. So in Luke i. 20, 'Because thou believest not my words.' And in John v. 47, and xv. 7, and xiv. 23, and xii. 47. So that we call the Holy Scriptures, as Christ, the apostles, and holy men of God called them, viz., the words of God."—George Fox's Journal, vol. ii.

To these great and fundamental doctrines of the gospel our forefathers were thus prompt in rendering their unequivocal assent, and in declaring their humble and devoted faith in them; but they clearly saw that, unless the heart believeth unto righteousness, the mouth cannot make confession unto salvation. They felt that there was a danger of so resting on the outward as to neglect that inward and spiritual work which every heart must come to witness in that regeneration without which "no man can enter into the kingdom of God." And among the views which distinguished them from other professors of their time, were those in relation to the perceptible, immediate teaching of the Holy Spirit, and the spirituality of Divine worship. They saw that under the gospel was verified the fulfilment of ancient prophecy:—"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them." They faithfully received this declaration of our Lord to his disciples—"These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." And they felt that it was only under this teaching and power that we could know our several and distinct duties, and receive ability to discharge them; and they abundantly found in their own experience, that, in seeking this holy help and guidance, they were not following a cunningly-devised fable, but were resting on living, substantial truth.

"Being fully persuaded that man, without the spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, they believed that its Divine influence is essentially necessary to the performance of the highest act of which the human mind is capable, even the worship of Almighty God, in spirit and in truth." They practically received the plain declaration made by our Saviour to the woman of Samaria at Jacob's well, as to its nature and the mode of its performance, and were brought to see and feel that true and acceptable worship depended not on any human ministration, or in the uttering of any form of words, but in that deep, spiritual communion in which we are permitted to draw near unto our Father in heaven, and to experience his holy arising in our hearts. Hence they met together, and sought to know, their spirits reverently turned unto the Father of spirits, without depending one upon another for the discharge of this solemn duty; and were often, even amidst much outward persecution, refreshed and comforted together by the visitations of his love, in the overflowing of which it was witnessed to extend as from vessel to vessel.

In close and necessary connection with this view of the performance of Divine worship was that which they took of the nature of gospel ministry, and of the indispensable qualification for its right exercise. They believed it to be the sole prerogative of the Great Head of the church to call whomsoever he pleases into his own service, and that directly from him alone can ability be received for the discharge of this high calling to the honour of his cause or the benefit of man. They saw that it is not by any education for the ministry that one can receive from another; not by any mere intellectual powers of the natural man; but by the immediate influence of his own Holy Spirit upon his servants and handmaidens, that they become qualified acceptably to speak in his name; and that this preparation is to be renewedly witnessed on every occasion, in order for a right exercise of this gift that cometh from him; and that as this is humbly waited for and known from season to season, his instruments are enabled to speak to the states of the people, and to receive and hand forth that bread which the Master is pleased to bless and to break.

And also in the solemn duty of prayer they felt the full force of that declaration of Holy Writ, that we know not what to pray for as we ought, but the Spirit helpeth our infirmities, making intercessions for us with groanings, that cannot be uttered; and they dared not appear in prayer before Him "who is glorious in holiness, fearful in praises," except under deep and reverential awe, and as they were moved thereto and directed therein by the immediate influence and assistance of the Holy Ghost.

They saw, too, that there were many ceremonies under the law, some of which were practised in the infant state of the church, which were not of perpetual obligation, and in which it was to be feared those that observed them might place dependence, and not

come to know the inward work which alone is saving. Among these were baptism by water, and the supper of bread and wine; both of which, Friends believed, were but types of that baptism of the Holy Ghost and of fire, and of that spiritual communion with Christ, which all experience and are favoured to be participants of, who, through the efficacy of his power, know old things to be done away, and all to become new, and all of him. They received the declaration of the apostle, that the one saving baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ;" which answer only is to be known by the cleansing operations of the Holy Spirit in the heart, bringing it into conformity to the Divine will. They believed the true supper that nourisheth unto life is an inward and spiritual partaking of the body and blood of Christ, the practical effects of which are set forth by our blessed Lord: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

They bore a faithful testimony against all wars and fightings, as inconsistent with the precepts of Christ and his apostles, and with the nature of his reign whose birth was announced by the angelic anthem, "Glory to God in the highest, and on earth peace, good will toward men,"—and also against the taking of oaths, as being plainly prohibited under the gospel. Nor were they less scrupulous in the observance of that simplicity of attire and plainness of speech which so clearly become the followers of Him who wore a seamless garment, and was meek and lowly of heart; and thus they exhibited to the world an upright and consistent testimony against its changing fashions and vanities.

These have ever been among the prominent doctrines and testimonies of our religious Society. We declare, as we have often heretofore done, our full and heartfelt belief in them, our continued and unwavering adherence to them; but we do not deem it necessary, in addressing our fellow-members at this time, to set forth at length the clear and convincing reasons which brought our forefathers into the observance of these practices, or at all to dwell on the evidences which were given them, that the doctrines that they had received, and were concerned to maintain, were none other than the truth as it is in Jesus. We fervently desire that all our members may be fully convinced of this; that all may feel the excellency of the doctrines and testimonies of Friends, and be concerned to be found faithful in supporting them even as they were held and sustained by our forefathers. We exhort our dear Friends not to seek after or to adopt any change, however plausible it may appear, or from whatever source it may come. The truth is the same yesterday, to-day, and forever; and as we believe George Fox, and those in unity with him, were enabled, by the insinuations of the true Light, to perceive it, and were favoured with holy help to embrace it, so all those who are truly members of the body will feel that it is their duty to maintain the same views—to walk by the same rule, and mind the same thing. May we, beloved

Friends, be ready, at all times, to confess to this faith once delivered to the saints, as professed by our forefathers. May we be not only satisfied with our simple mode of worship, but count it our *privilege* thus to worship the God of our fathers. May none desire the introduction of any of those formalities, from which our early Friends became freed, and on account of which they suffered much persecution. May none seek for a ministry which depends in any degree upon human acquisitions, or that springs from any other source than the immediate teaching and anointing of the Holy Ghost.

Among the numerous devices of our unwearied adversary to divide and scatter among us, is the introduction of unfounded suspicions and unjust apprehensions, in relation to each other, producing an estrangement of feeling towards the brethren, and a want of that love by which our Lord declared his disciples were to be known. May we, dear Friends, watch unto prayer, that we be not taken by this wile of the enemy, and thus separated from that fellowship, which, as members of the body, we are permitted to be partakers of in him who is our Holy Head.

It was, we firmly believe, under the immediate influence and direction of the Head of the church, that the discipline was introduced into it; and we are fully sensible that the preservation and prosperity of our religious Society very much depend upon the maintenance of this discipline in the authority that the truth gives. But very great would be the error, if any should admit in their minds the conclusion, that all who are members have equal weight in the decisions of the church; for they only are qualified to direct in the affairs of truth, who know something of the puttings forth of the heavenly Shepherd, and are enabled to distinguish between his voice and the voice of the stranger. It is for these, "in the spirit of meekness and wisdom, without partiality or unnecessary delay," to carry into effect the provisions of that discipline, which in best wisdom has been established amongst us; and none, whatever may be their age or station, are to be exempted from its impartial exercise, or freed from its wholesome restraints. Very pertinent is the exhortation of our worthy elder brother, George Fox, on this point: "Friends, live in the power of the Lord God, and in his truth, light, and life, that by it you may all, with one heart and mind, keep dominion and do true judgment and justice, truth and righteousness, in all your men and women's meetings, without favour or affection to relations, kindred, or acquaintances, or any respect of persons."—"For the power of God, his light and truth, respects not any, but justice, truth, righteousness, and equity."—"Let all your meetings be preserved by the wisdom of God, in the unity of the Spirit, the bond of peace, and in the fellowship of the Holy Ghost; that, being ordered by the pure, gentle, heavenly, peaceable wisdom, easy to be entreated, they may be holy and virtuous examples to all others."

As it is our living engagement to seek after this pure wisdom; and as we are concerned to be found faithful in our allotted stations in the

church; as our hearts are kept single unto our heavenly Leader; as we seek, in sincerity, to know and obey the inward revelations of his holy will,—we are persuaded we shall feel a sweet and cementing unity one with another, and shall experience, individually and collectively, the blessing of preservation.

Signed, by direction and on behalf of the Yearly Meeting of Friends from New England, held on Rhode Island, from the eleventh to the seventeenth, inclusive, of the Sixth month, 1843, by

ABRAHAM SHEARMAN, JUN.,

HARRAN GOULD, JUN.,

Clerk of the Women's Meeting.

From the London Youth's Magazine.

ON THE FLOWERS.

HELIOTROPE.

I turn, from morning until night,
Toward the orb of day;
And bless him for his glorious light,
As he pursues his way.
With vestal fire my face he warms,
And makes it blush with golden charms.

VIOLET.

I love lone solitude's retreat,
With innocence retired;
And care not, if my smell be sweet,
How little I'm admired.
Let gayer flowers their charms parade,
I am content beneath the shade.

LILY.

Thou lovely maid, as white as snow,
Of women the most fair,
The brightest beauty here below—
Canst thou with me compare?
Ah! no: though white may be thy skin,
Thou art not pure, but stained with sin.

ROSE.

Like me, the saint d Christian dies,
When death's cold wind arrives;
But though beneath the ground he lies,
His fragrance still survives.
Like me, again, he'll quit the tomb,
And flourish in immortal bloom.

TULIP.

Not one alike, yet we agree,
While man, for the same cause,
His brother hates: how strange that he
Should thus break nature's laws.
Nature ordains all strife to cease,
And men, like us, to live in peace.

FRIMROSE.

All nature hats my early birth,
Assured, when I appear,
While man, for the same cause,
His brother hates: how strange that he
Should thus break nature's laws.
Nature ordains all strife to cease,
And men, like us, to live in peace.

BELLIS.

Of humble birth, I'm with the poor,
To Providence resigned;
But spring is come, the fairest flower
Is not to me less kind.
'E'en I in robes more beautiful am clad,
Than Solomon in all his glory had.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

The Asphaltum or Pitch Lake of Trinidad.

We had landed at the village of La Brea, which together with the point is so called, from the circumstance of the lake being in its vicinity: the word *brea* being the Spanish one for tar or pitch. Before landing, in our approach, the pitchy characteristics of the place were obvious both to sight and smell; and not the less perceptibly so as to the latter, for a strong bituminous odor was perceptible to us, when at a distance of some hundred yards off. The landing place is situated at the apex of a bluff point, the shore of which exhibited not only large and small fragments of asphaltum, but extensive strata of it traversed the beach, as they ran into the sea, forming large banks of it, which, from their bulk and form at the margin of the water, evidently extended to a considerable distance from the shore. At some distance, it has, at low water, as was the case when we landed, the appearance of a more than ordinary huge whale when stranded—a sight which I have witnessed; or it is not unlike some of the embankments along the coast of Holland. Here we called on a Spaniard, who, with his large family resided in the village, and were by him very kindly received and regaled with coffee, the usual early ante-meridian refreshment of the day. He sailed a drogher, or small coasting vessel, between La Brea and Port of Spain, and kept a small store or shop, for the supply of necessaries to the planters of the vicinity, and acted besides as a sort of agent to them. The village is small, consisting of a score or so of huts, and having only one or two dwellings, entitled to the appellation of house, and that by rather straining the term in its application. It is the shipping-place of the district, for the produce manufactured on about a dozen sugar-plantations. The inhabitants are either tradesmen or labourers, who work for the planters in the neighbourhood; or persons who gain a livelihood as fishermen. It did not take us long to survey the aspect and local merits of this place. The soil on which these dwellings are built, is a mixture of alluvial earth and asphaltum; a circumstance which, although it creates no sort of alarm in

the minds of the inhabitants, is yet rather unfavourable to the perpendicular of their buildings.

In our ramble, Muscovado was jocular at the expense of the good people whose lot had been cast in this most unsavoury abode: he said that "they had pitched upon a bad site, and that their doings therefore never could be upright." In truth, not one of the house of La Brea was without considerable aberration from that usually considered import requisite in architecture. They were erected on posts or stakes, driven into the soil; and these being liable to be affected by the capricious movement of the pitch, they were in consequence some tending with a list in one direction, some in another, while all were more or less injured by the vagaries and ups and downs of the locality.

Although the evils of these motive propensities are not necessarily dangerous to the lives of the occupants of the dwellings of La Brea, from the materials used in their construction being wood; yet, evidently, great inconvenience is produced. They are in frequent want of fresh support—propping and repair—and it is no uncommon thing for an occupier to be obliged to hang his doors and windows afresh, to ensure their opening and shutting. It is quite of frequent occurrence, for persons closing their doors, on getting up in the morning, to find themselves prisoners, from a sudden lurch of their tenements, having, during the night, distorted the joinings of the frame-work of their houses, and effectually jammed up all egress, until the carpenter can be summoned.

Having made our observations on the village of La Brea, our party struck into the high road, and proceeded in a southerly direction for the pitch lake, where we arrived after a walk of nearly a mile.

The pitch lake, as viewed from its northern side, presents a vast field of solid asphaltum, with the exception of a small portion near the centre, which is more or less liquid; one can walk with perfect safety over all of it but that liquid part, on stepping on the edge of which one is admonished by its progressive sinking, to retrace his way. It is perfectly flat, and on an exact level with its embankment. Its form is nearly that of an oval, a mile and a half in length, and a mile in breadth, as far as I could ascertain, without actual measurement. It may be likened in appearance to an extensive field of ice during a rapid thaw, or to a vast expanse of drossy melted lead intersected by numerous streaks of the clear metal ramifying it throughout; those streaks would represent a multitude of chasms in the lake, from two to six or seven feet in depth, running

along its surface in all directions, and always filled with limpid water to their very brink.

The sides of these chasms are formed thus, showing clearly that the asphaltum of which they are composed has hardened from a state sufficiently liquid for motion. On a fragment of the pitch being broken, it exhibits in its interior an almost perfectly black colour.

The pitch lake has at different times been visited by men of considerable talent, for its accurate investigation; but unfortunately for science, their stay on the spot has not been sufficiently long to allow, I should think, its startling effect upon their mind to subside, and to allow place for calm reflection, and the consequent acquirement of those accurate data so indispensable to its satisfactory description, as to its origin, composition and properties. Although I cannot bring into the field the scientific knowledge of several learned gentlemen by whom the lake has been visited and described, namely, the late Alexander Anderson, formerly superintendent of the Botanic Garden at Kingston, in the Island of St. Vincent, Dr. Nugent, the present agent in London for the Island of Antigua, and Dr. Thomas Anderson, of Trinidad, who have written able accounts of it; yet I will venture to offer my own observations, claiming for them nothing more than an attentive inspection and consideration of the facts which came before me on my visit, assisted by much information from others who have seen the lake. The account of the last named gentleman as published in the United Service Journal for January, 1839, is particularly deserving of attention. Dr. Anderson has resided a long time at Trinidad, and he carefully inspected the lake; and his description, besides its other merits, contains a notice of nearly all that was known of the matter up to the time he wrote his paper. He tells us, however, that Gumilla's account is the first which we have of it; but in this he is mistaken, for it was known and described long before Gamilla's time.

Sir Walter Raleigh tells us, that in his voyage in search of the celebrated imaginary El Dorado, on his way he stopped at Trinidad, landed at La Brea, saw the lake, and actually used some of the pitch in the repair of his ships and boats, finding it to answer admirably. This was in the year 1593, shortly after the occupation or conquest of the island by Spain in 1592, by means of their Governor Don Antonio Berreo. The island was at that time peopled almost entirely with the aboriginal Indians, a fine race of men, with whom Sir Walter principally communicated; he, however, does not give us their own name for the asphaltum, but says that they called it *piche*, which obviously is an appellation which they

received from their Spanish conquerors. He further informs us, that the substance was in general use by the various tribes of Indians in the river Orinoco for caulking their canoes, in the building of which they used great skill. It is probable that there are Spanish writers who give even earlier notices of the lake than that of Sir Walter.

The Jesuit Gumilla, with the ability of all his fraternity, gives us some useful particulars as to the Trinidad lake of pitch, at page 15 of the 1st volume of his "Historia natural, civil y geografica de las naciones situadas en las riberas del rio Orinoco," printed at Barcelona in 1791. In a short description of Trinidad, he says:—

"The greatest curiosity of this island consists of its springs or fountains of pitch, for I so term a lake of liquid pitch not far distant from the Point or Cape of Cedro. Shortly before I visited Trinidad, it happened that, nearly midway in the road leading from the capital to an Indian village, a portion of earth suddenly sunk, and was immediately replaced by a pond of pitch, to the great astonishment and terror of the inhabitants of the vicinity, who feared that the same thing might, when least expected, occur on the spot where they dwelt. A little to the eastward of Cape Cedro, near the sea-shore, there is a spring of pitch as hard as slate or chalk, and which is never exhausted; for although all vessels passing it take large quantities of it, as I myself have done, for the purpose of caulking our Orinoco boats, the hollows thereby occasioned are soon filled again with new pitch, in the same manner as may be observed in saltpetre mines. On my visit to the lake, I was accompanied by experienced inhabitants of the island, who assured me of two things; firstly, that, judging from the proximity of the lake of liquid pitch, they believed that that which is gathered on the sea-shore in a hard body, acquires that consistency from passing through the soil, an opinion with which I easily coincide; and, secondly, that foreign vessels visit the island, and take in cargoes of this pitch, using that which is solid as ballast, and taking away what is found liquid in casks. I relate this entirely upon the authority of my informants, as I had no opportunity of afterwards verifying their statement myself; but as they were natives of the island, their testimony is entitled to weight."—*Late Foreign Journal.*

A LITERARY SHOEMAKER.

Joseph Pendrell, the literary shoemaker, who died about fourteen years since, was a descendant of the Pendrells, who saved Charles the Second at Worcester, and to whom a pension was granted by government. He had received at school nothing more than the ordinary education of reading and writing, and at an early age, was apprenticed by his father to a shoemaker, which business he followed until his death. He had, when young, a great taste for books, and was led to literary studies by the following accident:—Stopping at a book-stall one day, he laid hold of a book on arithmetic, marked fourpence; he purchased it, and availed himself, of his leisure hours, in making

himself master of the subject. At the end of the book he found a short introduction to the mathematics; this stimulated him to make further purchases in this branch of study; from the elements, he soon proceeded to all the various departments of that noble science, comprehending the pure and mixed mathematics.

When a journeyman, he made every possible saving to purchase books of greater expense; he found there were many valuable writers on his favourite subject in the French language, for which purpose he obtained a grammar, a book of exercises, a vocabulary, and a dictionary, with which he persevered, until he obtained a competent knowledge for the reading of the French writers; in the same manner he went on to acquire the Latin and Greek languages, as subordinate to his favourite pursuit, and he made himself master of the Greek language, sufficient to read any of the propositions of Euclid, the Septuagint and the Greek Testament, and the Greek prose writers. He had formed a large collection of classical books, many of which he had purchased at the auction-room in King street Covent Garden, once belonging to Patterson, a celebrated book auctioneer, famous for making his catalogues, and whose rooms were the resort of most of the literary men of his time.

Pendrell did not, however, avail himself of any of those literary characters, whom he was there accustomed to meet; on the contrary, he always shunned notice, and made it a practice invariably to conceal his name when a lot was knocked down to him at the conclusion of the sale. He had often met there the learned Bishop Lowth, who frequently fell into conversation with him, as they sometimes happened to meet before the sale began. Bishop Lowth was much interested with his conversation, and one day asked Patterson who he was. Patterson took the first opportunity which presented itself to inquire of him his name and address, acquainting him who the person was that felt interested in his favour. The poor shoemaker, with a diffidence which in this case was very blamable, declined to give Patterson his name; thus frustrating an occasion which might have led to his advancement from so humble a station.

He was well informed on most subjects of science and natural philosophy, was familiar with our best poets, and had a thorough acquaintance with most of our writers in the department of the belles lettres. His knowledge of mathematics was profound; to which he added an acquaintance with astronomy, navigation, fortification, &c.—in short, the whole circle of those sciences which require an acquaintance with mathematics. He resided for several years prior to his death at Gray's Buildings, Duke street, Manchester Square, and died in the seventy-fifth year of his age.—*Ibid.*

THE POTOMAC AQUEDUCT.

The water is to be let into this magnificent work, by which the connection between Alexandria and the Chesapeake and Ohio canal is

established, the 4th of July. The aqueduct was commenced in 1833. The opinion of the engineer, as to the mode of construction, was overruled, and an attempt made by certain contractors to build circular coffer-dams in which to sink the piers. The failure of this plan, having its effect on an intelligent Board of Directors, placed the Engineer, Major William Turnbull, of the Corps of Topographical Engineers, in the position he has ever since held with such advantage to the work and honour to himself. It was not till the year 1834 that it was in his power seriously to commence operations, and he was then beset by every difficulty growing out of the novelty of the work, the restricted means of the company, and the natural obstacles to be encountered.

This aqueduct springs over the Potomac river at Georgetown, and conveys the water of the Chesapeake and Ohio canal into the Alexandria canal. It consists of two abutments and eight massive stone piers, at the distance of one hundred feet apart, supporting a wooden trunk, which superstructure, it was originally designed, also should have been of stone. The foundation of the piers is on the rock at the bottom of the river. Twenty feet of mud and twenty feet of water were in some places to be penetrated to reach this rock. The task of baring the rock of this superincumbent mass and keeping it dry, called out the highest qualities of the engineer. When every thing looked the fairest, and the bottom was nearly reached, a sudden irruption of mud and water would take place from some unseen cause, and the work be thrown back to its original condition. But skill and perseverance triumphed over all, and the work now stands a monument of the proficiency of the present age in the art of engineering. As a hydraulic work, it ranks number one, and may be boldly pointed to in comparison with any thing at home or abroad.

The progress of the work has attracted much attention in Europe, and the descriptions of it, published by order of Congress, which are elaborate, have been asked for with avidity, and republished in England. So that, hitherto, the work has had probably more celebrity abroad, than that of which it is so well deserving at home.—*Nat. Intel.*

MILKING.

Cows that are milked quick, and stripped clean, will give more milk, than if they are managed by moderate milkers. The reason is, that whatever milk is left in the udder dries up, and a cow will shrink in her milk permanently in proportion to the quantity that is allowed to dry up. If half dries up, she will soon be reduced to half her natural flow of milk—just as she will dry totally up if her milking is totally neglected.

When a milker approaches the cow, the animal is said to "give down" her milk. From that moment it should be withdrawn as rapidly as possible; the longer it or any of it remains in the udder, the more of it begins to dry up, even during the operation of the milking. Very much depends upon rapidity and

fidelity in the milker, in order to boast truly of having an excellent cow for milk. We have known cows, that, in certain hands, gave enormous quantities of milk, and as soon as they were sold to a villager, who trusted to his hired girls to do the milking, they began to shrink, and soon the cows lost their reputation, and the men of whom they purchased them were denounced as liars, cheats, and every thing else that is bad. The secret of this fault-finding might be traced to the girl, who either was very slow in milking, or who had not patience enough to strip the cow very clean.

If the cow was not managed aright when she had her first calf, it will be almost impossible to make her great for milk as long as she lives. The first experiment with her is a final habit. No heifer, after calving, should be trusted to inexperienced, unkind, or unfaithful hands. She should be treated gently, fed well, and milked regularly—at just such hours—and milked quickly, and as long as half a dozen drops can be forced from the udder. She should, too, be milked as nearly as possible up to the time of her having the next calf. By such attention, she will be likely to prove a valuable animal; one that will give much milk, hold out long, and be manageable every way by her attendants.

Learners should be taught the art of milking on cows that are being dried off. And one of their first lessons should be to clasp the teat very near to its extremity. This will hurt the cow least, and be worked easiest to the milker. They should, also, bear the left arm moderately against the leg of the cow. She cannot then kick, or, if she attempts it, by raising her foot, the milker will be ready to ward off and protect herself and pail from any sad consequences. Thus guarded, let them make as brisk work of milking as possible—treating the cow gently, and withdrawing all the milk faithfully, and there will be a chance for the security of two good things—a good milker and a good cow.

Planting Beans.—The editor of the *Eastern Farmer*, published in Portland, Me., says, the prettiest, most economical, and convenient mode of planting pole-beans, is to fix the pole in the centre of the hill, and then plant your beans in two or three circles around it, one a few inches outside of the other circle. The beans when trained upon the pole, will protect each other against drought and sun, and bear more abundantly, and for a much longer period, than when planted in the old way, having two or three, or half a dozen irregular stalks in a hill.

Electricity of Steam and Thunder Storms.

The evening meetings of the Royal Institution closed with a lecture by Professor Faraday upon the subject of the electricity of steam, in the course of which some highly interesting phenomena were for the last time developed, proving the fallacy of some important points of certain opinions formerly held upon electrical science. It is generally sup-

posed that a process of evaporation is continually going forward upon the surface of the earth, the dew and moisture from which ascending into the atmosphere are formed into clouds, which becoming surcharged with the electricity continually given out by vegetable and animal substances, produce the phenomena of lightning and the thunder storm. This opinion was greatly strengthened by the discovery of a supposed power in steam to evolve electricity, an effect first observed at Armstrong's works at Newcastle. A workman accidentally touching a steam-boiler, found what he conceived to be sparks of fire passing from the boiler to his hand, and, in his ignorance of electrical science, reported to his employer that the boiler was full of fire; subsequent examination proved that this fire was the electric fluid passing from the steam issuing out of the boiler, and from the boiler itself. Several papers on the subject were subsequently published, and it has ever since been laid down as a principle of science, upon which most important philosophical theories have been based, that electricity is produced by the evaporation of water into steam or vapour. This subject has lately occupied the attention of Professor Faraday, and the result of his investigations has been a demonstration of the fallacy of this popular notion. By a series of beautiful and novel experiments, he showed that this peculiar electrical phenomenon was the result of the water which became condensed in the pipe, and not of the steam evaporated from the water in the boiler or its mere friction in rushing through the tube; but that water alone pressed rapidly through a tube, would produce the effect heretofore supposed to belong to steam, it being essentially necessary that the water should be at so low a temperature as to come in contact with the inner surface of the tube, the intervention of a thin coat of steam between the two, wholly destroying the power of producing electricity. In order to produce the effect, it is necessary that the water should be perfectly pure, even that supplied to the metropolis for culinary purposes not being sufficiently clarified for this object. A very small portion of common Glauber's salts dropped into pure water destroyed its efficacy, whilst the electricity was immediately evolved from distilled water. The nature of this electricity was shown to be changed from positive to negative, or *vice versa*, by certain extraneous substances coming in contact with the water; and its degree of intensity was evinced by charging Leyden jars, and drawing sparks from the aperture of the boiler sufficient to ignite a jet of gas. In former times it was imagined that a "cat's back" and other matters were the most excitable of electric substances. It is now proved beyond a doubt, that there is no substance in nature so high in the scale of excitation as water. The professor, in conclusion, contended that neither steam nor its action had any thing to do with the evolution of electricity or the higher phenomena of the thunder storm and the flash of lightning, neither of which could be formed by evaporation from the surface of the earth, inasmuch as it does not contain water sufficiently pure for the pur-

pose. The important principles propounded in this lecture have excited the greatest interest in the scientific world, and more especially among electricians. The lecture was delivered to a very crowded auditory.—*Foreign Journal.*

A SIBERIAN WINTER.

The traveller in Siberia, during winter, is so enveloped in furs that he can scarcely move; and under the thick fur-hood, which is fastened to the bear-skin collar, and covers the whole face, one can only draw in, as it were by stealth, a little of the external air, which is so keen that it causes a very peculiar and painful feeling to the throat and lungs. The distance from one halting place to another takes about ten hours, during which time the traveller must always continue on horseback, as the cumbersome dress makes it insupportable to wade through the snow. The poor horses suffer at least as much as their riders, for besides the general effect of the cold, they are tormented by the ice forming in their nostrils, and stopping their breathing; when they intimate this, by a distressed snort and a convulsive shaking of the head, the drivers relieve them by taking out the pieces of ice, to save them from being suffocated. When the icy ground is not covered by snow, their hoofs often burst from the effects of the cold. The caravan is always surrounded by a thick cloud of vapour; it is not only living bodies which produce this effect, but even the snow smokes. These evaporations are instantly changed into millions of needles of ice, which fill the air, and cause a constant slight noise, resembling the sound of torn satin or thick silk. Even the rein-deer seeks the forest to protect himself from the intensity of the cold; in the tundras, where there is no shelter to be found, the whole herd crowd together as close as possible to gain a little warmth from each other, and may be seen standing in this way quite motionless. Only the dark bird of winter, the raven, still cleaves the icy air with slow and heavy wing, leaving behind him a long line of thin vapour, marking the track of his solitary flight. The influence of the cold extends even to inanimate nature; the thickest trunks of trees are rent asunder with a loud sound, which, in these deserts, falls on the ear like a signal shot at sea; large masses of rock are torn from their ancient sites; the ground in the tundras and the rocky valleys, cracks, and forms wide yawning fissures, from which the waters which were beneath the surface rise, giving off a cloud of vapour, and become immediately changed into ice. The effect of this degree of cold extends even beyond the earth; the beauty of the deep blue polar sky, so often and so justly praised, disappears in the dense atmosphere which the intensity of the cold produces; the stars still glisten in the firmament, but their brilliancy is dimmed.

Ibid.

“Let not the gaiety of your house laugh at the plainness of your person.”

Selected for "The Friend."

SUNLIGHT.

It was a saying of Horacius, that "neither moon-light, star-light, nor candle-light, can make a day, if the sun be wanting; and that they are all drowned and disappear when the sun is up with his greater glory."

It was the still and quiet midnight hour,

The spangled sky with countless stars was bright,

The moon shone beamingly o'er dome and bow'r,

And, by the guidance of her silver light,

I mark'd the village spire, the distant sea,

The leafy copse, the spreading hawthorn tree;

Each well-known scene stood forth upon my way

Bathed in rich radiance—yet it was not day.

As while I tarried at a lordly hall—

Mirrors gave back the clear and lustrous gleam

Of rainbow-coloured lamps, and o'er the wall

Gay garlands hung, from whence the taper's beam

Scatter'd the village spire, the distant sea,

Without the windows, and the sparkling blaze

Caused the exhausted eye to turn away

In weary languor—yet it was not day.

Again I journey'd on my road, and still

The moon and stars their throne of brightness kept,

Clothing in light the valley and the hill;

Yet nature deeply and securely slept—

Within the pastures, flocks and herds reposed—

The leaves of weary flowers were softly closed,

The song-birds pour'd not from the blossom'd spray

Their joyous notes—they knew it was not day.

Ah, the moon and stars their light withdrew,

And in the east the glorious sun appeared;

Then, to the glad and welcome summons true,

Creation burst to life, revived and cheer'd

By the benign effluence—then was heard

From wood and grove the carol of the bird,

And vale and mead with varied flowers were gay,

Greeting the light; they knew that it was day.

Thus, Jesus, when Thy presence is denied,

Thy move to seeming rest, but real gloom;

And truth and truth apparently may guide

Our steps, and genius may my will illumine—

Strict ordinances, hallow'd moral ties,

Prayer, meditation, bounteous charities;

These to the world stand forth in bright array,

Yet Christ is wanting, and it is not day.

But when His blessed dawn begins to shine,

All lesser lights are faded and dispell'd,

The glad believer owns the gift of glory,

Perchance to prove his faith awhile withheld:

Jesus, beloved Sun of Righteousness,

Come in Thy glory, come my soul to bless—

I ask no fainter beam, no feebler ray—

Without Thy light my spirit knows not day!

SINGULAR SCENERY.

On arriving at this edge, I witnessed a most curious and extraordinary sight: in the several valleys spread out beneath our feet, towards the east and north-east, many thousand conical hills, or rather pointed pinnacles, varying in height from 50 to 260 feet, rose up in all directions, so closely arranged that their bases touched each other, leaving only a narrow path between them, and presenting a most strange and inexplicable phenomenon. In many places they were so slender and close together, that they resembled a forest of cedars, or lofty fir-trees. As we descended through the village, and wound round the base of the lofty rock, above mentioned, on our left, its sides were literally covered with caves, some of which, from the front wall having fallen away, presented vast apartments supported by columns; on our right was an insulated pinnacle, rising up in the centre of the village, to a height of more than 200 feet, excavated on all sides, and offering many windows and openings even near the very summit,

an approach to which appears impossible, except by an internal staircase cut in the rock itself. Beyond this valley several table-lands of the same rock appeared to the east, north-east, and south-east, being portions of that from which we had just descended, and with which they must have been continuous, before the valleys were hollowed out, and the pumiceous tuff had assumed its present singular state. The peculiar nature of the several beds of which it consists has of course had some influence in modifying their subsequent forms. In the upper portion are several bands of hard stone, which have preserved the horizontality of the table-lands; the middle beds, some of which are slightly tinged with red, are worn by weathering and running streams into these pointed cones, while the lower beds are still softer, and wear away with a more rounded form. As our road led down a narrow ridge from the village and across the valley, I was struck with the fertility of the gardens and orchards on this dry soil. But the apricot was almost the only tree in abundance, producing fruit of an excellent flavour, and I should think indigenous to the country. But much as I have been struck with the appearance of this valley at a distance, I was still more surprised at finding that almost every one of the conical hills was excavated inside; in most cases this had been done in very ancient times. Some, which were most elaborately worked, appeared to be tombs. I entered one which had an arched or rounded door-way leading into a small vestibule; this communicated with a large apartment, the floor of which was cut into graves, long since opened. Another was excavated so as to represent the portico of a Doric temple. Crossing the valley, we observed a village called Matyas, built amongst these conical hills, the caves of which served as dwellings; in other places the grottoes are excavated in the steep sides of the cliffs, or extend from the conical hills into the ground beyond; in short, no description can convey a sufficient idea of the variety and novel appearance of this extraordinary tract of country. The most difficult questions connected with these places are to ascertain the uses for which they were intended, and the people by whom they were made. Some appeared to have been intended for tombs, while others must have been dwelling-places; others, again, from the paintings with which they are adorned, have evidently served as chapels. In the present day, many are used as dove-cotes, and we saw pigeons flying out of the upper openings, to which there appeared to be no external means of approach; though even these were decorated with red paint, and many Greek letters were inscribed on the outer surface of the rock round the openings. This singular formation existed not only in the large valley which we crossed, but in all the smaller ones which opened into it.—*Hamilton's Asia Minor.*

Mental Recreation in the Treatment of Insanity.

Dr. Webster in his treatise on mental diseases, cites the following case in illustration

of the benefits to be derived from a considerable application of the occupying and recreative principle:—

As an instance of the advantages arising from mental recreation in the treatment of insanity, I think it will be gratifying to allude in this place to a case which I saw at Bicêtre. This individual having shown an inclination for drawing, he was supplied with all the materials necessary for such an employment. At first, he was so apathetic that he would scarcely do any thing; however, he soon not only amused himself with making sketches and copying drawings, but he also began to give lessons to other patients with advantage both to himself and to his pupils. Some of the drawings made by this patient were pointed out, which were exceedingly well executed. It was indeed truly delightful to see this poor lunatic amusing himself in the cultivation of almost the only talent still left him amidst the wreck of nearly all his other mental faculties; and to know that he was induced by kindness, and the exhortations of those placed over him, to attempt to instruct other insane patients, who had a similar taste with himself. This case is an excellent example not only of the advantages of engaging the lunatic in some occupation congenial to his habits or disposition, but likewise of employing the particular talent of an individual patient in the teaching of others; for if this principle were as fully carried out as it ought to be in insane asylums, the beneficial results accruing to all parties, would be so much the more marked and extensive. This system of mutual instruction is most useful, and it might be more generally adopted than at present without much difficulty, and would be followed by very great advantages.

HATCHING APPARATUS.

They have a machine for hatching eggs now actually in use in London, bringing out the little chickens in broods of fifties and hundreds, with all the punctuality of an old hen. The following is the advertisement of the machine in the London papers:—

"Hatching Apparatus.—Reduced prices (from eight to sixteen guineas). Todd & Son, of Bury street, Bloomsbury, beg to call the attention of the public to their portable *Patent Hatching and Rearing Apparatus*, being the original manufacturers. This successful invention is capable of hatching, at a trifling expense, any number of game and poultry eggs of all sorts, from fifty to two hundred, at one time, and possesses the further recommendation of rearing the young birds at all seasons, and of furnishing poultry for the table at a trifling cost at all periods of the year. For further particulars apply to the manufacturers. A machine may be seen in use daily."

NOTICE.

A stated meeting of the "Female Branch" of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the 3d proximo, at 4 o'clock, p. m., in the Committee-room, at the Bible Depository.

For "The Friend."

SCRAPS FROM MY PORTFOLIO.

Our solicitude may be calmed,—the troubled waters of soul-distress settled,—the fallow ground, even after ploughing, and being prepared for the good seed, grow again without any advantage to us; or without its being the fruit of that grace, which heals by purifying the heart; that grace which, according to the measure of the gift of Christ, is given unto every man to profit withal. Such evidence their emptiness and want, by unsettlement and great uneasiness of mind. Interest themselves, tale-bearing and unbecomingly, in the affairs, sayings, and doings of others; and are apt to like weddings and gossip. They give way to sensations and sensualities that may soothe or divert them. The "Lorenzo's" of their age, "themselves most insupportable." Having lost sight of the standard, or given up its pursuit, or becoming leagued with the enemy, and weakened by sin, they cease to regard it, and give way to indolence, looseness, and a mere worldly religion, which while it fills the mouth, leaves the heart as empty of life as a whitened sepulchre. The bowers of ease have caused the heart to soften, and vigilance to subside. Temptation succeeds temptation; remorse dies after remorse; till, swallowed up in the abyss of confusion and darkness, they become the most wretched of the sons of wretchedness. Lost and estranged from the Father's house, a horrible vacuity is felt, which craves and fills itself with the husks of the swine to gratify or palliate their famished natures. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. iii. 18. * * *

The human mind must have something to attract, employ, and interest its strength and efforts. Hence arises the varied inclinations, dissipations and fleshly lusts we see so multiplied around us; all 'seeking their gain from their quarter.' The entirely destitute and debauched, find their gratification in things only sensual. And so the graduated scale extends upwards to lovers of conversation for its own sake—readers of newspapers for novelty and pastime;—indulgence of appetite to fill the craving void;—visiting, music, &c., &c., "to palliate dullness and give time a shove." Ah! miserable voluptuists these. Blind, and in love with darkness, or knowing not to escape from its slavery. Lukewarm Christians, who should remember Laodicea's curse. These know not, or come not to the only true, restoring, and saving panacea;—to the only soul-sustaining and heart-fortifying principle of universal reference, viz., the love of God, and the consolations of his Spirit, revealed in the heart; the mystery,—that holy mystery,—of Christ within, the hope, the only hope, of glory, which satisfieth the hungry soul, and leadeth the living by a way, that they know not; even by a life of faith, out of all error into all truth.

These desires and cravings are no doubt given to us for, and may be instrumental to, the best purposes. But then they must be

directed through the sanctifying influence of the Holy Spirit to worthy and noble objects. Such as tend to nourish the spiritual and essential part of us, and would prove worthy food for the entertainment and gratification of immortal spirits. Remembering (Phil. ii. 5) we are to cultivate the same mind in us, which was also in Christ Jesus. And that to those who understand the nearness and importance of an eternal state, the highest improvements of un sanctified reason afford little more entertainment than the trivial sports of children, or the more wretched amusement of lunatics.

It is said that Cesar was so much the idol of his troops, that in any important conjuncture, his lieutenant could say nothing more impressive than, "Soldiers, imagine that Cesar beholds you!" Now, we are likewise soldiers, in pursuit of an incorruptible crown, under a Prince and Captain, the Lamb who was slain from the foundation of the world; who is the giver of every good and perfect gift, even of eternal life;—the end of the race and the warfare. Who, infinite pre-eminence, not only can kill the body, but hath power also to cast it into hell. Who, omnisciently mighty, *always beholds us*. How valiant should we be then under the banner of His cross, fighting as with our lives in our hands, the good fight of faith, that we may receive the everlasting crown. "Thou hath given a banner to them that fear thee, that it may be displayed because of the truth." Such are not their own; and, if faithful, they would not feel their own, but His, in life or in death, who died for them. They would count nothing too dear, that they might work His work, and fulfil his will who sent them;—promote his glory;—save their own souls;—and finish their course with joy.

We may resist the offers of Divine mercy and heavenly extensions of love to our souls; we may resist the cross, and thus deny Christ in his small yet living appearances in the heart. But such will one day find that they have therein rejected the Just One; and awfully, because perhaps wilfully, exposed themselves to the sentence, "They that resist shall receive to themselves damnation." For He who died for our sakes, shed his atoning blood to purchase this holy, inward, and spiritual Convicer, Witness, and Comforter, which is the instituted way into "all truth," must needs look for a faithful co-operation on our part, in order to inherit glory, instead of this inconceivable coldness, ingratitude, and want of love and zeal; this degeneration of time and talents to other things; this trying to serve two masters; this crucifying afresh the son of God, rejecting, and putting him to open shame. Shutting up our hearts, and refusing him entrance; or like a sandy desert, drinking in the rain that falleth oft upon it, bringing forth no fruit to the praise of His grace, but is nigh unto cursing; whose end is to be burned. If the Scriptures are true, there is a day approaching when God shall judge the world: (Acts xvii. 31.) when leaving all things here, we must appear before the judgment seat of

Christ; and being placed on one hand or the other, receive sentence—the eternal and irrevocable sentence—for the deeds done in the body. Seeing then these things, what manner of persons ought ye to be in all holy conversation and godliness? (2 Pet. iii. 2.) And how needful the exhortation: "As ye have therefore received Christ Jesus the Lord, (if ye have received him), so walk ye in him: rooted and built up in him, and established in the faith; abounding therein with thanksgiving. (Colos. ii. 6.) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephes. ii. 10.) Let us then walk worthy of the vocation wherewith we are called, being diligent that we may make our calling and election sure; and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Ephes. iv. 30.)

From the London Friend.

Heathen Names of the Days and Months.

Dear Friends,—If the subjoined letter is thought suitable for publication in The Friend, you are at liberty to make that use of it.

It was written, as you will observe by the date, more than half a century ago, and is interesting to me on account of its being from the pen of my father. He was then engaged in a banker's house, and, it is plain, was not (he has been deceased above forty years) one of those so circumstanced, or employed in commerce or trade, who disregard or discuss the simple and scriptural method of distinguishing the days and months, connected with which our religious Society has ever believed it had a testimony to bear against the practice of the world.

Trusting that your periodical will be so conducted and supported, as to prove interesting and profitable to all those whose name it bears,

I am your sincere Friend,

S. B.

5th of Fifth month, 1843.

TO DR. L.

"B——, 11th of First month, 1791.

"Why animadversions on my method of writing the numerical instead of the common names of the months, had probably passed unnoticed, but for the hasty assertion, 'that there could be no reason for so doing, but to puzzle people;' an assertion which, as I hope to prove ill-founded, so I think thy own cool reflection must convince thee, is hardly consistent with Christian charity.

"The objections of the Quakers to the use of the common names of the months and days, arise from the consideration of their idolatrous origin. To a man of learning I presume it is unnecessary to point out the rise of every particular name. The days of the week, I think, without exception, derive their's from the corrupt source of idolatry; as the sun, the moon, or various northern warriors became the objects of the people's worship. The same may be said respecting some of the months, which,

though originally denominated after their numerical order, had their names gradually changed for others, from fabulous gods, heathenish sacrifices, and heroes, the destroyers of the human race, who wished thus to hand down their names to posterity. The months of September, October, November, and December, alone, are entirely free from these objections; but the use of them, whilst we expunge the rest, would only tend to introduce confusion, besides that they are become improper since the alteration of the style, being now the 9th, 10th, 11th, and 12th months, and not the 7th, 8th, 9th, and 10th, as their names imply.

"Now we think it utterly inconsistent with the purity of the gospel dispensation to continue the use of such terms as were designed to celebrate the names, and perpetuate the remembrance of false gods, and deified heroes of antiquity. If no particular passages of Scripture forbid us the use of them, they appear so irreconcilable to the whole tenor and spirit of Christianity, as to need no express prohibition. Yet we want not more direct authority for our practice in this respect, for he who said, 'I am the Lord, that is my name, and my glory will I not give to another, nor my praise to graven images.' (Isa. lii. 8.) hath positively commanded in Exodus xxiii. 13, 'In all things that I have said unto you, be circumspect, and make no mention of the name of other gods, neither let it be heard out of thy mouth.'

"If under the dispensation of the law, (confessedly imperfect, and under which many things were permitted to the Jews, because of the hardness of their hearts,) the people were to be so far from worshipping such false gods, that even their names were not to be found in their mouths, can it consist with the pure and perfect dispensation of the gospel, the spiritual law written in the heart, to allow of such things? We think not.

"I wish not to trespass on thy time and patience, by extending the subject: the above may perhaps be sufficient to convince thee we are not that people thou seemest to suppose; that we affect not singularities, nor oppose the general customs of mankind from ignorance or obstinacy, but that we have, what appear to ourselves at least, well-grounded reasons for our conduct. Such singularities of appearance and practice are far from agreeable to our natural dispositions, and the fullest convictions of their necessity, alone can induce us to assume them. So very grievous indeed are they to nature, that too many amongst us, who cannot but see the truth of our principles in these respects, shrink from their public support of them, through fear of the ridicule and contempt of their acquaintance, and 'the world's dread laugh,' against which even philosophy is vain, and which the Christian religion alone can enable us to despise.

"As to our method being puzzling, the objection scarcely needs a reply; the order of numbers being so early instilled into almost every mind, as hardly ever to be erased from the memory, and being, on every occasion, the most simple and easy method of reckoning that can be devised.

"Permit me to hope that what is written can give no offence; it is certain that none is intended. My principles teach me to honour superior years, when crowned with virtue, and the general character of Dr. L. commands my respect; but Truth is above all, and where that is concerned, I must use the freedom of a man to man.

"I seek not controversy, having neither leisure nor inclination for it. 'Heaven is a quiet place,' says an Irish bishop whose name I forget, 'there are no disputes or contests there?'—so may we all say, and live accordingly. Yet if called forth, I cannot decline to give 'a reason of the hope that is in me,' and I wish to do it, according to the advice of the apostle, 'with meekness and fear.'

"Thine respectfully,

"T. B."

For "The Friend."

PRESERVATION TO THE END.

When it is to be feared that not a few are turned aside out of the right way by the examples of degeneracy and defection from the Truth that are to be found among those who have long professed it, the account of one who has held out to the end, after a life of dedication to her Lord, and uncommon usefulness to others, comes like good news from a far country, and refreshes the weary and laborious Christian. It gives one additional proof to the cloud of witnesses who have gone before, that the foundation of God stands sure, and that he not only knoweth and loveth them that are his, but that he loves them to the end. How grateful ought we to be that the Lord continues from generation to generation to give such signal proof of his power and goodness, in raising up as from the stones of the street, choice instruments to show forth his praise, and to invite and plead with others to come to the supper of the Lamb; and also to warn, in the dread of his authority, transgressing and stiff-necked sons and daughters, to turn from the evil of their way and live. This gratitude should be manifested by diligent inquiry into the state of our own hearts; by fervent prayer unto the same Lord; that he would give us light to see ourselves, where and what we are, and hearts to love and serve him, and not the world with its vain attractions. If there have been instances of departure from the good old way, stumbling-blocks to the feet of the inexperienced seeker of this way of life, there are also preserved many of various gifts and degrees of experience, who love the blessed Truth more than any thing else, and who, we trust, will, through mercy, be enabled to endure bitter reproach and persecution, even in the house of their professed friends, without deserting their Lord, or flinching from the conflict to which he leads them. In the feeling of their at-times-desert condition, where they seem, in some places, to have almost none to commune with but their merciful and compassionate Saviour, he appoints their spiritual eye, and shows them he will divide in Jacob, and scatter in Israel, those who are forsaking Him the Fountain of living water, and partaking of the polluted streams of Baly-

lon, while his flock will be preserved in safety by the still waters of Shiloh.

Our dear friend, Sarah (J.) Grubb, had a remarkably clear view of the state of the church; she was at no loss to decide what was the cause of weakness, and halting, and disunity, among those, of whom it was once said, "see how these Quakers love one another!" She had entered into no alliance with strangers, either secretly or openly, and her strength and perception had not been impaired. She had not only been convinced of the truth as held by Friends, but kept steadily to it, without compromising her principles out of any sort of respect for the modified Quakerism or Christianity of others. She entered into the narrow way, through the only entrance, the "strait gate," and she found no middle path between that and the broad way:—there was no course that produced peace and preservation to her, but the straight-forward track in which the Captain of salvation leads his followers to glory and to virtue. This lies altogether in an opposite direction from the world, and its fashionable religions and amusements.

A very pertinent writer says, "Whether the present age be worse than others which have preceded it, I shall not determine; but this is manifest, that it abounds not only in infidelity and profligacy, but with great numbers of loose characters among professing Christians. It is true, there are some eminently zealous and spiritual, perhaps as much so as at almost any former period. The disinterested concern which has appeared for the diffusion of evangelical religion, is doubtless a hopeful feature of our times; yet it is no less evident, that others are in a sad degree conforming to this world, instead of being transformed by the renewing of their minds. Even of those who retain a decency of character, many are sunk into a Laodicean lukewarmness. Professors are continually falling away from Christ, either totally, so as to walk no more with him; or partially, so as greatly to dishonour his name. Alas, how many characters of this description are to be found! If we only review the progress of things for twenty or thirty years past, we shall perceive many who once bid fair for the kingdom of heaven, now fallen a prey to the temptations of the world. Like the blossoms in the spring, they for a time excited our hopes; but a blight has succeeded; the blossom has gone up as the dust, and the root in many cases appears to be rottenness.

"It is one important branch of the work of a faithful pastor [and indeed of every true Christian] to strengthen the diseased; to heal the sick; to bind up the broken; to bring again that which is driven away, and to seek that which is lost. It is a pleasure to recover any sinner from the error of his way; but much more those of whom we once thought favourably. The place which they formerly occupied in our esteem, our hopes, and our social exercises, now seems to be a kind of chasm, which can only be filled up, by the return of the party. If a child depart from his father's house, and plunge into profligacy and ruin, the father may have other children,

and may love them; but none of them can heal the wound, nor any thing satisfy him, but the return of *him who was lost.*"

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; *considering thyself, lest thou also be tempted.*" Gal. vi. 1.

"Many persons who have in a great degree declined the practice of religion, yet comfort themselves with an idea, that they shall be brought to repentance before they die; but this is presumptuously tempting God. Whoever plunges into this gulph, or continues *easy in it*, under the idea of being recovered by repentance, may find himself mistaken. Both Peter and Judas went in; but only one of them came out! There is reason to fear that thousands of professors are now lifting up their eyes in torment, who in this world reckoned themselves good men; who considered their sins as pardonable errors, and laid their accounts with being brought to repentance, but, *ere they were aware*, the bridegroom came, and they were not ready to meet Him."

How awful must be the situation of those who have stood high in profession, having once earnestly contended for the faith, and not only afterwards fallen away, but become instruments in the hand of the arch deceiver to lead others astray, and to destroy the faith which they once preached. 'Let him that thinketh he standeth, take heed lest he also fall.'

For "The Friend."

PERSEVERANCE WANTING.

How many dear Friends have been latterly removed, whose example and counsel administered strength to the body at large, and encouragement to those who were below them in age and experience, and they are not a little missed by this class of survivors. The Lord continues to be rich unto all who call upon Him with sincerity, and will prepare others to succeed those servants and hand-maidens whom he has gathered home, if we are equally devoted to his service; daily applying to him to make us what he would have us to be, and grant to us portions of the same blessed Spirit, which was their guide and never failing Preserver. Many have been visited by his grace, made sacrifices, and manifested a desire to stand for the Truth and its cause; but if they faint and grow weary, they will not rank among those who can run through a troop, to obtain the water of Bethlehem, or leap over a wall with which the enemy strives to hedge them in, and to hinder them from performing the Lord's will. There is great want of faith in the immediate power of the Holy Spirit, by which the servants of the living God have wrought righteousness, and stopped the mouths of lions, and put to flight the armies of aliens. It is this faith, accompanied by obedience, which has made eminent men and women in the church of Christ, whose spirits and lives have been a sweet smelling savour unto God, and to his people, and have adorned the doctrine they held and preached.

Nothing is now wanting to witness the same blessed results, but perseverance in the way of

the Lord. Looking at the lions they imagine to be in the way, consulting with flesh and blood, and their popularity, will turn people aside, and they will dwindle and fail to rise into that nobility which the Truth gives to its unflinching followers. This is a great cause of there being so many dwarfs among professing Christians. They listen to the intimidating suggestions which satan is whispering in their ear; and after they have had sufficient evidence of their duty, permit themselves to be robbed by him of their faith and convictions, conclude they will put it off for this time, and perhaps never have the same impressions again,—and thus go halting all their days.

We want men and women fearing God and hating covetousness, to fill up our ranks, to occupy the place of judges and counsellors, and workmen that need not be ashamed, rightly dividing the word of Truth. And were it not for the world, and the love of ease, these would be timely supplied. But it is not too late yet for many to come under the preparing hand of Divine love and mercy, and everlasting kindness, by which they would know great things done for them. There is much stir in the Christian world, and however small a speck some may consider the Society of Friends, neither they nor their principles are overlooked, even by many who do not avowedly approve of them. Their clear and consistent testimony to the gospel of Christ in its primitive truth and purity, will force itself upon professor and profane.

The greatest enemies we have are those of our own household—those who are enemies to the cross of Christ—the strait and narrow way—who want another path which they vainly hope may terminate in the narrow way, very near the end of the journey, so that they may have as little reproach to endure from the world as possible while they are in it—escape the contracted character which the doctrine of self-denial, and the restrictions of the girdle of Truth indicate according to modern estimates of religion. This description are fault-finders with the steady consistent Quaker; the more faithful he is to his profession, the less he is esteemed by this class—his name is given to reproach for the very reason that he should be honoured in the churches. But time, and experience, and the light of Truth will remedy these things. If he perseveres steadily he will gain in strength; his example will confound his opponents, and through mercy they may be brought to confess the propriety of his principles and practice, and partake of the blessed influences of his integrity to his God.

Should such continue their enmity to the pure, simple and humiliating religion of the daily cross, they will wander in the broad way, and lose their love to the Truth, and to the friends of Truth. But the Lord's table will be supplied with guests—others will be gathered from the highways and hedges by the constraining power of Divine love—their eyes will be opened upon the beauty and excellency of the kingdom and government of the adorable Son of God, and submitting to his refining power, he will prepare them and give

them gifts which they will exercise to his honour and to the astonishment of dry and dwindled professors: thus fulfilling in part the prediction, they shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of God, and the children of the kingdom shall be cast out. S—.

WORLDLY SPIRIT.

We beseech you, stand upon your guard against the love of this world, and the deceitfulness of riches, the nature of which is to choke the good seed, and to render men unfruitful. An eager pursuit after the grandeur of this world, is a certain token of earthly-mindedness, and those are enemies to the cross of Christ. "If any man love the world, the love of the Father is not in him." 1 John ii. 15. A resolution to be rich hath destroyed many; "they that will be rich, fall into temptation and a snare," &c. See 1 Tim. vi. 9, 10. This has been verified in the ruinous consequences of an earthly, ambitious spirit, pushing men forward, in the pursuit of greatness, upon hazardous attempts; which have too often issued in the fall and ruin of themselves and families, the reproach of the Society, and great loss of others; some of whom, probably, have placed the more confidence in them, for the sake of their profession of self-denial. Wherefore, we entreat Friends, in their Monthly Meetings every where, to be properly watchful one over another, and early to caution all, against running beyond their depth, and entangling themselves in a greater multiplicity of trade and business, than they can extricate themselves from, with honour and reputation. If they proceed in opposition to advice, let them be dealt with.—*Advice*, 1754.

Ancient Nineveh.—Botta, the French Consul at Mossoul, commenced, a year back, making excavations on the ground formerly covered by the city of Nineveh, which was situated on the Tigris, opposite the present town of Mossoul. The walks are still observable, as well as some huge piles of bricks, which served as foundations of the palaces of the kings of Assyria. In one of these piles he discovered the remains of a palace, the walls of which are covered with bas reliefs and inscriptions in cuneiform characters. This discovery is the more important, as no sculptured monument was hitherto possessed of the Assyrians. The French government has sent — Botta a sum of money, to enable him to pursue his undertaking.

Temper.—Great care is necessary not to injure the temper of our children; which is easily done. The government of our own temper among our children, is essential; for, if we speak to a child in a fretful manner, we generally find, that his answer partakes of the like character. Our own irritability often excites a similar disposition in the little ones around us.

NEW ZEALAND-OTAKEITE, ETC.

There is a striking peculiarity in the character of the New Zealanders, which is very encouraging to the hope of their ultimate civilization; namely, the eagerness they have shown to visit foreign countries, and to see with their own eyes whatever might gratify curiosity, or prove subservient to usefulness. Even in the days of Cook this spirit of research displayed itself; and every one is aware of the difficulties which in more recent times have been overcome by the enterprising islanders, in seeking an acquaintance with distant lands. — Marsden remarks, "My opinion is, that if half the New Zealanders were to die in their attempt to force themselves into civil life, the other half would not be deterred from making a similar effort; so desirous do they seem to attain our advantages." It is well known, too, that they are proud to array themselves in the dress of Europeans, and endeavour, as far as they can, to imitate their manners, and even their modes of feeling and thinking. The natives, so lately separated from the cultivated portion of their species, not more by their geographical position than by the deep barbarism in which they were involved, are now brought into the light of knowledge and religion, and are no longer ignorant that there are other pursuits than those of war, and other enjoyments than those of revenge. Christianity, which is in every sense of the word the religion of civilisation, has gone forth among them attended by literature and the arts, and it is not possible that she should not eventually triumph over all the ignorance, prejudice, and ferocity with which she has here to contend. Such is the mild sway which her sublime faith is exercising over their rude minds, that it can hardly fail to restrain their destructive animosities, and abolish their sanguinary superstitions. Perhaps no feeling less ardent than a sense of religious duty could have supported the labourers in such a cause, surrounded by the difficulties and discouragements which met them at almost every step. But their task has gradually become easier and more cheering; while few gratifications can be equal to that which they must enjoy, when they contemplate, as the fruit of their efforts under a benignant Providence, a general amendment of manners and a great increase of comfort among the savage people whom they had undertaken to instruct.

The trade of the Pacific has hitherto been nothing compared to its capability of future extension under judicious management. The Society Islands, in particular, have been long celebrated for their prolific soil and beautiful scenery. Replenished with luxuriant woods, and a splendid vegetation, and enjoying, at the same time, the benefit of numerous streams, Otakeite, from the summit of its mountains to the sea-shore, produces every where in abundance choice food for its inhabitants, as well as the materials of an extensive traffic. To the breadfruit tree may be added the sugar-cane, said to be superior to that of any other country, the vegetables called panare and ape, and the vee, a delicious kind of apple; all of which are indigenous and grow spontaneously. Sweet

potatoes, yams, plantains, arrow-root, the ti-plant, the pine, the custard-apple, the mulberry, guava, orange, lime, citron, grape, Cape gooseberry, and water-melon, are also among the gifts which come from the hand of nature. Pigs, goats, poultry, and horned cattle are now sufficiently numerous; and the pork is celebrated among seamen for its fine flavour. The same islands furnish also a variety of excellent timber for building, whether ships or houses. The tamonee, the trunk of which is sometimes eight feet in diameter and twenty in circumference, gives a close fine-grained wood, being more durable and of better appearance than mahogany. It is so hard, indeed, that the joiner finds great labour in converting it into furniture. The purou, another species of tree, supplies an excellent material for boats, being so tough as never to split, and so elastic as hardly ever to wear out. Both kinds grow in great abundance, and might be exported to a very large extent. It is, perhaps, of more importance to observe, that both the earth and the atmosphere are favourable to the growth of the vine, cotton, coffee, and sugar, the cultivation of which would afford a lucrative employment to the people, augmenting the small returns which they already derive from arrow-root and palm-oil.—*Russell's Polynæta.*

Breaking of Horses.—The manner of taming horses is very singular. When a horse is to be tamed, a native fastens a long rope to his head, and takes hold of the other end; it is then driven into shallow water, about up to a man's loins; when this is effected, another advances cautiously towards the horse, and endeavours to leap on his back, in which he is assisted by the person at the end of the rope; and who, with such purchase, pulls vigorously, and turns the horse round to facilitate his companion's attempts; but as the snorting and maddened creature plunges and rears, the native, with the stealthiness and activity of a cat, jumps on its bare back, and instantly commences beating the horse's head with his open hands, first on one side then on the other; in vain the horse endeavours to rid himself of his rider; the native with the rope pulls, and the one on his back beats him, till at last his strength and spirit give way, and he becomes completely subdued. So severe is the lesson, however, that sometimes a horse will lie on the beach exhausted, and at the sound of the human voice will tremble violently. Sometimes the rider gets thrown; but as he only falls into the water, it is of no consequence; he again leaps on the horse's back, and renews the battle; it is rarely that more than one lesson is required to completely master and break the proud spirit of the before untamed horse.—*Narrative of a Residence on the Mosquito Shore.*

THE FRIEND.

SEVENTH MONTH, 29, 1843.

Our exchange papers, and other papers and periodicals to which, occasionally, we have recourse, continue to be fraught with encour-

aging accounts of the progress of temperance principles near and remote, in almost every direction of this widely extended country. The Bristol (England) Temperance Herald for the present month, which we have received, is replete also with evidence of the flourishing state of the cause in Great Britain and Ireland. This truly is cheering intelligence, and the extraordinary rapidity of its onward course—the almost unparalleled enthusiasm called forth in the support of this philanthropic movement, certainly mark it as one of the most remarkable characteristics of the present era. But, warmly as our feelings have been enlisted in these proceedings, it is with serious regret that we have noticed some things which we cannot but consider altogether unworthy of and inconsistent with the real nobility of the enterprise, intimately connected as it is with religion and virtue—with the work of righteousness in the earth—peace and good will to men. Among the things to which we allude as objectionable, may be mentioned, temperance celebrations, and ostentatious parades, with the ordinary accompaniments of costly decorations, bands of martial music, banners displayed, &c. &c. Then again the Temperance Halls. We would not hold these up as objects of censure, were they confined to the sober, legitimate use of them for the meetings of societies, occasional lectures, and other appropriate purposes. But there is reason to fear (in one instance at least we can speak from personal observation) they become places of idle resort and noisy levity, amounting in some cases to a nuisance in the neighbourhood wherein they are located. All this forms no necessary part of temperance arrangements, and with the sedate and reflecting portion of the community, the tendency must be decidedly unfavourable to the cause, and, therefore, we say, had better be discontinued.

While thus briefly expressing our views on this interesting subject, we should be sorry in the slightest degree to damp a generous ardour in the breast of any one soberly and conscientiously engaged in this righteous cause. On the contrary, we would gladly speed such on their way, trusting, that with the Divine blessing, the labour of their hands will prosper, and joyfully should we hail the day, peradventure not very remote, when alcohol, in every of its manifold guises and modifications shall, with calomel and opium, be administered only under the direction of the medical adviser, and the beverage in universal use shall be water, occasionally perhaps varied with lemonade, or some equally harmless non-intoxicating drink.

NOTICE.

GEORGE F. READ proposes to open a Boarding-School for Boys at No. 11 Buftum street, North Salem, Mass., where in addition to the usual branches of an English education, will be taught the Hebrew, Greek, Latin, French, German, &c., languages. Terms.—For board and tuition, thirty dollars per term, of 12 weeks, payable in advance. The first term will commence on the 15th of the Ninth mo. next. As but a limited number of scholars can be admitted, application must be made previous to entrance. Those wishing to enter at the commencement of the term will please apply as early as the 15th of the Eighth mo. next. Address (post paid) George F. Read, Salem, Mass.

THE FRIEND.

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For "The Friend."

Cod, Mackerel, and Herring Fisheries.

The third article in the last number of the North American Review is on the subject of the fisheries in the Bay of Fundy, Gulf of St. Lawrence, on the coast of Labrador, the Banks of Newfoundland, &c. Having read the article with much interest myself, I have been induced to offer some extracts from it for insertion in "The Friend."

S. R.

There is no error, we think, in stating that no work devoted to the rise and progress of the American Fisheries exists. It would not be wide of the truth to add, that few works would be more useful to the young, and to our countrymen generally. The idea is prevalent that fishing is a low occupation; but it is as false as it is common. Equally prevalent and false is the supposition, that these fisheries have no history but such as relates to the quantity and quality of the food which they annually produce. He who shall correct these errors, and give to this branch of American industry the place which belongs to it in our annals, will perform a valuable service. To describe these events, however, forms no part of our present purpose; and our doubting readers must be content to take the truth of the remark, as to their high and interesting character, upon trust, until another time.

Having given, on a former occasion, some account of the whale-fishery, we design now to devote a few pages to some of the other sea-fisheries, and to the manner of catching and curing the various kinds of dried, smoked, and pickled fish, that are found for sale in our markets. These fish are not taken in great abundance within the limits or jurisdiction of the Union; inasmuch as the best fishing-grounds, whether for cod, pollock, herring, or mackerel, are far north or east of the United States. Those most frequented are the inlets and shores of the Bay of Fundy, the Bay of Chaleurs, the Gulf of St. Lawrence, the Straits of Bellisle, the coast of Labrador, and the Banks of Newfoundland. Fishing at Newfoundland is, probably, the most hazardous.

The business is usually commenced in April, and closed in October. It is done while the vessel is at anchor in the open sea, at a great distance from land, and was too often betides those who engage in it with old, unsound, or ill-furnished vessels.

A vessel intended for service in the Labrador fishery leaves home about the middle of May. Arriving on the coast after a passage of two or three weeks, she enters some snug harbour, and is there moored. There she remains quietly at anchor, until a full "fare" has been obtained, or until the departure of the fish requires the master to seek another inlet. The coast of Labrador is frequented for fishing for a distance of ten or twelve degrees of latitude. It has been preferred to any other, for a long time, on account of its security, and a general certainty of obtaining a supply of fish. The fishing is done entirely in boats, and the number usually employed is one for about thirty tons of the vessel's register. Here, under the management of an experienced and skilful master, every thing may be rendered systematic and regular. As soon as the vessel has been secured by the necessary anchors, her sails and light rigging stowed away, her decks cleared, her boats fitted, and a day or two spent in fowling and sailing, under colour of exploring the surrounding waters, and fixing upon proper stations for the boats, the master announces to his crew that they must try their luck with the hook. Each boat has now assigned to it a skipper or master, and one man. At the time designated, the master departs with his boats, to test the qualities of his men, and to mark out for them a course for their future procedure.

The love of power, so common to our race, is exemplified even here, since the *skippers* of these boats, though commanding each but a single man, often assume airs and exercise authority which are, at once, ridiculous and tyrannical; while their ingenuity in explaining the causes of a bad day's work, really occasioned by idleness, or by time spent in shooting sea-birds, frequently puts the patience and the risibility of the master to a severe trial. If fish are plenty, and not too distant from the vessel, the boats are expected, in good weather, to catch two loads in a day. Their return, if laden, is the signal for the *dressing-crew*, who were left on board, to begin a series of operations, which, when completed, leave the fish in the form in which the consumer buys them. From the *dressing-table*, the fish are thrown down the hatch-way to the salter, who commences the process of curing by salting, and placing them in layers in the bottom of the vessel. If the master intends to remain on the coast until his fish are ready for market, they are commonly taken

on shore as soon as caught, and there dressed, salted, and dried, before being conveyed to the vessel. If, on the contrary, it be his intention to dry them at home, as is now the common practice, the salter's duty is the last that is performed aboard. The English usually cure their fish on the coast. The buildings which are necessary for this purpose are easily constructed; they consist of an oblong shed, and a rude wharf, called a *stage*. The site selected for the stage is a rocky inlet, where the water is deep, and the beach or upland drying-place is capacious and convenient. The bait used is a small fish, called *capelin*. This small, but useful fish, seldom remains on the fishing-ground for more than six weeks in a season; a time which is long enough for securing a full supply, and which an experienced and energetic master does not often allow to pass away without one. The average produce of this fishery may be estimated at about ten quintals to every ton of the vessels employed in it, though the best masters are dissatisfied, when they fail to catch a fourth or fifth more.

The selection of a master is a point so important to owners, that a word upon his qualifications and duties will not be amiss. Besides all the responsibilities at sea, which devolve upon a master in the merchant service, he has cares and anxieties, which are unknown to that branch of maritime adventure. His passage being safely made, the master of the merchantman is relieved by the counsel and assistance of the owner or consignee. But it is not so with the master of the fishing-vessel. During the period devoted to fishing, his labour is arduous in the extreme; and come what will, in the desolate and distant regions which he visits, his own sagacity and prudence are his only reliance. If, as not unfrequently happens, he be so unfortunate as to have among his crew two or three refractory spirits, who poison the minds of all the rest; if others, who boasted loudly in port how well and quickly they could use the *splitting-knife*, or how true and even-handed they were in distributing the salt, prove too ignorant to be trusted; or if every man under his charge, without being either dogged or incapable, is still of so leaden a mould, as to remain immovable under promises of bounty or promotion; these difficulties must be but new inducements to use extraordinary personal exertions, and to preserve his reputation at the expense of his health and strength. Even if there are none of these embarrassments to contend with, his ordinary employments require an iron frame and an unconquerable resolution.

The master's duty, if he be an efficient man, is never an easy one. If he would provide against every contingency, and make sure of

a cargo despite of every adverse event, he must not even allow himself the full repose which nature craves. It is upon his regularity and perseverance in procuring fresh bait, a service which must sometimes be performed at the hazard of his life, upon the frequency of his visits to his boats, which are often miles asunder, upon his readiness to use his own hands to make up the laggard's deficiency, upon his economy and system in the use of time and outfit, upon the degree of energy and regularity which he infuses, and, finally, upon the care which he exercises in dressing and salting the object of his search, that the success or failure of the voyage mainly depends. Masters who are able and willing to sustain these varied and incessant calls upon their bodily vigour and mental activity are to be found, probably, in every fishing port. But it is very certain, that the number has sensibly diminished during the last twenty years, and that the transfer to other and more profitable and ambitious commands is still going on. The mercantile men of the commercial capital of the North, and the packet-ships of the commercial emporium of the Union, rank deservedly high. But were their counting-rooms and quarter-decks to yield up all, or even half, of those whose birth-places were on the Capes of Massachusetts, and whose earliest adventures were made in the fishing craft, they would lose many high and honoured names. So, too, were either to cease recruiting from the same sources, the humble employment of which we are speaking would speedily become more prosperous, and, in public estimation, more respectable.

The cod-fishery in the Bay of Fundy differs in many respects from that of Labrador. It commences earlier, and is pursued more irregularly, and to a later period of the season; while it yields larger and better fish, and, from the greater depth of water and rise of tide, requires much longer lines. This fishery is pursued principally by the people who live along the shores of the Bay, and by the fishermen of the eastern part of Maine. The vessels which are employed in it, though of greater variety, are neither so large nor so valuable, as those which are required for the more hazardous and distant fishing-grounds; and, unlike these, it allows of the use of sail-boats of the smallest size, as well as of those which can be propelled with safety and celerity by the oars of a single man. The vessels anchor upon the outer grounds as often, and for such times, as the weather permits; while the boats keep within the passages, and about the ledges, with which the Bay abounds. The time used for fishing is just before high-tide, and just before low-water, which states of the sea the fishermen call *slacks*. Most of the fishermen own or occupy small farms, situated on or near the shores of the Bay; so that fishing is an occasional, rather than a constant employment with them. For some of them, who live upon the main-land, however, and many whose homes are upon the islands, the sole reliance for support is the hook and line. Two hundred boats are sometimes in sight at Eastport, and when, by a turn of the tide, or a change of the wind, the little fleet draw to-

gether and float past the town in line, the scene is not without interest, even to those who have witnessed it hundreds of times.

From the earliest, or, as they are called, the *spring fares* of the cod-fish obtained in the Bay of Fundy, are made a considerable part of the table or *dun-fish*, that are consumed in the New England states; and, next to the Isles of Shoals fish, they are undoubtedly the best. Those caught in boats are seldom fit for *dunning*. They are commonly sold fresh, to the little fishing-stands, or trading establishments, set up by the more independent islanders. But owing to a variety of causes, the process of curing is so imperfectly performed, that none are so good as those caught in vessels, and many are wholly unfit for human food. The sprinkling of lime, however, over the defective parts, a practice which the fishermen deem entirely honest, will deceive the eye and quiet the nasal organ of the inexperienced or careless purchaser. These waters afford, also, a considerable part of the fish known among dealers as *pollock*, *hake*, and *haddock*. They are usually taken when fishing for the cod, and by the same means. The "Quoddy-pollock" is a great favourite every where in the interior, and is to be found in almost every farmhouse of the north. The hake-fishery of this Bay is small; nor is it of much consequence on any part of the American coast. The hake and the haddock are poor fish, and neither commands more than half the price of the cod. The hake, however, yields a larger quantity of oil, and is, therefore, held in estimation by those who catch it, and are not compelled to eat it. The haddock, when fresh, suits the taste of some, but, when dried, it is without reputation, even in the hut of the negro, who is doomed to be its principal consumer.

We turn now to a brief consideration of the herring-fishery. The herring in many varieties is taken in large quantities in the principal seas of Europe and America; and some of the principal cities of the former owe their foundation, perhaps much of their present commerce and wealth, to the prosecution of this fishery. To persons who are familiar with the character and rank of the mass of herring-catchers of the present-day, an account of the mania on this subject in England, two centuries ago, seems almost incredible. We have no space to go into details; nor can we even relate incidents to show how vast were the projects, and how magnificently rich were the joint-stock associations, that were formed by noblemen and princes of the blood to catch and cure herrings!

This branch of industry, as pursued in American waters, produces food of various qualities. The herring is cured both by salting and smoking, and by salting and pickling. When by the first method, it is packed in boxes; when by the latter, in barrels. Nearly the whole amount of that well-known luxury of the supper-table, the *scaled-herring*, is taken in the Bay of Fundy, and its tributary, the Passamaquoddy. The best are found and cured in the vicinity of Digby, Nova Scotia, but those of our own fishing-grounds treat the palate to a great delicacy. They were caught for many years by means principally of lighted

torches, made of the outer bark of the white birch.

The practice was, for one or two men to place a light of this description in the bow of a small boat, and then to drift about the favourite resorts of the herring, on very dark nights, and to bail in, with a dip-net, all that were attracted to the surface of the water. The islanders have a story, that the discovery of the attracting properties of light was accidental. They relate that, many years ago, a fisherman who lived on Campo-bello,* and who chanced one night to be on the side of one of its little harbours, opposite to his own house, on remembering that he had no fire at home, took some chips and coals in a skillet to carry across; that, during the passage, the chips took fire and blazed up; and, on his landing, he found that a large number of herrings had followed him to the shore; and that this circumstance induced experiments, which resulted in abandoning the former practice of using "set-nets" and "wears." These nets and wears are, however, becoming favourites again; and should the torch-lights be completely extinguished, of which there is certainly some fear, the inhabitants of the frontier towns of Maine will be deprived of one of their finest sights, and sojourners among them of one of their most attractive and peculiar scenes. To watch, from the head-lands and beaches, the movements of the "herring-drivers," has been a pleasurable recreation there for years. We have seen a spacious harbour, and the coves and indentations in its neighbourhood, most beautifully lighted up, as with hundreds of lamps, and each light heaving and falling with the motion of the sea. Far in the offing, the torches, no larger to the eye than a candle's flame, would move and dance, approach and cross each other, and then vanish away; while nearer, and perhaps within a stone's throw of the position which we occupied, their red flare would reveal every act of the fisherman, as time after time, he drew in the fish which he had lured to destruction. On shipboard, too, when entering or leaving the Passamaquoddy, we have seen these lights in all directions, and they served to relieve loneliness, and to excite interesting imaginings.

(To be concluded.)

For "The Friend."

BEES.

Pollen—Propolis—Importance of Bees to the Fructification of Flowers.

Carey and Hart, of this city, have lately published a re-print of "The Honey Bee; its natural history, physiology, and management." By Edward Bevan, M.D. It appears to be a work well deserving the attention of those interested in the culture of bees, embracing much curious, as well as useful information on the subject. The following is extracted from the last three chapters.

POLLEN.—Pollen and Farina, in the language of botanists, are terms applied to the powdery particles discharged by the anthers

* An island on the New Brunswick side of the Bay of Passamaquoddy.

of flowers in warm dry weather, and which hang about the stamina. The colour, as well as the structure of pollen, varies in different plants. Its use, in fecundating the germs of flowers, is well known: the services of bees, towards that end, will be noticed in a separate chapter.

Pollen has a capsular structure, varying its shape in different flowers, inasmuch as to be a popular object for the microscope. Each grain, it is supposed, consists commonly of a membranous bag, which contains a meal still finer, so fine that its granules do not exceed the 10,000th part of an inch in some plants, the geranium for instance. When the bag containing them comes to maturity, it bursts on the application of moisture; this bursting is naturally effected by the honey-like exudation of the stigma; but if extraneous moisture accomplish it prematurely, the pollen is rendered useless for the purpose of fructification. Whenever moistened, the bag explodes with great force, and discharges a subtile vapour or essence, which, when released by the peculiar moisture of the stigma, performs effectually its final purpose.

This substance, as I have stated in the last chapter, was once erroneously supposed to be the prime constituent of wax; but the experiments of Hunter and Huber have proved that wax is a secretion from the bodies of wax-working bees, (*vide* chap. xxxiii.) and that the principal purpose for which they collect pollen is to nourish the embryo-bees (it has been called the ambrosia of the hive.) Huber was the first who suggested this idea, and it well accords with what we observe among other parts of the animal kingdom;—birds, for instance, feed their young with different food from what they take themselves. — Hunter examined the stomachs of the maggot-bees, and found farina in all, but not a particle of honey in any of them. Huber considers the pollen as undergoing a peculiar elaboration in the stomachs of the nursing bees, to be fitted for the nutriment of the larvæ.

"In spring," says Dr. Evans, "which may be called the bee's first *carrying* season, scarcely one of the labourers is seen returning to the hive, without a little ball or pellet of farina, on each of its hinder legs. These balls are invariably of the same colour as the anther-dust of the flowers then in bloom, the different tints of yellow, as pale, greenish, or deep orange, being most prevalent." The bees may frequently be observed to roll their bodies on the flower, and then, brushing off the pollen which adheres to them, with their feet, form it into two masses, which they dispose of in the usual way. In very dry weather, when probably the particles of pollen cannot be made to cohere, I have often seen them return home so completely enveloped by it, as to give them the appearance of a different species of bee. The anther-dust, thus collected, is conveyed to the interior of the hive, and there brushed off by the collector or her companions. Reaumur, and others, have observed, that *bees prefer the morning for collecting this substance*, most probably that the dew may assist them in the moulding of their little balls. "I have seen them abroad," says

Reaumur, "gathering farina at the earliest dawn;" they continue thus occupied till about ten o'clock.

This is their practice during the warmer months; but in April and May, and at the settlement of a recent swarm, they carry pollen throughout the day; but even in these instances, the collection is made in places most likely to furnish the requisite moisture for moulding the pellets, namely, in shady and sometimes in very distant places.

When a bee has completed her loading, she returns to the hive; *part of her cargo is instantly devoured* by the nursing-bees, to be regurgitated for the use of the larvæ, and *another part is stored* in cells for future exigencies *in the following manner*. The bee, while seeking a fit cell for her freight, makes a noise with her wings, as if to summon her fellow-citizens round her; she then fixes her two middle and her two hind legs upon the edge of the cell which she has selected, and curving her body, seizes the farina with her fore legs, and makes it drop into the cell: thus freed from her burthen, she is fully prepared to collect again. Another bee immediately packs the pollen, and kneads and works it down into the bottom of the cell, probably mixing a little honey with it, judging from the moist state in which she leaves it; an airtight coating of varnish finishes this storing of pollen.

The bee stores pollen in worker-cells only. I am not aware of this fact having ever been publicly stated before: I am indebted for a knowledge of it to the attentive observation of — Humphrey. This discrimination of the bee may arise from an instinctive knowledge that pollen may be best preserved when stored in small quantities.

The quantity of this substance collected is immense; Swammerdam calculated that a single family would gather from thirty to sixty pounds in a year.

From the uniform colour of each collection, it is reasonable to suppose that *the bee never visits more than one species on the same journey*; this was the opinion of Aristotle, and the generality of modern observers have confirmed it. Reaumur, however, supposed that the bee ranged from flowers of one species to those of another indiscriminately. Arthur Dobbs, in the Philosophical Transactions for 1752, states, that he has repeatedly followed bees when collecting pollen; and that whatever flowers they first alighted upon decided their choice for that excursion, all other species being passed over unregarded. Butler had previously asserted the same thing. Here we see the operation of a discriminating instinct, which, in the first place, leads the insect to make an aggregation of homogeneous particles, which, of course, form the closest cohesion; and, in the next place, prevents the multiplication of hybrid plants. This remark was made by Sprengel, who has confirmed the observations of Dobbs, Butler, and others. The bees which Reaumur observed to visit flowers of different species, might have been in quest of honey as well as of pollen.

Propolis.—Besides the honey and pollen

which are gathered by bees, they collect a resinous substance, that is very tenacious, semi-transparent, and which gives out a balsamic odour, somewhat resembling that of storax. In the mass, it is of a reddish brown colour; when broken, its colour approaches that of wax. Dissolved in spirit of wine or oil of turpentine, it imparts, as varnish, a golden colour to silver, tin, and other white polished metals. Being supposed to possess medicinal virtue, it was formerly kept in the shop of the apothecary. According to Vauquelin, propolis consists of one part of wax, and four of pure resin; in which respect, and in its yielding the same acid, (*the benzoic*;) it resembles balsam Peru. It also contains some aromatic principles.

With propolis, bees attach the combs to the roof and sides of their dwelling, stop crevices, fasten the hives or boxes to the floors and roof, strengthen the weak places of their domicile, and varnish the cell-work of their combs. The chapter on Instincts details the modes in which bees employ it for their protection against intruders into their hives. From its being used for the firm attachment of combs to the roofs of hives, it must be the first matter collected by a recent swarm. The term propolis is derived from the Greek, and signifies, "before the city;" bees having been observed to make use of it, in strengthening the outworks of their city.

Reaumur was unable to discover its vegetable source. It is generally supposed to be gathered from the resinous exudations of the poplar, alder, birch, and willow; according to Riem, from pines and other trees of the fir tribe; though some authors have alleged that bees can produce it where no such trees are near them, and that turpentine and other resins have been disregarded when laid before them. A recent experiment of Huber has solved this question: he planted in spring some branches of the wild poplar, before the leaves were developed, and placed them in pots near his apiary: the bees alighting on them separated the folds of the largest buds with their forceps, extracted the varnish in threads, and loaded with it, first one thigh and then the other; for they convey it like pollen, transferring it by the first pair of legs to the second, by which it is lodged in the hollow of the third. Huber examined the chemical properties of this varnish, and identified it with the propolis which fastens the combs to the hives.

With respect to the absence of fir trees, &c., in the neighbourhood of the hives, it is to be recollected, in the first place, that *bees will fly about three miles* (some say five) for what they may want. Huber thinks that *the radius of the circle they traverse does not exceed half a league*; yet says that the question is undecided. In the second place, that a balsamic and tenacious secretion is found upon the buds of several plants and trees, which are often crowded with these insects; such, for instance, as the tacamahac, horse-chestnut, and hollyhock. Dr. Evans says, that he has been an eye-witness of their collecting the balsamic varnish which coats the young blossom buds of the hollyhock, and has seen them rest

at least ten minutes on the same bud, moulding the balsam with their fore feet, and transferring it to the hinder legs, as above stated. When finally moulded, the pellets of propolis are of a lenticular form.

As to the bees refusing resinous substances, when presented to them, as substitutes for propolis, — Knight has assured us, in the Philosophical Transactions, that this is not the fact, as he had seen them carry off a composition of wax and turpentine, which had been laid over the decorated parts of his trees. The bees blend this substance with wax in different proportions, as occasion may require.

(To be concluded.)

Selected for "The Friend."

Regard due to the Feelings of Others.

There is a plant that in its cell,
All trembling seems to stand;
And bends its stalk, and folds its leaves
From each approaching hand.

And thus there is a conscious nerve,
Within the human breast;
That from the rash and careless hand
Shrinks and retires distrust.

The pressure rude, the touch severe,
Will raise within the mind,
A nameless thrill, a secret fear,
A torture undefined.

Oh! you who are by nature formed,
Each thought refined to know,
Repress the word, the glance that wakes
That trembling nerve to woe.

And be it still your joy to raise,
The trembler from the shade;
To bind the broken, and to heal
The wound by sorrow made.

When'er you see the feeling mind,
Oh! let this care begin;
And though the cell be ne'er so low,
Respect the guest within.

The Great Iron Steamer.—This immense vessel, built at Bristol, England, for the Liverpool and New York trade, was floated in the dock on the 2d of June; she sits most gracefully on the water, and draws but nine feet ten inches, with all her machinery and boilers on board. The nineteenth instant is the day appointed for floating her from her dock into the river; and, at the same time, she will be named the Great Britain. Prince Albert, with her Majesty's Ministers, Foreign Ambassadors, and the Lords of the Admiralty, will be present at the ceremony. Ten thousand tickets, at a guinea each, will be issued, which will entitle the holders to admission into the company's yard, and to partake of a collation on board.

We have already given the principal dimensions of this floating wonder, but having learned a few additional particulars, there can be no harm in repeating the whole:—

Length from figure head to taffrail, 322 feet. Length, upper and forecastle decks, 308 feet. Main breadth, 50 feet 6 inches—depth, 32 feet 6 inches. Promenade cabin, forward, 67 feet long, 21 feet 9 inches broad. Promenade cabin, aft, 110 feet long, 22 feet broad. Dining saloon, forward, 61 feet long,

21 feet 9 inches broad. Dining saloon, aft, 98 feet 6 inches long, 30 feet broad.

One hundred and thirteen state rooms, with two beds.

Twenty-six state rooms with one bed. The weight of iron used in the ship and engines is upwards of 1500 tons.—*N. York Com.*

The Comet.—A letter from Otaheite, published in the Providence Journal, gives an account of the comet, which was very brilliant, and caused great alarm to the simple Islanders. It was first observed on the 2nd of March, when it appeared a vast mass of fire rising from the verge of the horizon to the height of thirty degrees, illuminating the ocean as far as the eye could reach. The natives at first thought a neighbouring island was on fire. It measured fifty-four degrees in length, and four degrees in breadth. It was supposed there that the temperature had risen very materially from the proximity of the celestial visitor.

Communicated for "The Friend."

OUR MOTHER.

The scene is closed—And Mother, thou
No more art with us here!
But yesterday, thy sleeping form
Reposed in silence near!
Yes! yesterday, the cherished vase,
We "dust to dust" resigned,
That eighty years of trial here,
Thy way-worn spirit shrined.
But yesterday, it was, our hands
The last, sad duties paid;
We robed thee as thou dress'd'st in life,
When thou thyself array'd.
Like as a mother clothes her babe,
And cradles it with care,
We laid our Mother in her bed,
And watched her sleeping there.
But soon our watching hours were pass'd,—
They carried her away,
And underneath the broken cloud,
Our cherished Mother lay.

And we were orphans—left to bear
Life's fatal changes still,
And thou, our counsellor—no more
Could guide each bending will.
But Mother dear—thy children, yet
Thy sacred dictates bear;
We see thee not—we hear no voice,
Yet feel thy presence near!
The light that from thy spirit shone,
Still shines around the place
Where we were wont to hear thy tones,
And watch thy fading face.
There needeth not be words, to tell
What thou to each might say,
The lessons thou hast daily taught,
Can never pass away!
Fainting patience—changeless love—
Desire to be resigned—
A holy faith—a trusting hope—
Clothed thy devoted mind.

At times, we know, thou felt a cloud
Spread o'er the future scene,
A misty veil—a wilderness—
Seemed then, to intervene
Between thee and the spirit land,
That world so bright and fair;
And that thy anxious vision out,
Sighing the glories there.
But Mother dear, the cloud was rent—
Thy soul in daily prayer
Ascended to the throne of grace,
And felt acceptance there.

And when around thy suff'ring bed,
We hung with anxious care,
How oft thou bade us, hold thee not
A weary captive there.
The tie that bound us, thou hadst owned,
And was to thee most dear,
Yet, still thy words were, "Let me go!"
"Do not detain me here!"
And when the hour of trial came,
To drink the parting cup,
Unshrinking nature, longing strove,
To yield the spirit up.

No cloud was there before thy view,
No desert, dark nor dry,
But full of faith, and hope, and joy,
Thou fath' Death's portal near,
A prayer we saw as on thy lip,
As breathing seem'd to cease;
Thy parting words were—"Lord! let now,
Thy servant 'part in peace."
'Tis past—"his o'er!—the scene is closed!"
We see thee here no more!
And nature feels, the ties are rent,
That closely bound be're.
But we have faith, and we have trust
In that enduring Pow'r,
That bore thee through life's changeful path,
And through Death's peaceful hour,
And with undoubting, serene hope,
Our minds are clothed in prayer,
That our to-morrow, in yon world,
May re-unite us there.

An Exciting Scene at Cape Cod.—A few days ago, about noon, a school of black fish, which had entered Barnstable harbour, were circumvented and attacked by the inhabitants in about twelve boats, manned by about sixty men, armed with scythes, pitchforks, axes, some old lances, one bayonet fastened to a pole, &c. The attack continued until five P. M., when ninety-five black fish were killed. Three others, being the remnant of the school, escaped. The sport is represented to have been very animated; but most of those engaged in it being farmers, were not accustomed to it, and not being provided with whalemen's gear, boats, &c., laboured under some disadvantage. The result, however, was very gratifying, the fish being expected to average a barrel of oil each, worth about forty cents per gallon. The sportsmen are represented to have striven manfully with the huge animals, fighting, in some instances, with sheath knives, and at such close quarters, that their garments were besprinkled with blood.

A Wash for Apple Trees.—The wash applied to the premium apple orchard of Capt. Randall, New Bedford, was made as follows, to wit:—10 lbs. sperm oil soap to 10 quarts of water. First rub the young tree with this and sand, so as to start the moss; then put on this wash with a common painter's brush. The president of our state society informs us that he has known apple trees nearly ruined by white washing. Lime is too caustic.

Newport Mercury.

Turnips.—This vegetable is known to thrive best in the vicinity of salt water. The largest crops we have known have been grown on islands in our harbour. A hint thus given that salt used in the manure for this crop would be useful, has proved valuable in practice. We recommend it.—*Ibid.*

For "The Friend."

THE UNCHANGEABLE WAY.

With what solemn and alarming feelings, both when inspecting the state of my own heart, and in looking at others, does the query sometimes arise, Upon what are we venturing our souls and our hopes? Upon what are we building with reference to an existence in that untried, unknown, and never-ending eternity, which so soon awaits us?—the all-important consideration and business, fraught with the most alarming contingency and sequence. If it be any thing short of the doctrines, the precepts, and the example of Christ, our Holy Head and High Priest; any thing short of the doctrine of salvation as contained in the holy Scriptures, and still more authoritatively and adaptively in that new covenant dispensation of light and life, (Heb. viii. 8, 9, 10, 11, and xii. 24.) revealed inwardly by the Father of Spirits to the soul of man, it must be a sandy foundation; and will not answer us in the awfully approaching period of decision, when the winds and the tempests come. "For other foundation can no man lay than that is laid, which is Christ Jesus." And the apostle further testifies, "whosoever buildeth on this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be tried by fire, and the fire shall try every man's work of what sort it is." Christ is the rock upon which all that is permanent must be built; and very lamentable will be the condition of those, who have taken up a rest short of this only true and safe one, prepared, through Him, for the people of God.

We seem to be living as though little or nothing was at stake, and with nothing to do, (happy insensibility were this life all,) but to enjoy, as sedately as we can, the pleasures set before us, and to be beguiled by the cares and business, the conversation and pastimes, the novelties, incidents, and obliquities of this changing scene, without viewing it solely as one of probation and preparation for that which is to come; without striving through the aid of the grace of God, the sanctifying influences of the Holy Spirit, to be redeemed from all the corruptions, and the love of the world; having every let and hindrance removed through the power of an endless life, and with purified and spiritualized hearts, the white linen and robe of righteousness, the only acceptable mantle, made meet for the inheritance of the saints in light; that kingdom where nothing that is earthly or impure can ever enter. For this blessed end how should the prescribed way be continually preserved in the mind, kept to, walked, and lived in; even Christ the unchangeable way. For, saith he, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." And again, "Whosoever doth not take up his daily cross and come after me, cannot be my disciple." "Without holiness no man shall see the Lord." "If any man hath not the Spirit of Christ, he is none of his." "Unless a man be born again, he cannot see the kingdom of God." Now, who among us are living up to and exemplifying these

Scriptures? And yet to the spiritual mind, it is as easy to conceive a fire without heat, a sun without light, or a cause without an effect, as that these and other similar precepts from the Divine Lawgiver may with impunity be denied or abrogated. How needful then, above all things else, to "watch;" watch unto Him, and wait upon Him, even as the eye of the servant is to the hand of the master: to walk in Him as those living continually in His sight, who feel that they must give an account for all the deeds done in the body: to strive, through His help, to bring every thought into captivity to the obedience of Christ; to acknowledge him in all our ways, and to let him direct our paths; and with meekness, patience, prayer, and an exemplary life and conversation, doing all to the glory of God, exalt his name in the earth.

However we may be deluded and lulled into security by the maxims, institutions, customs, and traditions, inconceivably delusive, of this deceitful and wicked world,—(for one effect of sin is a strange stupidity and infatuation, which renders us like a person in a delirium, insensible of our true state,)—nevertheless the foundation of God standeth sure; and the truths of Divine revelation, the yea and amen forever, must remain uncircumscribed by the lapse of ages, and not to be compromised, though heaven and earth should pass away. For, saith Christ, "Heaven and earth shall pass away, but my words shall not pass away." "Seeing then these things, what manner of persons ought we to be in all holy conversation and godliness, looking for and *hasting* unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." While to those who look for a new heaven and a new earth, the apostle directly continues, "be diligent, that ye may be found of him in peace, without spot, and blameless." And again, "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness in the fear of God.*" Which spiritual state of redemption and guiltlessness is the only soil, climate, atmosphere, and inheritance of heaven. Where no fleshly nor earthly desires and pursuits cometh. Not one of whose inhabitants can say, I am sick. Where the Lamb that is in the midst of the throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

The beneficent Author of our religion, and of the Divine unction and anointing in the soul, has expressly declared, "Without me ye can do nothing." We are, as the children of Adam, as incapable of performing any thing good, tending to the honour and glory of God, as a dead man is of performing the functions of life; are as completely incapacitated, without his enlightening assistance, and regenerating grace, to put forth a finger to save our own souls, as to redeem a brother, or give to God a ransom for him. Then as the only alternative, expedient, and hope of glory in our lost condition, let us come unto Christ, the Creator and Redeemer, Sanctifier and Comforter of his people; the Fountain open for the

whole house of Israel; the power of God and the wisdom of God; who is our wisdom, righteousness, sanctification and redemption; in whom dwelleth all the fullness of the god-head bodily; the fullness of him that filleth all in all; and whom, as Moses prophesied, "we are to hear in all things whatsoever he shall say unto us." For, "there is no other name given under heaven amongst men whereby we may be saved, but by the name of Jesus." And this, not in a mere lip profession, of Lord, Lord, thou knowest that I love thee; not in a cold assent to all the dogmas and truths of the gospel; not in a dry, doctrinal and notional belief of him manufactured in the brain, as an outward Saviour only, or as one afar off; but as a constraining, pervading, and operative principle, that works by love to the purifying of the affections, and brings forth fruits, *after its kind*, of righteousness, peace and joy in the Holy Ghost; a principle and faith that overcometh the world; bringing every thing into a holy conformity to his righteous will; a real reception of him in the heart, as our only and *whole hope and dependence*; feeling him as a transforming heaven, a burning and a shining light; and living and walking in him as the life and salvation of the soul—the second Adam—the quickening Spirit—the Lord from heaven. Even to the partaking through the condescensions of his grace and mercy, of that bread and water of life, which daily cometh down from God out of heaven; which he taught his disciples to pray for in the language, "Give us, day by day, our daily bread;" and which he told the woman of Samaria, should be *in her* a well of water, springing up unto everlasting life. If this is not our comfort and rest, rock and foundation, and, in some measure, our experience also—if we have not received the Lord Jesus Christ as "the mystery of godliness," through "the demonstration of the Spirit," and with power, being found in him, not having our own righteousness, but the righteousness which is through the faith of Christ, as a convincing, converting, transforming, and regenerating principle; if we heed not the invitation, in that "the Spirit and the bride say come; and whosoever will, let him take of the waters of life freely;" but rejecting the light that maketh manifest, and the law that "is perfect, converting the soul," and choose rather our farms, or merchandise, or any thing else whatsoever, to thus partaking of the Lord's supper, it will avail us nothing what reputation we have borne for wisdom, prudence, propriety, circumspection and benevolence before our fellow-worms in the world; but as sure as the records of heaven are immutable, and fail not, so sure our names cannot be in the Lamb's book of life. For, it matters not what name we have obtained; how morally we have lived; how faithfully fulfilled all the social and relative duties, or how amiable we appeared in the sight of our fellow-creatures, if we have not been faithful in the unspeakably greater relations of obedience unto Christ, and keeping our first love chaste unto him, from whom the darkness hideth not, but who looketh upon the heart, we must be sinners in his sight; and unless all Scripture be

false, and the sayings of Christ obsolete, we must fall under the curse and condemnation of that law that accepteth no man's person, nor altereth not, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. It was no doubt when filled and fired with a sense of the obligations upon us to fulfill the law of love, as contained in the first commandment, that the apostle declared, (1 Cor. xii. 22.) "*If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.*"

If wisdom be justified of her children, and it be the greatest wisdom, through keeping the commandments of God, and the faith of Jesus, to work out our salvation with fear and trembling, how needful often to query of our souls, "What think ye of Christ?" "How much owest thou unto thy Lord?" And whether our love is towards him with all our heart, and all our soul, and all our strength? For if he is not thus our life, our desire, our chiefest treasure and joy, our *all in all*, let us be assured our hearts are not right in the sight of God; and we are not of the circumcision who worship him in spirit; nor are we in the straight and narrow way which alone leadeth unto the kingdom of heaven. For there is no other than that which the Saviour hath trod,—the unchangeable way,—the tribulated way,—the persecuted way,—the way of the cross. And while the necessity of walking therein with the qualifications and spirituality needful for a holy hope in God, are abundantly set forth in the Scriptures of Truth, they, at the same time, clearly demonstrate and discover to the spiritual eye,—in those standing and uncompromising laws and ordinances, changeless as heaven, in condemnation of such being written, who are deceivers; being skeptics, infidels and strangers, notwithstanding all their profession to the contrary,—the new covenant dispensation, sealed by the blood of the unchangeable Priesthood, which is the mystery of God in us.

Then if the whole of our Lord's precepts are to be regarded as binding upon his disciples, and his example to be followed in every thing, and in every part, to the denial of self in all things, with what feelings and tremblings should we peruse and ponder such Scriptures, as, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 2. "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. Love not the world, nor the things that are in the world. *If any man love the world, the love of the Father is not in him.*" 1 John ii. 15, 16. "Behold these three years I am seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" Luke xiii. 6. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." John xv. 4. "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of my Father which is in heaven." Matt. vii. 20, 21. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John ii. 4, 6. "Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither knoweth him." 1 John iii. 6. "This is the love of God, that we keep his commandments." 1 John v. 3. "Whosoever forsaketh not all that he hath, cannot be my disciple." Luke xiv. 33. "*Ye must be born again.*" That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John iii. 7, 6. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. v. 17. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. vi. 15. "And they that are Christ's have crucified the flesh with the affections and lusts. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. v. 24, 16. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. For as many as are led by the Spirit of God, they are the sons of God." Ro. viii. 9, 14. "Examine yourselves, whether ye be in the (this) faith; prove your own selves. Know ye not that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii. 5. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. iii. 16, 17, and vi. 19, 20. "Then see that ye refuse not him that speaketh. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: for our God is a consuming fire." Heb. xii. 25, 29. "Nevertheless, the foundation of God standeth sure having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 19.

Under what restrictions and anxious inquiry and solicitude the spirit of these and similar passages of Scripture should introduce the professed disciples of Christ, will perhaps be best, if not only, known, at the awfully approaching period when the secrets of all hearts shall be opened, and the end and design of this life be eternally and irrevocably resolved. When we must, whether prepared or not, resign to him, who seeth not as man seeth, but who looking on the heart, rendereth unto every man according to his work, all our schemes, baubles, cares, hopes, and happiness. And while procrastination, with regard to eternal things, which are not so immediately before us, being also wholly opposed to our natural

depravity, lusts and disposition, with the more inviting and beguiling objects of time and sense, all combine to keep us enslaved by custom, lukewarmness, cold-heartedness, and by sin, and to make us with too little heed anticipate their end and effects; yet how needful is sobriety, seriousness, watching and prayer, as a subject involving such inconceivable consequence as the eternal happiness or misery of an immortal soul for which Christ died. And how applicable to all is the exhortation of the apostle to the youthful Timothy, "*Meditate upon these things. Give thyself wholly to them,*" &c. And who very feelingly thus addressed the saints at Philippi, "If there be therefore any consolation in Christ; if any comfort of love; if any fellowship of the Spirit; if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

MUTUAL DEPENDENCE.

"The mechanic and the labourer are dependent upon their employers for the means of earning a livelihood; and their employers are dependent upon the mechanic and the labourer for the manufacture of their goods, and the cultivation of their lands. The manufacturer is dependent upon the merchant for the vending of his wares; and the merchant is dependent upon the manufacturer for a proper quantity of merchandise. England, as a commercial nation, is dependent upon the demands of foreign states for the disposal of a large proportion of her manufactures; and the countries whose markets are chiefly supplied by exports from Britain, are dependent upon her for the various articles of merchandise they require. The agriculturist is dependent upon the public at large for the consumption of his grain; and the consuming public are dependent upon the agriculturist for a plentiful supply of produce. The poor are dependent upon the rich for the distribution of their wealth, that they may have wherewith to purchase food and clothing; and the rich are dependent upon the poor for the comforts and convenience they derive from the skill of artisans and servants. Tradesmen and work-people, and, indeed, all ranks in society, the higher as well as the lower, are dependent upon those belonging to the learned and scientific professions for the valuable and beneficial exercise of their varied talents; and the members of these professions are dependent upon those who employ them, for the emolument by which they are enabled to support themselves, and maintain their respectability."

[Above all, be it reverently and thankfully remembered, as the primary link in this beautiful chain of dependency, that we are indebted to the great Source of light and of life, for every form and degree of blessing which we enjoy.]

When persons are continually reminding you that they have forgotten some imaginary or real injury, depend upon it, it is always uppermost in their thoughts.

HINTS TO APPRENTICES.

There is sound sense and wholesome counsel in the following from the *Portland Tribune*.

If you do your duty—be kind and obedient—you will seldom meet with any trouble—your masters will appreciate your services—respect you, and use their endeavours to make your situations agreeable and pleasant. On the contrary, if you are cross and crabbed—if you continually fret and snarl at their pleasant requests or kind rebukes—if you are perverse and head-strong, you cannot expect to be happy—no situation will be pleasant, and no master kind to you. It depends mostly upon yourselves, whether your situations shall be agreeable or otherwise. You should remember, that while you are apprentices you have placed yourselves under the eye of another—one who is bound to watch over you—counsel you, and check you when you err.

We see no reason in the world why all apprentices cannot be contented and happy. Some of you, we know, have unpleasant places, and disagreeable masters. But, be assured, if you endeavour to do your duty, and strive to promote the interests of your employers, you will eventually soften the asperity of their tempers, and turn their habitual frowns into smiles. If you partake of their feelings, and say with proud spirits, "I will not put up with such treatment," when any thing crosses your temper, you but add to your sorrows, and contribute to make your situations more disagreeable. By studying your duty, and promoting the interests of your masters, you benefit yourselves, and make every thing pleasant.

While learning your trades, you cannot be too careful of bad associates. One vicious youth will ruin a dozen well disposed boys. Choose for your companions the virtuous and industrious—those who would not for the world commit a crime—whose language is free from profane words, and indicate thoughts, and who prefer to spend their time, especially their evenings, where they can improve their minds. Such young men are ornaments to society, and all who are found among them, pursuing the same praiseworthy course, are considered to be in the true path to virtue and honour.

By observing these few hints, we are certain that every apprentice will find it for his best good in the end, however he may consider it now. Another and a vicious course will prove his sure and irrevocable ruin.

THE USE OF AQUATIC PLANTS.

Vegetables, as is well known, grow in the sea and rivers, and in these situations perform a useful part in the economy of nature. On this point, we find the following interesting observations in a lecture recently delivered by Professor Brande, at the Royal Institution, in London, and published in the *Medical Times*—

"The carbonic acid held in solution in water performs a very important part with regard to the growth of aquatic plants; and

you will find afterwards, that from the carbonic acid taken up from the air, and decomposed by plants, a great deal of charcoal is accumulated. Now, when atmospheric air is held in water, its oxygen is converted slowly into carbonic acid by the respiration of the fish and animals existing in the water, and the carbonic acid so produced is decomposed by the vegetables growing in the water; charcoal is taken up, and oxygen given off. Hence the reason why we cannot keep fish for any length of time in an ornamental basin, or in any piece of water where there are not vegetables growing. You may keep gold-fish in water exposed to the air, but, although the air has free access to it, you are obliged frequently to change the water, for it soon becomes so far charged with carbonic acid, as to be unfit for the respiration of the fish. And in regard to streams and natural sources of water, if there are not a sufficient number of aquatic vegetables, the fish will soon die, in consequence of there being nothing to take up the carbonic acid which they throw off, and which ultimately poisons them. It is a very curious fact, that the whole value of vegetables in water consists in their extraordinary power of taking up the charcoal, and setting the oxygen free; a power, however, which only belongs to the green parts of vegetables, and which they only exert under the influence of solar light."

Thus sea-weeds do that for fishes which land vegetables accomplish for mankind and animals generally, with the aid of the sun's light—remove the vitiated, and supply them with the pure air. The mercies of God are over all his works.—*Foreign Journal*.

ANIMAL POISONS.

The venom of the bee and the wasp is a liquid, contained in a small vesicle, and is forced through the hollow tube of the sting into the wound inflicted by that instrument. From the experiments of Fontana, we learn that it bears a striking resemblance to the poison of the viper. That of the bee is much longer in drying when exposed to the air than the venom of the wasp. The sting of the bee should be immediately extracted, and the best application is opium and olive oil; one drachm of the former finely powdered, rubbed down with one ounce of the latter, and applied to the part affected by means of lint, which should be frequently renewed. No experiments upon which we can rely have been made on the poison of the spider tribe. From the rapidity with which these animals destroy their prey, and even one another, we cannot doubt that their poison is sufficiently virulent. Soft poultices of fresh flesh, bread and milk, or, in the absence of these, even mud, are excellent applications to the stings of insects, and even the bites of the most venomous snakes. The specifics recommended in such cases for internal use, are not to be compared in efficacy with the timely application of a poultice of the flesh of a chicken, or other animal recently killed. The flesh of the rattlesnake itself is, in some parts of America, reckoned to possess specific virtues, and doubtless will answer nearly, if

not quite, as well as any other good soft and moist poultice, which will seldom fail to effect a cure when promptly applied, and frequently renewed. In this way the irritation and inflammation induced by the poison in the part bitten is often arrested at once, and prevented from extending to vital parts. These conclusions are the results of experiments made with the poison of the rattlesnake, in which the most celebrated Indian and other specifics were used with little if any advantage. —*Farmer's Encyclopedia*.

Observatory at Cambridge, Massachusetts.

—About forty thousand dollars have been appropriated to the establishment of an Observatory, to be erected on an elevated situation in the vicinity of Harvard University, known as Summer House Hill. Of this sum, twenty thousand dollars were contributed by merchants of Boston; three thousand by the American Academy of Arts and Sciences; one thousand by the Society for the Diffusion of Useful Knowledge, and three thousand by Insurance Companies. The structure is to be called the Sears Tower, in commemoration of the liberality of David Sears, Esq., of Boston, who gave five thousand dollars for its erection. D. Sears afterwards gave an additional sum of five hundred dollars to be applied towards the purchase of the proper instruments for its equipment. The American Journal of Science and Art says:—"The Observatory will be as well endowed as any in the world. The ready patronage which has, upon this occasion, been so generously extended to American astronomy, is most honourable to the Republic, and no country can point to a larger donation to science, in proportion to its wealth."

Sugar.—No one article perhaps enters so largely into the use of every class of society, as sugar. We scarcely eat or drink, that sugar does not form a part. Who then can doubt the importance of the recent experiments by which it appears that, acre for acre, the corn-stalks will vie with, if not surpass the cane. In every state in this Union sugar may be produced, and instead of the enormous importation from abroad, we shall be enabled to produce this great article at home, thereby rewarding our own people, and making the return to our own soil. It is true, that experience is still necessary, but the tact and aptitude of our people will soon acquire this; and if each farmer shall not make his own sugar, he may supply the corn-stalk to some neighbouring factory that will do it for him. Our Indian corn crop can be expanded to almost any required extent, and the time may not be far distant when we shall become exporters of sugar. It appears from — Ellsworth's report, that the beet sugar is diminishing in France, and from the policy of the government there, giving place to that of the French colonies; but that the corn-stalk has there already attracted notice: already the experiments made, leave no doubt of the preference of the corn over the beet, and induces a strong

probability that it will also surpass the cane. Corn will thrive better in our middle and northern states than in the tropical regions.—*Farmer's Monthly Visitor.*

Aristocratic Taste of the Eagle.—A writer in Silliman's Journal, giving an account of the birds of Connecticut, thus describes an eagle domesticated in his yard. It was what Audubon calls the "Washington eagle."—

"This noble bird was shot in New Canaan, in April, 1821, and was sent to me in Stratford by J. Silliman. He soon recovered from his wound, and became perfectly domesticated. I kept him awhile confined, but soon found it unnecessary, because, if he left my premises, he would return to the stand at night. I have known him to eat four birds, (mostly *Muscicapa tyrannus*, or king bird,) and then he was satisfied for a week. He appeared to prefer this mode of living, and paid no attention to a daily supply. He, however, in the course of the summer, became so mischievous among the young ducks of my neighbours, that I was compelled to kill him. A single anecdote of his conduct may not be uninteresting. While he had possession of my front yard, occupying the centre as his stand, (he walks making a semi-circle to the door,) he would remain perfectly quiet if well dressed persons entered; but if a person with tattered garments, or such persons as were not accustomed to come in at the front door, entered the yard, it was actually dangerous for them, and they could only escape the tremendous grasp of his talons by running with their full strength, and shutting the gate after them. Facts of this kind often occurred; and I was occasionally compelled to release from his grasp such individuals as he had taken captive. With one claw in the sward and grass, he would hold quietly any man with the other. My domestics, both male and female, often felt this power of his talons and grasp. He would not allow their passing in that yard; and long acquaintance did not change his temper towards them. If, however, such persons passed him in the adjoining yard, to the door in the rear of the yard, he made no complaints. What renders this truly remarkable was, he had no training to this purpose while in my possession, and was wild when I received him.

The Last of the Indians.—The Ohio Statesman of the 18th ult. says:—

The Wyandotts, the last tribe of Indians in Ohio, have departed for their new home West of the Mississippi. A delegation from the tribe, consisting of three principal chiefs, visited our city, to bid farewell to the governor, and through him, to the people of Ohio. Jacquis, the head chief, delivered a beautiful address, which was interpreted by William Walker, Esq. The governor replied, and assured them of the good feeling of the people of Ohio towards their brethren, and wished them happiness and prosperity in their new home. The speeches will be published in a few days. The scene was very interesting,

and the sentiments delivered by the venerable chief were worthy the head and heart of a chief of this once noble race. May prosperity and happiness attend this remnant of red men, who for so many years dwelt in peace and amity with the citizens of our state.

An Intelligent Dog.—A person of the name of John James, residing at Little Eccleston Hall, near Poulton-le-Fylde, a few days ago, went on his ordinary business to Lancaster, accompanied by a shepherd's dog, kept by him. After his arrival, he had occasion to write to his family at home. He accordingly indited a letter, and gave it to the dog, desiring him to "ga his wa back," and carry it safe; which the dog did, performing his master's wish in three hours. The distance was twenty miles.—*Preston Chronicle.*

No man has a right to what is set before him at a table, without being thankful for it, and that for this simple and obvious reason—no man can bring into existence one grain of wheat, or one drop of water.—*Harrison.*

THE FRIEND.

EIGHTH MONTH, 5, 1843.

The members of our religious Society—every friend of the slave in this land, ought continually, and with the most vigilant jealousy, to be on the watch in regard to every indication or movement towards the extension of the abominable sin of slavery, and the formation of new slave states, more especially as respects Texas. A letter from the London correspondent of the New York Commercial Advertiser, possesses an interest in this relation which deserves attention. Our space admits only of a part:—

"You are already aware of the anxiety displayed by the anti-slavery societies in this country for the abolition of slavery in Texas. I now beg to ask your especial attention to the form which this anxiety has taken, and to the eventual intentions of the parties who entertain it.

"It is the wish of these anti-slavery gentlemen to raise a sufficient sum of money for the purchase, with a view to emancipation, of the entire slave population of Texas. There exists in that country a small party favourable to this scheme. Through them it is intended to make the following proposition to the Texas government: That a sufficient sum of money shall be raised in this country to remunerate the slave owners of Texas for their property in the slaves. This money to be given to the Texas government in exchange for public lands at a fair price, on condition that the government do abolish slavery throughout their whole territory, and apply the money to the payment of the slave owners."

Here follows a paragraph which we omit, in which the writer, evidently no friend of abolition, introduces some speculative notions

as to the motives and policy of the British government in promising the agents of this movement the "direct aid" of their influence. He then proceeds:—

"Will it not be worth the consideration of our northern statesmen, whether Texas had not better be received into the Union,—slavery and all,—allowing that institution to take its chance of eventual abolition, than to permit the occurrence of such a state of things, as now seems likely to come to pass?

"I have thrown these observations and suggestions (relative to this last subject) very crudely and hastily together, on the strength of information which I have just received, and of the authenticity of which you need entertain no doubt. You will, I am sure, agree with me in thinking the subject itself, and these late developments in regard to it, of high importance, and some matters of minor consideration upon which I had intended to offer a few remarks, must give place till my next. I remain, yours, very respectfully,

"A YANKEE IN LONDON."

From the British Friend, published at Glasgow, of Fifth month 31st, we take the following:—

Dublin Yearly Meeting began on the 1st of the present month, and held about the usual number of sittings. Friends were favoured, we understand, to conduct the business that came before them in much harmony; and it is hoped the solemnity was a season of benefit, in the best sense, to more than a few.

Epistles were received from the London Yearly Meeting of last year, and from all the Yearly Meetings in America, except Virginia.

A testimony was brought in from Munster Quarterly Meeting, respecting our late dear friend, Sarah Grubb, the reading of which produced a very solemn effect on the minds of Friends.

In 1841, this Yearly Meeting directed its committee to petition the Legislature for the abolition of capital punishments. In 1842, the committee reported that no suitable opportunity of doing so had offered; and the subject was again remitted to its care. This year, it laid before the meeting a form of petition to both Houses of Parliament, which was adopted and signed by the meeting generally.

NOTICE.

GEORGE F. READ proposes to open a Boarding-School for Boys at No. 11 Buffum street, North Salem, Mass., where in addition to the useful branches of an English education, will be taught the Hebrew, Greek, Latin, French, German, &c., languages.

Terms.—For board and tuition, thirty dollars per term, of 12 weeks, payable in advance. The first term will commence on the 18th of the Ninth mo. next. As but a limited number of scholars can be admitted, application must be made previous to entrance. Those wishing to enter at the commencement of the term will please apply as early as the 18th of the Eighth mo. next. Address (post paid) George F. Read, Salem, Mass.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Cod, Mackerel, and Herring Fisheries.

(Concluded from page 354.)

The herring thus secured, and intended for smoking, are washed the morning after being caught, and the scales of all that are fit enough to shed them are forced off by friction, when they are salted away in casks. As soon as they are sufficiently "struck" with the salt, they are again washed, spitted, and stung upon small round sticks of three or four feet in length, and hung up in the smoke-house. In spitting, as well as in hanging them up, great care is necessary to prevent the fish from touching each other. They are placed, tier above tier, upon wooden fixtures supported by joists, until the house is full. The distance from the lower tier to the floor is commonly about seven feet. Fires of wood are now lighted, and the great art is to manage these fires in a proper manner, inasmuch as they must neither be too quick nor too slow, and, at times, they require to be extinguished. Wood just taken from the forest is the best, but old and water-soaked fuel is sometimes used, to the serious injury both of the colour and the flavour of the fish. The time occupied by smoking them is not far from three weeks. To cure herrings well, good weather is quite as necessary as good fuel, and carefully attended fires. After being sufficiently smoked, the fires are allowed to go out, and, as soon as the house has become cool, the fish are taken down, slipped from the sticks, sorted into three qualities, and packed in boxes. The houses in which the smoking is done are mere huts, without floors, and without other finish than rough board walls, and roofs of the same, battened with slabs. In some cases, however, a wiser use is made of money, and sufficient expense is incurred to erect durable buildings. The upper part and the roof are always intended to be tight, both to retain the smoke, and to exclude the rain and damp. These houses are of various sizes, some being large enough to hold one thousand boxes of the fish when on the sticks, while others will contain no more than a fourth part of that quantity; the largest and best finished are the most economical. The business of smoking

herrings is confined, mainly, to the region of which we are now speaking. The price in the markets to which they are usually sent is sometimes ruinously low, and the poor fishermen are often deprived of adequate recompense for their labour. The quantity exported from the eastern part of Maine often exceeds eighty thousand boxes in a year, while the average of ten years may be estimated at three-fourths of that quantity. Besides these, some thousands of barrels are annually pickled. The article known among dealers as the *gibbed-herring* is a good substitute for the second quality of mackerel.

It is frequently said, that the mackerel-fishery is of a very recent origin, or that, at least, vessels were not employed in it until about the close of the last, or the beginning of the present century. Both suppositions are entirely erroneous. We have refrained from tracing the slightest historical sketch of the cod and herring-fisheries, and must continue to observe the same rule. But, did it comport with our present purpose, we could present facts and statistics, so numerous and so well authenticated, as to leave no possible doubt on the minds of any, that this fishery was commenced more than two centuries ago; that, in fact, it is as old as any other; that it employed even a hundred vessels yearly, prior to the Revolution; and that the exports of mackerel reached the value of £50,000 currency in a year.

This fish is one of the most beautiful that the sea affords. Its habits are continually changing, and, with them, the modes of catching it. Fifty years after the settlement of Plymouth, the practice prevailed of taking it in seines by moonlight;* and seines are still used to great advantage and extent in some parts of Nova Scotia. The fishermen of New England, at the present time, use the hook principally, though there are indications, that some other means must be resorted to, or the business be abandoned. When first seen upon the coast in the spring, the fish is thin and poor, and voyages in quest of it hardly pay their expenses, even when full fares are obtained. The course of our fishermen in pursuit of the mackerel is commonly as follows:—They seek for, and generally find it, in the vicinity of the Capes of the Delaware, about the month of May; and following it north and east, as the season advances, they "make fares" in the Bay of Fundy in July and August; in the Bay of Chaleurs in September, and sometimes in the latter bay and the Gulf

of St. Lawrence in the month of October. More frequently, however, they are following it on its return west and south, before the equinoctial gale. They seldom pursue it farther in autumn than the Capes of Massachusetts, or the shoals of Nantucket. At times, great quantities are taken along the coast, in small boats; and landsmen, women, and children leave their accustomed employments, and, by the use of pans, baskets, trays, pitch-forks, and the like, show how true it is, that "necessity is the mother of invention."

The master of the mackerel vessel, after reaching some well known resort of the fish, furls all his sails, except the main-sail, brings his vessel's bows to the wind, ranges his crew at proper intervals along one of her sides, and without a mackerel in sight, attempts to raise a *school* or *shoal*, by throwing over bait. If he succeeds to his wishes, a scene ensues which can hardly be described, but which it were worth a trip to the fishing-ground to witness. We have heard more than one fisherman say, that he had caught sixty mackerel in a minute; and when he was told, that, at that rate, he had taken thirty-six hundred in an hour, and that, with another person as expert, he would catch a whole fare in a single day, he would reject the figures, as proving nothing beyond a wish to undervalue his skill. Certain it is, that some active young men will haul in and jerk off a fish, and throw out the line for another, with a single motion; and repeat the act, in so rapid succession, that their arms seem continually on the swing. To be *high-line** is an object of earnest desire among the ambitious; and the muscular ease, the precision and adroitness of movement, which such men exhibit in the strife, are admirable. While the *school* remains alongside, and will take the hook, the excitement of the men, and the rushing noise of the fish in their beautiful and manifold evolutions in the water, arrest the attention of the most careless observer. Oftentimes the fishing ceases in a moment, and as if put an end to by magic; the fish, according to the fishermen's conceit, panic-stricken by the dreadful havoc among them, suddenly disappear from sight.

Eight, ten, and even twelve thousand have been caught, and must now be "dressed down." This process covers the persons of the crew, the deck, the tubs, and every thing near, with blood and garbage; and as it is often performed in darkness and weariness, and under the reaction of overtaken nerves, the novice, and the gentleman or amateur fisher, who hitherto had seen and participated in nothing but keen sport, become disgusted. They ought to remember, that in the reco-

* This was at Cape Cod. In 1670, the government of Plymouth colony granted the profits of the cod, mackerel, bass, and herring-fisheries there for a free-school. This school was established, and is said to have been the first ordained by law in New England.

* To catch the greatest number of fish.

ations of manhood, as in those of youth, the toil of hauling the hand-sled up hill, is, generally, in proportion to the steepness and slipperiness which give the pleasurable velocity down.

The approach of night, or the disappearance of the mackerel, closing all labour with the hook and line; the fish, as they are dressed, are thrown into casks of water, to rid them of blood. The deck is then cleared and washed; the mainsail is hauled down, and the foresail is hoisted in its stead; a lantern is placed in the rigging; a watch is set to salt the fish, and keep a look out for the night; and the master and the remainder of his crew, at a late hour, seek repose. The earliest gleams of light find the anxious master awake, hurrying forward preparations for the morning's meal, and making other arrangements for a renewal of the previous day's work. But the means which were so successful then, fail now, and perhaps for days to come; for the capricious creatures will not take the hook, nor can all the art of the most sagacious and experienced induce them to bite. Repeating, however, the operations which we have described, from time to time, and until a load has been obtained, or until the master becomes discouraged, or his provisions are consumed, the vessel returns to port, and hauls in at the inspector's wharf, where the fish, many or few, are landed, sorted into three qualities, weighed, re-packed, re-salted, and re-pickled. In two or three days she is reloaded, and on her way to the fishing-ground. Meanwhile, the owner, and all others who inquire, "what luck," learn from some wise "old salt," (and there is always a Sir Oracle,) how much knowledge the mackerel have acquired since the previous season. Having been thus employed until the cold weather approaches, or the fish leave the coast, the smaller vessels haul up, and their *skippers* pass the winter in cracking nuts, relating stories, and accounting for bad voyages, or boasting of good ones; while the larger vessels go south, and engage in freighting.

The superiority of sound, strong, and well-fitted vessels, over those of opposite qualities, may seem too apparent to require a word of notice: many poor ones are nevertheless employed, and so are poor masters; but the misplaced economy of trusting to either is becoming so perceptible, that their number is rapidly diminishing. Yet we may be pardoned for relating a single fact, illustrative of the folly of retaining in use a solitary vessel that ought to be, or one master that seeks to be in a harbour, during any of the gales which occur on our coast just before the equinox. Some four years ago, between Mount Desert and Cape Sable, there were, one day, three hundred vessels in sight of each other; and, as was judged, they were mostly mackerel catchers, meeting with more than the average success. The moderate breeze of the morning freshened towards noon, and as night approached, there were strong indications of a storm. A movement was soon perceptible throughout the fleet, and it finally scattered and sailed away. The staunch vessels, which were controlled by stout hearts, sought an

offing; but the rest, the shelter of the nearest haven. Four thousand men, probably, were thus interrupted in their employment;—but mark the issue; the vessels that kept their positions, under their storm-trimmed foresails, escaped unharmed, and resumed their business early the next day; while the refugees were seen no more for four days, two of which were excellent for fishing, and during that time many vessels caught from a quarter to a third part of a full fare.

The bait, which we have said, is thrown overboard to attract the fish to the surface, is usually composed of small mackerel, or salted herrings, cut in small pieces. As economy and success alike require a careful use of it, the master seldom allows other hands than his own to dispose of it. It was formerly the duty of the man who kept the watch on deck, in the night, to cut the bait on a block. But the *bait-mill* has taken place of this noisy and tedious process. Nothing, certainly, in the time of any fisherman now living, has occasioned so much joy as its introduction. This labour-saving, sleep-promoting machine, as constructed at first, was extremely simple. It was a box, which was made to stand on end, and had a crank projecting through its side; while, internally, it had a wooden roller, armed with small knives, in rows, so arranged that, when the roller was turned, the fish to be ground or cut up should undergo the operation by coming between these rows of knives and others which were arranged along a board that sloped towards the bottom.

As already remarked, the mackerel-fishery is as old as any other, and was commenced in Massachusetts. This state not only took the lead, but retains it. The business has been extensive and successful; at present, it is diminishing. In 1832, the returns show, that upwards of 383,000 barrels were inspected in Massachusetts alone, while those of 1842 exhibit the inspection of only 76,000 barrels, which is 20,000 more than in 1841; and the statistics of the fishery of Maine present results and comparisons even more unfavourable. There is certainly no lack of skill and perseverance on the part of those who are now so inadequately rewarded for their capital and labour. Whether the numerous and increasing "broken voyages" are to be attributed to a decrease of fish, or to a change of its habits and places of resort, we shall not undertake to determine. The opinions of many practical men are mere whims and fancies; and, though amusing enough, are not worthy of record.

BEES.

Pollen—Propolis—Importance of Bees to the Fructification of Flowers.

(Concluded from page 256.)

I have before alluded to the fortification of the weak places of hives with propolis. —Reaumur, whose hives consisted of wooden frames and panes of glass, wishing to put this talent of the bees to the test, carelessly fastened the glass of a hive with paper and paste, before putting in a swarm; the bees soon discovered the weakness of his paste-work, and indignantly gnawed to pieces this feeble

fence, secured the glass with their own cement.

I have already observed, that *the sage bee* chooses the morning for collecting pollen, on account of the dew's enabling her to compress it better; but, as moisture would render propolis less coherent, she *gathers this substance when the day is somewhat advanced*, and when the warmth of the sun has imparted to it softness and pliancy. These qualities are however soon lost, after it has been detached from the secreting surfaces, and exposed to the oxygenising power of the air. So rapid is this hardening process, that the bees which store it oftentimes find some difficulty in tearing it with their jaws from the thighs of their collectors.

I have noted that Huber says the extent of a bee's flight in quest of food is undecided, but that it probably does not exceed half a league. Upon this Dunbar observes, "If Huber meant half a German league, as he probably did, then, according to his calculation, a bee will fly two miles from its home. I am rather disposed to question the accuracy of this calculation. That the insect can and does fly thus far on some occasions, I do not doubt; but in her ordinary excursions, during the honey season, I believe *one* English mile will be found to be the extent of her flight. I am led to this conclusion by the circumstance that my own apiary is within a mile and a half of an extensive moor, and that during the finest weather in September, when the heat is in full bloom, few of my hives send any forager in that direction." Huber himself must have been aware of the usual extent of the bee's flight not exceeding two miles; for whilst he resided at Cour, near Lausanne, and afterwards when he lived at Vivai, his bees suffered so from scanty pasturage, that he could only preserve them by feeding, although those that were located two miles off him were, in each case, storing their hives abundantly.

Importance of Bees to the Fructification of Flowers.—Honey is regarded by modern naturalists as of no other use to plants but to allure insects, which, by visiting the nectaries of their flowers to procure it, become instrumental to their fertilization, either by scattering the dust of the stamens upon the stigma of the same flower, or by carrying it from those which produce only male blossoms to those that bear female ones, and thereby rendering the latter fertile.

No class of insects renders so much service in this way as *bees*; they have, however, been accused of *injuring vegetables*, in three ways: 1st. By purloining for their combs the wax which defends the prolific dust of the anthers from rain; 2dly. By carrying off the dust itself, as food for their young larvae; and 3dly. By devouring the honey of the nectaries, intended to nourish the vegetable organs of fructification (Darwin's *Vegetologia*.)

In defence of his insect protégés, Dr. Evans has observed:—

"First. That the proportion of wax collected from the anthers is probably trifling, it being so readily and abundantly obtainable from honey.

"Secondly. That for any depredations com-

mitted on the farina, they amply compensate, by their inadvertent yet providential conveyance of it, on their limbs and corselets, to the female organs of monocious or dioecious plants, whose impregnation must otherwise have depended on the uncertain winds. This is exemplified in the practice of our gardeners, who, in early spring, before they dare expose their hot-beds to the open air, and consequently to the access of insects, insure the fertility of the cucumbers and melons, by shaking a male blossom over each female flower. For the same purpose, and with the same success, a gentleman in Shropshire substitutes a male blossom, in place of the female one, at the top of his embryonic cucumber, which instantly adheres, and falls off in due time.*

"To the same kind intrusion of insects we owe the numberless new sorts of esculents and endless varieties of flowers in the parterre.

"Thirdly. That in a great many instances, the honey-cups are completely beyond the reach of the fructifying organs, and cannot possibly be subservient to their use. Hence Sir J. E. Smith believed the honey to be intended, by its scent, to allure these venial predators to the flowers, and thereby shows how highly he estimated their value to vegetation. See his Introduction to Botany. In the same work, the author observes Sprengel has ingeniously demonstrated, in some hundreds of instances, how the corolla serves as an attraction to insects, indicating by various marks, sometimes perhaps by its scent, where they may find honey, and accommodating them with a convenient resting-place or shelter while they extract it. This elegant and ingenious theory receives confirmation from almost every flower we examine. Proud man is disposed to think that

* Full many a flower is born to blush unseen,

because he has not deigned to explore it; but we find that even the beauties of the most sequestered wilderness are not made in vain. They have myriads of admirers, attracted by their charms, and rewarded by their treasures, which would be as useless as the gold of a miser, to the plant itself, were they not the means of bringing insects about it."

Thus the bee, by settling upon and collecting honey from a thousand different flowers, is thereby assisting the great purpose of vegetable reproduction, at the same time that the load she carries home enable her to construct receptacles for the reproduction of her own race.

"For the due fertilization of the common *Barberry*, it is necessary that its irritable stamens should be brought into contact with the pistil, by the application of some stimulus to the base of the filament; but this would never take place were not insects attracted, by the melliferous glands of the flower, to insinuate themselves amongst the filaments, and thus,

* When bees do not take spontaneously to the blossoms of the cucumber, melon, &c., they may be tempted to fertilize them, by applying honey to the male and female bloom.

while seeking their own food, unknowingly to fulfil the intentions of nature in another department.*" In some cases the agency of the *hive-bee* is inadequate to produce the required end; in these the *humble-bee* is the operator: these alone, as Sprengel has observed, are strong enough, for instance, to force their way beneath the style-flag of the *Iris Xiphium*, which in consequence is often barren. Other insects besides bees are instrumental in producing the same ends; indeed they are necessary instruments; and hence, according to the same naturalist, in some places where the particular insect required is not to be met with, no fruit is formed upon the plant which is usually visited by it, where it is indigenous; for he supposes that some plants have particular insects appropriated to them. The American *Aristolochia Sipho*, though it flowers plentifully, never forms fruit in our gardens, probably for the reason just assigned. The *Date Palm* affords a striking instance of the necessity of extraneous intervention to perfect fructification; male and female flowers are borne on separate trees, and unless the two sorts be in the neighbourhood of each other, the fruit has no kernel, and is not proper for food. There was a tree of this kind, bearing female flowers, at Berlin, for the fructification of which, a branch, with male flowers upon it, was once sent by post from Leipsic (20 German miles), and being suspended over some of the pistils, the tree afterwards yielded fruit and seed in abundance. Professor Willdenow has stated a very curious circumstance, concerning the *Aristolochia Clematitis*. He observes that the stamens and pistils of the flower are enclosed in its globular base, the anthers being under the stigma, which thereby requires the intervention of an insect to convey the pollen to it. The *Tipula pennicornis* accomplishes this object; it enters the flower by its tubular part, which is thickly lined with inflected hairs, so as readily to admit the fly, but totally to prevent its release, till by the fading of the corolla the hairs have fallen flat against its sides. Hence the insect in struggling to effect its escape brushes off the pollen, and applies it to the stigma, thereby accomplishing the fertilization of the flower.

"Si quid novisti rectius istis,
Candidus Imperi; si non, his utere mecum."

Floating Gardens of Kashmir (Cashmere.)

Another, and an important use, made of the abundant water surface of Kashmir, is the formation of floating gardens. Various aquatic plants spring from the bottom of the lakes, as

* This process may be strikingly exemplified, by exciting artificially the basis of the filaments, in the flower just mentioned. In the beginning of June, when the *barberry* usually blossoms, the six stamens are sheltered by the concave form of the flower, and spread moderately, so long as they are unmolested; but if one of them be stimulated at its root, by means of a long stout bristle or horse-hair, it will bend forward, and strike its anther full of pollen, upon the top of the pistil; after which it will retire gradually, yet perceptibly, to its former position. This action may be produced again and again in the same stamens, or in all six successively. In performing this experiment, care should be taken to apply the stimulating point without shaking the flower.

water lilies, *conferva*, sedges, reeds, &c., and as the boats which traverse these waters take, generally, the shortest lines they can pursue to the place of their destination, the lakes are, in some parts, cut, as it were, in avenues amongst the plants, which, in shallows, are separated by beds of sedges, and of reeds. In the latter places, the neighbouring farmer attempts to establish his cucumber and melon plants, by cutting off the roots of the aquatic plants just mentioned, about two feet under the water, so that they completely lose all connection with the bottom of the lake, but retain their former situation in respect to each other. When thus detached from the soil, they are pressed into somewhat closer contact, and formed into beds of about two yards in breadth, and of an indefinite length. The heads of the sedges, reeds, and other plants of the floats, are now cut off, and laid upon its surface, and covered with a thin coat of mud, which, at first intercepted in its descent, gradually sinks into the mass of matted roots. The bed floats, but is kept in its place by a stake of willow driven through it at each end, which admits of its rising or falling in accommodation to the rise or fall of the water. By means of a long pole thrust amongst the weeds at the bottom of the lake, from the side of a boat, and turned round several times in the same direction, a quantity of *conferva* and of other plants is torn off from the bottom, and carried in the boat to the platform, where the weeds are twisted into conical mounds, about two feet in diameter at their base, and of the same height, terminating at the top in a hollow, which is filled with fresh soft mud, drawn from the bottom of the lake, to which sometimes wood ashes are added, though much more frequently omitted. The farmer has in preparation a large number of cucumber and melon plants, which have been raised under mats, and of these, when they have four leaves, he places three plants in the basin of every cone or mound, of which a double row runs along the edge of every bed, at about two feet distance from each other. No farther care is necessary, except that of collecting the fruit; and the expense of preparing the platforms and cones is confined to the value of the labour, which altogether is trifling, as the work is very soon done. Perhaps a more economical method of raising cucumbers cannot be devised, and though the narrow beds are ordinarily almost in contact by their sides, yet, by their flexible nature, they are so separable that a small boat may be readily pushed between the lines without injuring the structure, and, for the most part, they will bear a man's weight, but, generally, the fruit is picked off from the boat. I traversed a tract of about fifty acres of these floating gardens of cucumbers and melons, and saw not above half a dozen unhealthy plants; nor have I seen in the cucumber and melon in the vicinity of very populous cities in Europe, or in Asia, so large an expanse of plant in a state equally healthy, though it must be observed, without running into luxuriance of growth. This condition indicated the situation to be congenial to the constitution of the cucumber, of which, however, a more substantial proof

was found in the very large number of young fruit set near the crown, which certainly exceeded what I have before witnessed in the usual mode of cultivating this vegetable. It has been noticed that the top of each mound is formed into a cup or hollow, which is surrounded by a circle or belt of weed. This prevents the male dust from being dissipated, and causes the fecundating process to be as complete as can be wished.—*Moorecroft and Trebeck's Travels.*

For "The Friend."

ISLAND OF MACKINAC.

An octavo book or pamphlet of twenty-nine pages has a few months since been published, titled "The Northern Lakes, a Summer Residence for the Invalids of the South. By Daniel Drake, M. D., Professor in the Medical Institute of Louisville, Ky." The purpose of the writer seems to have been to hold out inducements to valetudinarians and others of the south, who in search of health or recreation may leave their warmer latitudes for the north, to extend their excursions to the northern lakes. The North American Review, in noticing the publication makes it the occasion of a very interesting article, from which we extract as follows. It may be well to add, that the Island of Machinac, or Michilimachinac, or Machinaw—for it has been designated under each of these appellations—is situated at the north-western extremity of Lake Huron, near its junction with Lake Michigan.

Dr. Drake dwells with much delight on the picturesque features, and traditional and historical associations, of the island of Mackinac. Probably few or none have visited that singular and beautiful island with other than a similar feeling. The voyage, either way, naturally fits one to relish the novelty it presents to the eye. It has been the object of admiration, and even superstitious respect, among the aborigines, through all their known history, as is strongly bespoken by their traditions, and the persevering efforts they still make, when all other customary motives are withdrawn, to revisit it, that they may draw up their canoes upon its pebbly shore, pitch their lodges beneath the shadow of its lofty cliffs, and mount to its pinnacle—more than three hundred feet above the level of the lake—and dwell on the glorious scene spread beneath and far around. Nature has exhibited her most freakish humours in this island, and thrown some of her works into the shapes of art, as if the latter had designed and executed them instead of herself. The "Sugar-loaf Rock" is, as its name imports, a protuberance of a regular form, rising eighty feet or more above the surface; a geological problem that puzzles the scientific to solve. Whether its cone was thrust up above the common level by some subsultory force, leaving the surrounding mass undisturbed; or whether strata have been washed away, and left this monument to mark their former elevation, are questions that remain to be answered.

The island has also its Leucadian Rock, or "Lover's Leap;" an Indian girl, according to

tradition, having, Sappho-like, sacrificed herself there for love. It stands, like a pinnacled turret, on the upper edge of a lofty cliff, forming a leap of nearly two hundred feet. As it would be unclassical, in such a case, to run the hazard of being bruised to death on the rocks beneath, it is presumed that the waters were, at the time of this sacrifice, at a higher level than they are now, when a watery grave could hardly be reached by the most extraordinary effort.

But the most striking object on the island is the "Arch rock," which is generally termed Dr. Drake speaks of it as a "natural bridge;" but to warrant the application of that name, it should be more passable than it now is, or probably ever has been. Some light-footed quadrupeds, and persons adopting the position of quadrupeds, have attempted to scramble over its *archivolts*. It is seen on the eastern cliffs of the island, where they rise perpendicularly about one hundred and fifty feet above the lake, its outer abutment resting on the beach, while the other forms a part of the main bank. The arch is slightly rampant, and about thirty feet in span; its sweep is of a most symmetrical character, though the rocks are knit together in a rude manner, and leave the spectator to wonder how, without keystone, or *voussoir*, or any of the securities of masonic arrangement, they hold their place in the upper air. But the view from above, giving one, through the aperture, a glance at the waves far beneath,—and from below, opening a "narrow vista into heaven," are equally beautiful, and long enchain the eye. Indeed, there are few, if any, places in the United States, where a week or more can be passed away with greater promise of benefit, to the health and spirits, than at the island of Mackinac. It has a labyrinth of quiet, shady walks, which that week or more could not unravel; it has ascents, and descents, which bring, in healthy succession, every muscle of the system into activity; and it has views from its apex, where one can turn on the beel through all the points of the compass, still feasting the eye on attractive prospects. It has mysteries, besides, which lend to it a spice of the marvellous. A wanderer among the deep and tangled groves that crown the island, reports that he stumbled on a fissure in the rocky mass that outcrops there, into which was tempted to cast a stone, which went "nickety-nock" far down its dark depths, until it splashed, with a smothered sound, into hidden waters there. The "rotten limestone," of which this island is mostly composed, gives it a cavernous character; such latent wells are, therefore, not improbable.

The excursion that is so strongly recommended by Dr. Drake to the invalid and the unoccupied, who seek for health or recreation, has been long known to European travellers, who seldom cross the Atlantic without also crossing our Northern Lakes. They tarry awhile in our cities to look at buildings, examine institutions, watch the ever-shifting multitude by day, and observe the more stationary society at night; take their flight interior-ward; perch a day or two at the Springs; make a much longer pause at the

Falls, where the thought of man is almost lost in contemplation of the overwhelming grandeur of nature, the secrets of whose operations are there so truly "past finding out;" and then embark on a trip over the Lakes, that they may personally observe the length and breadth, reflect on the height and depth, and all the geographical phenomena, which so peculiarly mark the northern part of our hemisphere with features of magnificence that have no parallel in the aspects of the older world.

For "The Friend."

THE FOXITE MARTYS.

Ye sprung not from the proud,
The mighty of the earth,
No jewelled coronet has lent
Its lustre to your birth,
Upon no herald's blazon scroll
The record of your worth.

Mid England's quiet homes,
From "neath the cottage tree,
Ye slept unmolested forth
The light of years to be,
Lowly as those who cast their nets
In the waves of Galilee.

Humble in worldly eyes,
Yet with minds of giant mould,
At the sounding of your trumpet tongues
Error forsook his hold;
Ye bearded the tyrant in his den,
Like the prophet seers of old.

Uncheeked by courtly frown,
Unarmed by lawless might,
Armed in the panoply of Truth,
Ye battled for the right;
The weapons of your warfare threw
A blaze of living light.

Spiritually bright the beam,
And as rolled the passing hour,
Shining alike on poor and rich,
Through cot and castle bower,
The mitred priest and belted knight,
Have bowed beneath its power.
Boldly ye sped your course,
In a day of doubt and gloom,
Not quailed beneath the oppressor's rod,
His dungeon and his doom;
The martyr's faith ye kept unsoiled,
And shared the martyr's tomb.

When Pity in life's morn
Her lesson pure instills,
I've wept upon the storied page
That told me of your ills,
Thrice blessed hours when feeling's founts
Gushed forth like mountain rills.

In manhood's noon with pride,
Dauntless I see ye stand,
Your limbs enfranchised, but spirits free,
A firm and fearless band,
Braving with Paul a tyrant's wrath,
Your lives within his hand.

Each sepulchre of rest,
While throbs this heart of mine,
Shall live a loved, a cherished spot,
A high and holy shrine,
Hallowed like those the pilgrim seeks
In the valleys of Palestine.

THE RIVAL BIRDS OF SONG.

During our stay at Montgomery, in the State of Georgia, the weather was delicious, as much so, indeed, as it is possible to conceive. The thermometer from sixty-five degrees to seventy degrees, with a fresh

bracing wind from the north-west, the sky a deep and clear blue, with small white fleecy clouds, the air balmy and odoriferous from the perfume of the surrounding woods, and the birds full of song from every tree and every bush. Nothing in the finest days in England, under the most favourable combinations, ever surpassed it in splendor or beauty.

Of the mocking-birds, we had two fine specimens in the hotel, each kept in a large cage, with ample room to display their graceful movements. They were in size rather less than the English lark, and in plumage and shape like the English linnet, with a longer tail, and colours a grayish blue and white. One of these was the most beautiful warbler we had ever heard, and seemed to feel intense delight in hearing his own notes, which were poured forth in a full torrent, with infinite variety, and with but little intermission, from the earliest hour of morning till noon, when it relaxed for awhile in its efforts, but resumed them in full vigour at the evening song.

Not far from its cage was a beautiful canary, one of the sweetest songsters of its tribe, whose notes alternately thrilled and gushed and warbled from its delicate throat, transporting the ear of the human listener, and exciting the envy and emulation of its own feathered rival. When it ceased, and while its last falling cadence yet filled the air, the mocking-bird would take up the strain, and in a full stream of the richest melody pour out its whole soul in ravishing sounds of ecstasy and feeling, swelling sometimes into an air of triumph, then dropping into the deep-toned gurglings of sorrow or despair, and anon winging its flight to the topmost range of the musical scale, and warbling forth its whole soul in such a frenzy of joy, that it could not refrain from rising in the air, and clapping its own wings in token of victory. A pause would ensue, as if the contest were given up, and the superiority of the conqueror in this contest of melody admitted beyond dispute. But after a short interval, the beautiful canary-bird would try another and a richer strain, and with an earnestness of purpose which swelled its little bosom, and expanded its whole frame with the effluvia of inspiration, it made the air ring with its melodious and gushing strains, rapturous, soul-subduing, and enchanting—as joyous to its own consciousness of power, as it was evidently astonishing even to its listening competitor, who stood mute with admiration, and for a moment appeared overcome with a sense of its own incapacity to surpass its exquisitely gifted rival.—*Foreign paper.*

TO PRESERVE CUT FLOWERS.

It is now, alas! a long eighteen years ago since we first saw, in the drawing-room of one now no more, in the hot dry weather of the dog-days, flowers preserved in all their freshness, by the following simple contrivance:—A flat dish of porcelain had water poured into it. In the water a vase of flowers was set; over the whole a bell glass was placed with its rim in the water. The air that surrounded the flowers, being confined beneath the bell-glass, was constantly moist with water that

rose into it in the form of vapour. As fast as the water was condensed, it ran down the sides of the glass back into the dish; and if means had been taken to enclose the water on the outside of the bell-glass, so as to prevent its evaporating into the air of the sitting-room, the atmosphere around the flowers would have remained continually damp. What is the explanation of this? Do the flowers feed on the viewless vapour that surrounds them? Perhaps they do; but the great cause of their preserving their freshness is to be sought in another fact. When flowers are brought into a sitting-room, they fade because of the dryness of the air. The air of a sitting-room is usually somewhat drier than that of the garden, and always much more so than that of a good green-house or stove. Flowers when gathered are cut off from the supply of moisture collected for them by their roots, and their mutilated stems are far from having so great a power of sucking up fluids as the roots have. If, then, with diminished powers of feeding, they are exposed to augmented perspiration, as is the case in a dry sitting-room, it is evident that the balance of gain on the one hand by the roots, and of loss on the other hand by their whole surface, cannot be maintained. The result can only be their destruction. Now to place them in a damp atmosphere is to restore this balance; because, if their power of sucking by their wounded ends is diminished, so is their power of perspiring; for a damp atmosphere will rob them of no water. Hence they maintain their freshness. The experiment can be tried by inserting a tumbler over a rosebud in a saucer of water.—*Gardiner's Chronicle.*

THE FRIEND.

EIGHTH MONTH, 12, 1843.

It seems right that we should give some account of the very remarkable rain-storm with which this city and the section of country immediately contiguous, was visited on Seventh-day, the 5th instant; but as the daily papers have published ample details on the subject, and our space is limited, we must confine ourselves to a mere summary or outline. The rain commenced falling about 8 o'clock in the morning, and continued, with but little intermission, throughout the day. About 7 o'clock in the evening, however, it was at its height, pouring down in torrents, overflowing the streets in every direction, and flooding the cellars of houses in various portions of the city. The rain was accompanied with lightning and heavy claps of thunder. Dock street from Third to the river was one sheet of water, about four feet deep, rushing into the cellars, and destroying a large amount of property. Several other parts of the city exhibited a similar appearance, filling the cellars, and doing great damage to merchandise and property of various descriptions. The violence of the rain continued for about two hours, during most of which time there was but little wind.

Across the western part of the city a tor-

nado or whirlwind passed in a direction from south-east to a point nearly north-west. Its force seemed to concentrate a little below the Permanent Bridge, and some slight damage was done to that noble structure. From the lumber-yard, near the bridge, on the south side of Market street, the boards were taken up by the wind like shavings, so that the street in front was in a manner covered with them; and some of them were carried several squares. From thence, taking a course nearly north, in the direction of Francisville, and so across the Ridge Road, the furious whirling blast marked its way not by indiscriminate devastation, but touching here, and passing over there, prostrating fences and trees, toppling down chimneys, unroofing houses, and in several instances levelling to the ground, not wooden buildings only, but substantial brick houses.

At Darby and on Darby creek great destruction of property has taken place in consequence of the sudden rush of the inundation. At Chester, and on Ridley, Crum, and other creeks and water courses in that vicinity, the injury done is still more serious. In both cases, bridges, fences, houses, barns, factories, have been destroyed or swept away to a frightful extent, and a number of human lives lost, say twenty or more, including two or three on this side the Schuylkill. The following is part of a letter from Chester, written the next day, with which we conclude:—

“Chester creek became much swollen, carrying on its surface, bridges, machinery from factories, carriages, bales of cotton, stacks of hay, trees, boxes, barrels and casks of various kinds; the banks were soon overflowed, and in the short space of one hour, the water rose about seven or eight feet above the highest tide known by the oldest citizen here. At this time the scene was awfully terrific. The railroad bridge gave way, and came down with frightful rapidity; soon after the chain-bridge over the great southern post-road went with a tremendous crash. Kitt's large pattern shop, together with all his patterns. William Benton's house. William Kirlin's house, or rather the stone part of Kirlin's house, are all gone. William Eyre's board-yard was entirely swept away, together with his new wharf. Joshua P. and William Eyre's store-house was completely emptied of all the valuable goods stored there; about 200 tons of coal belonging to the same firm were swept off.”

Information has been received that our friends John Pease, of Darlington, Rachel Priestman, of New Castle-upon-Tyne, and Isabel Casson, of Hull, England, expected to embark for this country in the steam-ship *Hibernia*, which was to leave Liverpool the 4th instant.

A coloured lad, about fourteen years of age, and of good habits, wants a place with a farmer, or mechanic in the country, where he may be taken care of, and carefully brought up. Apply at the office of “The Friend.”

Eighth mo., 1843.

For "The Friend."

THE PURITANS AND QUAKERS.

In "The Knickerbocker" of last Sixth month, an article appeared, over the signature of N. S. D., defending the 'pilgrim fathers' for their conduct towards the Quakers. The course pursued by the author, is unfolded in the following extract.

"And who were these Quakers, think you, who were publicly beaten, and in two or three instances brought to the scaffold? Ancestors of the peace-loving, pure-minded brethren, whose gentle characters now win the respect of the whole world? Fathers and brothers of the broad-brimmed wortlies and demure dandals of our sister city? Ask them, and see if they will claim kith with the turbulent spirits who disturbed the worship and outraged the decent customs of the pious Pilgrims! In truth, a more disorganizing and fanatic sect than were these *soi-disant* Quakers, never cursed a peaceful community. I have by me a letter, written by a clergyman of Salem to one of my progenitors, which describes the doings of these people on the Sabbath days. They made it a special object to disturb every religious meeting in the town; and they paraded the streets in fantastic garbs; and on frequent occasions appeared *stark naked* in the public assemblies."

In "The Knickerbocker" of the present month, we find an answer to the above attack on the early members of our religious Society, prefaced by the following observations of the editor of that magazine.

"A Friend, writing to us from the City of Brotherly Love, under date of 'Sixth month 15th,' respectfully inquires: 'Will the editor accept a few remarks on the communication of N. S. D., from a plain Quaker; one, whose ancestors were Quakers, and who, after a close historical scrutiny, is not ashamed to claim *kith*, if he cannot *kin*, with those of that profession who were hung on Boston Common, or were beaten at cart-tails from village to village, throughout puritanic New England?' To which we cheerfully answer: 'Yea, certainly Friend N. Lift up thy voice against the accuser of the brethren, and welcome.'"

The answer is as follows.

"From the days of Cotton Mather down to the present time, it has been the constant aim of the defenders of the reputation of the founders of New England, to cast upon the early Quakers all manner of aspersions. A few years since, a writer in the 'North American Review,' having occasion to allude to the banishment of Mary Fisher and Ann Austin, the first Quakers who ever visited the western world, declared that it was for molesting and interrupting ministers in their places of worship. This assertion is also made by a clergyman of Philadelphia, in a discourse delivered on the anniversary of the landing of the 'Pilgrim Fathers;' with this addition, that one of these women went naked into a place of worship. *These charges are not true.* I do not believe the reviewer, nor the Doctor of Divinity (so called) willfully misrepresented the truth; but I believe them culpable in

taking for granted assertions of writers living long posterior to the events they describe, without examining for themselves the original documents remaining on the subject. The records of the Massachusetts colony, as collected by Hazard, as well as the narratives published at the time by the friends of the sufferers, conclusively show that neither Mary Fisher nor Anne Austin had ever set foot on the shores of New England, until they were taken as prisoners from the vessel in which they came passengers, and carried to the jail of the colony. Deputy-governor Bellingham having received intelligence that two female Quakers were in the ship *Swallow*, then at anchor in the Bay, commanded that they should be closely confined therein, and that all their books should be taken from them, and burned by the hangman. A writer of that day, in reference to the person employed to effect this conflagration, quaintly remarks: 'O, learned and malicious cruelty!—as if another man had not been sufficient to have burnt a few harmless books, who, like their masters, can neither fight, strike, nor quarrel.' At that time there was no law against Quakers; but the council deemed that they were liable to the penalties of a law passed in 1646, against heresy and error, which decreed to banishment the opposers of the baptism of infants, and all such as denied the lawfulness of war. The order of council in this case is now before me, bearing date 'the 11th of July, 1656.' It commences with enumerating the former laws against heretics, and goes on to say, that, notwithstanding these, Simon Kempthorn had brought in two Quakers, who, on examination, are found to hold very dangerous and heretical opinions, which they acknowledge they came purposely to propagate. It directs that the books of the prisoners shall be burned; that the prisoners themselves shall be kept close, and none admitted to see them without leave from the governor, deputy-governor, or two magistrates; and that 'the said Simon Kempthorn is hereby enjoined, speedily and directly to transport, or cause to be transported, the said persons from hence to Barbadoes, from whence they came, he depriving all the charges of their imprisonment; and for the effectual performance hereof, he is to give security in a bond of one hundred pounds sterling, and on his refusal to give such security, he is to be committed to prison till he do it.'

"Of the four individuals put to death at Boston, after examining all the records extant in the respective cases, the apologies issued by John Norton, and the 'General Court' of Massachusetts, I am prepared to say, that there is not the slightest evidence that they were disturbers of the public peace, or violators of public decorum. The charges brought against them prove indeed that they came to Massachusetts, although it was from a sense of religious duty, and that while there, as free-born citizens of England, they refused a voluntary submission to laws violating the rights guaranteed them by Magna Charta, and the common law of England. I wish not to consume space, but would make a few remarks on the 'frequent occasions' in which the early

Quakers, according to 'N. S. D.,' went 'stark naked into the public assemblies.' Women of respectable connections, easy fortunes, liberal education, and modest demeanor and carriage, for preaching the gospel, and for merely coming to New England to look after their rightful possessions, were from time to time stripped naked to the waist, and whipped from township to township; and yet the nice sense of modesty of the New England folk of that day was not shocked. In 1664, when these scenes had been enacted for seven years, Lydia Wardell, who had been summoned repeatedly to appear before the congregation at Newbury, and whose mind was no doubt under much excitement in sympathy with her fellow-believers in their sufferings, went into the place of worship in that village, stripped in the manner the magistrates were continually stripping her friends. The modesty of the people was sorely offended; and seizing her and her female companion, they stripped the latter, and tying their naked bodies to the whipping-posts, with many lashes earnestly laid on, endeavoured to heal the wounds inflicted on the sense of decorum of the gaping crowd.

"I have not taken up my pen to defend the conduct of Lydia, but merely to state the facts of the case. Beside this instance, one other individual, a few months afterward, under similar excitement, performed a similar action. Now to our conclusion. These cases, which are the only ones a close examination of the charges of contemporaneous enemies of the Society, and the defences of its friends exhibit any trace of, are brought forward at this day in justification of acts of oppression committed long before these occurred. Turn to the statements forwarded to England to excuse the murders of Stevenson, Robinson, Dyer, and Leddra; examine the reasons assigned by Norton and the 'General Court' for their proceedings. Their enmity to the Quakers is strong, but not the slightest hint is given that these suffered because of any indecent exposure, or that the general persecution the Society at that time endured was occasioned by acts of this or a kindred nature. And why? Because the first instance of the kind occurred more than three years after the death of Leddra, the last Quaker martyr in New England. It is a remarkable fact, that soon after these two cases of voluntary exposure, the public stripping of Quaker women ceased. What effect these had in changing the feelings of the community, I cannot tell; but it is certainly a curious coincidence, that after this period the records of courts, and the copious annals of our Society, scarcely exhibit an instance of these cart-tail indecencies. The rest of the charges of 'N. S. D.' are equally unfounded; and, with sufficient space for quotations, might be satisfactorily confuted.

"N."

The editor of the Magazine adds:—

"Religious or sectarian controversy is foreign to the purpose of the Knickerbocker; yet we could not decline the calm consideration of facts brought forward to correct alleged misstatements. If," says the writer, 'N. S. D.' wishes information on a subject

with which he seems to be unacquainted, I should like to refer him to works wherein he may find the original documents.' For our own part, we think, as we have already partly intimated, that 'the less said the better,' touching the treatment of the Quakers and 'others of the non-elect' by the New England puritans. Washington Irving has driven a long nail home on this theme: 'The zeal of these good people to maintain their rights and privileges unimpaired, betrayed them into errors, which it is easier to pardon than defend. Having served a regular apprenticeship in the school of persecution, it behooved them to show that they had become proficient in the art. They accordingly employed their leisure hours in banishing, scourging, or hanging, divers heretical papists, Quakers, and anabaptists, for daring to abuse the 'liberty of conscience,' which they now clearly proved to imply nothing more than that every man should think as he pleased in matters of religion, provided he thought right; for otherwise it would be giving a latitude to damnable heresies. Now as they were perfectly convinced that they alone thought right, it consequently followed that whoever thought differently from them, thought wrong; and whoever thought wrong, and obstinately persisted in not being convinced and converted, was a flagrant violator of the inestimable liberty of conscience, and a corrupt and infectious member of the body politic, and deserved to be lopped off and cast into the fire.'

For "The Friend."

MIXED MARRIAGES.

The first article in the last North American Review is upon the life and character of the infidel Paine. It is written with much force and ability, and places the writings and character of that miserable being in their proper degree of estimation—as incomparably less meriting praise than abhorrence. The following extract is deserving of consideration as showing in a strong point of view some of the sad effects almost inevitably consequent on mixed marriages.

"Thomas Paine, the child of humble, though respectable parents, was born at Thetford, in the county of Norfolk, England, in the year 1737. His father was a member of the Society of Friends, and, it is believed, held steadfastly to the tenets and discipline of that exemplary sect. His mother was an episcopalian. In this difference of opinion between the parents, some of his biographers have seen the cause of his early scepticism. The memoirs of his early life are too few to enable either friends or enemies to form any satisfactory conjecture as to the source of his opinions, which, if we are to believe his own testimony, germinated early in his restless mind, and never left it during life. As a matter of mere feeling, we would gladly adopt the theory we have referred to; for, as the experience and observation of all will show, hazardous in the extreme is the spiritual condition of that child, who, at the age of levity and thoughtlessness, sees no devotional con-

cord in those to whom he looks for guidance, or hears nothing from their lips but the bitter words of that worst of domestic evils, family polemics. The cultivation of the devotional principle in the childish mind is the highest and most delicate trust a parent ought to know. It may be deadened by rigorous exactness, as we too often see in the children of the most pious. It may rot away by utter neglect, and for want of the fostering care which a judicious parent can alone bestow. But, more than this, it may, in the mysterious process of mental development, produce bitter and poisonous fruit, when it is tortured and perplexed by the differences of those who, in its culture, at least, should agree. Momentous indeed—let the example about to be illustrated enforce the precept—is the responsibility of parents thus situated!"

MARY BASS.

Mary Bass was the eldest daughter of Henry and Elizabeth Bass, of Ramsey, in Huntingdonshire, and was born about the year 1775. She was considered as an exemplary young woman; and as she was bereft of her pious mother at a very early age, the care of a large family soon devolved on her. Her mother was daughter of Isaac and Barbara Gray, of Hitchin; and on the decease of Henry Bass, which took place in the year 1796, his three daughters settled in that town.

In the year 1799, she showed symptoms of that disease which was the means of terminating her earthly course. It was thought to be that afflicting ailment known by the descriptive name of water in the head. The pain which it occasioned was at times very intense; and did not always occur without inducing a temporary delirium.

She did not at first appear to believe that her disease was mortal, as will further appear; and she suffered a long train of deep bodily suffering with great resignation.

Taking leave once of a brother, she advised him to be diligent, saying, "I am sure there is need of it, for it is a hard thing to have any thing to do on a sick bed. What a comfortable thing it is that I have nothing to do! But I believe I shall get better." Her brothers (for it seems more than one were present) appearing affected, she added, "You need not grieve; for if I die, I shall go to heaven." Something similar to this she said to one of her sisters: "If I die, it is hid from me, and no doubt wisely so. It is often the case. I do not wish to be presumptuous about it; but I do not think I shall. If I do, you have had a greater loss." Here she referred to that of their parents.

After having passed a few days in comparative ease, her pain returned with great violence, on which, she remarked, "How trying it is to pass through the fire a second time!" On another occasion, being in great suffering, she signified her apprehension that she should soon be laid low. To an aunt she said, "I do not wish to be selfish; but I think I had rather die than live."

She once desired a sister to be called up in the night, for she had felt herself so much

exhausted by the pain, that she seemed to believe her end to be approaching. When her sister arrived, she addressed her thus: "Let me kiss thee, my dear sister;" then pausing, added, "Canst thou give me up?" Her sister expressed her hope of submitting to the will of Providence; and Mary replied, "But thou shouldst do cheerfully." On First-day evening, after a day of great suffering, she said, "I am now only waiting the will of the Lord;" but a sense of her close was not yet given to her, for, after a pause, she added, "I do not know but I shall get better yet."

The Third-day following, she was very quiet and composed, and she desired to have some of the Scripture read. This had not been done for some weeks, though it had been her own daily practice, when in health. After this had been done, she remarked, that it seemed to her like First-day. "Indeed," said she, "it has been to me a Sabbath, a holy day of rest." In the evening, she said, "When the pain has been sometimes so great, as to make me sweat to a great degree; then I have thought my sufferings, though great, were nothing in comparison of sweating great drops of blood, through agony of mind."

At another time, she observed one of her brothers to weep, and said to him, "Don't grieve." Her brother then expressed his sympathy, and his hope that she might be favoured with a little ease: to which she answered, "It is very kind. If it had not been for the presence of the Lord, my sufferings would have been tenfold; but he has been exceeding good to me all through my illness."

Once, on a First-day, in the afternoon, after having been very ill, she broke forth in supplication, saying, "O Lord God Almighty, permit me this once to supplicate thy holy name on behalf of my dear brothers and sisters, both present and absent. Be pleased, O Lord, to multiply thy blessings. Feed them with food convenient for them. Make them as pillars in thine house. And my dear sister ———, be pleased to sanctify her afflictions unto her. Grant her patience, O Lord. Thou canst do all things according to thy might. And if it be thy will, receive my soul; and grant me an easy passage into thy heavenly kingdom. Thou knowest I love to serve thee above all things: and if I have withheld any thing that is right, it has not been through disobedience; but for fear of being too forward." After some time, she added, "I am glad I am thought worthy to be taken from the troubles to come: for they will be great, and I hope Friends will stand fast."

The same evening she was assisted to get out of bed, when she addressed several of her relations, who were standing by, after this manner: "You cannot think how easy this illness has been made to me. The Lord has been so good to me, that I have not even thought the time long. I can't see my way clear to heaven yet; but I do not know that any thing is in my way." A relation remarking, that she hoped that there was nothing in the way, but time, Mary replied, "I hope not. If there was, I hope the Lord would make it manifest, for he has been so kind to me."

After sitting awhile in great composure of mind, she said, "The land mourns, because of great bloodshed. Lord, forgive them, for they know not what they do."

About this time one of her brothers, not having been lately present, came to see her: with which visit, though then she was very ill, she appeared to be much pleased; and after expressing her gladness, she advised him not to look at others for example, but to follow the dictates of [Truth] in his own mind. A wish for her recovery having been mentioned by one of the company, she replied, "The Lord is as able to raise me up now, as at the beginning, if it be his will. If not, I hope he will soon release me."

She continued about three weeks after this in great quietness of mind; and several times signified she was only waiting to be released; being perfectly resigned to the will of Providence, which ever way her disorder might terminate.

Thus, being favoured to close her days in great peace, on the 20th of the Twelfth month, 1799, and about the twenty-fourth year of her age, she expired without a sigh.

For "The Friend."

SAMUEL FOTHERGILL.

A work of much interest has recently appeared in England under the title of "Memoirs of the Life and Gospel labours of Samuel Fothergill, with selections from his correspondence. Also an Account of the Life and Travels of his father John Fothergill; and notices of some of his descendants. By George Crossfield." Supposing some portions of it would be acceptable to the readers of "The Friend," I herewith transmit a few brief extracts. It is well known that the unguarded and licentious conduct of his son Samuel, had been the source of much regret and anxiety to John Fothergill, who, at the period when the former was twenty years of age, was about departing on a second religious visit to America. Alluding to these circumstances, the work, above mentioned, says:—

"Deeply afflicting to John Fothergill was the past conduct of his son Samuel: the evil of his ways, and his grievous departure from those paths of truth and virtue, in which he had, by long example, and often inculcated precept, endeavoured to train all his children, caused him much sorrow and distress. He was now about to embark on a distant land, in the service and cause of his Lord and Master, and the conviction that he was leaving behind him a beloved son, for whose restoration and welfare he had often put up his prayers, and yet who had so deeply revolted from the law of God, was as the wormwood and the gall—bitter indeed to his soul. Memorable and affecting was their last interview: after once more imparting to his son deep and impressive counsel, he took his leave in these words:—'And now, son Samuel, farewell! farewell! and unless it be as a charged man, I cannot say that I have any wish ever to see thee again.'

his disobedience, he still tenderly loved, uttered during what might probably be the last time they should meet in this life, together with the awful solemnity and deep feeling with which they were accompanied, produced a strong impression upon Samuel Fothergill; they remained as if engraven upon his heart, and assisted to confirm and strengthen him in the path of repentance and conversion upon which he had entered, and which, happily for him, he now experienced to be permanent.

"Thus, yielding to the powerful convictions of Divine grace, and as the Spirit that convinceth of sin, of righteousness and of judgment, wrought in his heart, he came to feel the terrors of the Lord for sin, and was made willing to abide under his righteous judgment because he had sinned, and so was brought into a state of deep repentance; and as a brand plucked out of the burning, and as one awakened from the sleep of death, in due time he witnessed a deliverance from the bondage of corruption, and a being created anew unto holiness, the end whereof is eternal life, through Jesus Christ our Lord."

During his father's absence the work of reformation continued. He had heard tidings of the change in his son, yet he feared it would prove transient. Meanwhile Samuel had appeared in the ministry. The first meeting of the father and son, after the return of the former from his religious visit, is thus described:—

"Soon after the return of John Fothergill from his last visit to America, he went to the Quarterly Meeting at York, which was large, and attended by many Friends from different parts of the nation. His company was very acceptable; and the occasion was, in a peculiar degree, solemn and instructive.

"Here he met his son Samuel. Tradition has handed down (and there is no other record of it) a remarkable circumstance connected with this, their first interview, since the return of the father to England. It is said that, from some accidental circumstance, John Fothergill did not arrive in York until the morning of the day of the meeting, and that it was late when he entered the meeting-house: after a short period of silence he stood up, and appeared in testimony; but after he had proceeded a short time, he stopped, and informed the meeting that his way was closed; that what he had before him was taken away, and was, he believed, given to another. He resumed his seat; and another Friend immediately rose, and taking up the subject, enlarged upon it in a weighty and impressive testimony, delivered with great power. It is added, that at the close of the meeting John Fothergill inquired who the Friend was that had been so remarkably engaged amongst them, and was informed, that it was his own son Samuel!

"Their thus meeting together, under circumstances so different to those in which their last memorable interview had taken place, previous to John Fothergill's departure from England, was peculiarly moving and affecting to them both. The son then in a state of rebellion and alienation from good—now became a changed! indeed, and a fellow-labourer

with his father in the ministry of the gospel, powerfully advocating and enforcing those great and solemn truths he had formerly neglected and trodden down, and engaged earnestly to beseech others to become, as he had been, reconciled unto God.

"The good old man received his son as one restored from the spiritually dead, and wept and rejoiced over him with no common joy."

It is added in a note by the editor:—"Several different versions of this meeting between John Fothergill and his son are extant, and I have thought it best not to omit it. The account here given I believe to be the most correct."

Fame not necessary to Happiness.—High renown can as little be the possession of many as high station; and if heaven had appropriated happiness to it, it must have left almost all mankind in misery. It has, in this as in every other instance, dealt more equally with those whom it has raised into glory, and those whom it has left obscure. Each has appropriate enjoyments; and while guilt alone can be miserable, it scarcely matters to virtue whether it be known and happy or happy and unknown.—*Dr. Brown.*

A Simple Remedy.—We this week saw an interesting little boy writhing under extreme agony from the sting of a bee inflicted upon him in the hay-field. After he had suffered for some time, a small quantity of honey was rubbed upon the almost imperceptible wound, which so completely extracted the virus that he became almost instantly free from pain, and resumed his sports more joyously than before, from the contrast between pain and pleasure. In the absence of honey, treacle, or probably sugar moistened with a drop or two of water, would be found equally efficacious.—*Leeds Mercury.*

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Jeremiah Willis, No. 193 North Fifth street; Jeremiah Hacker, No. 128 Spruce street; Benjamin Albertson, No. 45 North Sixth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

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On the Growth of Plants in Cities.

To persons deriving enjoyment from the innocent occupation of cultivating plants and flowers, the following article will supply some hints which may add to their resources in that line. It is from the London Mirror of last year:—

What lover of nature is there who, pent up in some close city, has not tried, over and over again, to raise some flower to ornament his dwelling. Look at the poor mechanic's garret-window, and in a broken jug or half-rotten box you will see some dead stems of wall-flower, or some yellow mignonette,

"The fragrant weed, the Frenchman's darling,"

looking as sickly as poverty and over-exertion have made their owner. As you pass by the window of a friend, you are startled by a bright array of fresh-bought geraniums, (pelargoniums,) beautiful to look upon. In a fortnight's time you pass again, but the bright green has gone into the "sere and yellow leaf."

Time after time is the experiment tried, and always with the like result; but not necessarily so: flowers may be grown in perfection in the dirtiest part of this smoke-defiled city. For a knowledge of this fact we are indebted to — Ward, to whose work "On the Growth of Plants in closely-glazed cases," we can refer those who wish for further information on the matter than this article will contain. Like many other valuable discoveries, this was the result of accident. About twelve years ago, — Ward, after trying repeatedly to grow a number of ferns in London, gave up the attempt in despair, but again had his attention drawn to the matter by the following circumstance:—Burying a chrysalis in some moist mould in a covered bottle, he was surprised to see a fern and a grass appear, and continue to flourish. On pursuing the investigation, he found that by planting ferns &c. in bottles, or under bell-shaped glass-shades, they grew healthily and rapidly. On making larger cases, closely-glazed and puttied, such plants as primroses, woodsorrel, foxglove, cuckoo-flower, wild geraniums, musk plants, cacti, mosses, &c., which were placed in them,

prospered exceedingly. Such success prompted further efforts, and a glass-house, twenty-four feet by twelve, and eleven feet high, was erected, in which was grown tropical palms, ferns, passion flowers, orchises, cacti, &c., the temperature being raised by hot-water pipes. Over the door of this little Eden is aptly written—

"Exiguus spatio, variis sed fertilibus herbis"

which may be freely rendered thus—

"Though scant for space, with varied herbs o'er-spread."

It is in the power of all persons, even the poorest, to grow flowers in this manner: extensive cases are not required. Ferns, mosses, and many of our most beautiful small flowering-plants, may be grown in any common wide-mouthed bottle: a confectioner's show-glass may be taken, some light, sandy loam put in, moistened with water, but not to such an extent that any can be poured off; in this earth, any of the small plants mentioned may be raised: if the glass lid is used, the air must be excluded by a rim of soft leather, or the whole top may be tied tightly over with oiled silk, bladder, or thin sheet Indian-rubber. The moisture rising from the mould condenses on the sides of the glass, and trickles down again below, so that the water seldom, if ever, wants replenishing; or the plants may be grown in pots or tubs, and covered over with a bell-jar, pressed down tightly into the earth. Of roses grown in this manner, — Ward thus states:—"I procured two of the smallest varieties of fairy-rose, planted them in two tubs, in some good loam, with broken pots at the bottom, and then covered them with bell-glasses—the diameter of which was rather smaller than that of the tubs—and placed them outside a window, facing the south, where they have now remained three years. These plants are, as nearly as possible, in their natural condition, very seldom requiring watering, as the rain which falls runs over the glass, through the mould. They begin to flower early in the spring, and continue for four or five months in great beauty, nothing more being required than to give them an occasional pruning." With regard to the use of larger cases, let us again quote from the work of — Ward. He says, "I will now endeavour to point out how cheaply and easily this may be effected. A box, lined with zinc, and having three or four openings in the bottom, will be required for the reception of the plants; and glazed frames can be procured any where, well painted and puttied, at about one shilling the square foot. The plants to furnish it can be procured abundantly in the woods in the neighbour-

hood of London. Of these I will mention a few. The common ivy grows most beautifully, and can be trained over any part of the case.

"The primroses* in early spring will abundantly repay the labour of fetching them, continuing for seven or eight weeks to flower as sweetly as in their native woods. So, likewise, does the wood-sorrel, the anemone, the honeysuckle, and a host of other plants, independently of numerous species of mosses and ferns: there are, likewise, many cultivated plants procurable at little or no cost, which grow without the slightest trouble, such as the musk-plant, myrtle, jasmines, &c. All the vacant spaces in the case may be employed in raising small salad, radishes, &c., and I think the man would be a bad manager who could not, in the course of a twelve-month, pay for his case out of the proceeds. These remarks apply chiefly to situations where there is little solar light; where there is more sun, a greater number of flowering plants will be found to thrive, such as roses, passion-flowers, geraniums, &c. The vegetation, in fact, can be diversified in an endless degree, not only in proportion to the heat and light, but likewise by varying the quantity of moisture: thus, with precisely the same aspect, ferns and bog-plants might be grown in one case, and aloe, cactuses, mesembry, anemum, and other succulent plants, in another;" we may add, for the benefit of the uninitiated, that the latter plants require but a very small quantity of moisture.

The reasons why plants freely exposed in towns do not flourish are these—firstly, from the deficiency of moisture in the air, arising chiefly from the rapid drainage of the surface; secondly, from the large quantity of sooty particles in the atmosphere; these settle on the leaves, clog up the innumerable breathing pores with which every leaf is covered, prevent the respiration that is requisite to the well-being of the plant, and so cause its decay, and, usually, its death. Consequently, we find that plants whose leaves are covered with a fine down, or hair, suffer much more than those whose leaves are smooth, from the former catching the soot more readily; whilst plants, whose leaves are covered by a sticky, resinous secretion—as, for instance, almost all the fir tribe—suffer extremely. Now, it is evident

* There is, perhaps, no plant which offers so striking an illustration of the protection afforded by the glass as the common primrose. Place side by side, in a tub outside any smoky window, two roots of primroses, supplying them with water, if needed; cover one with a glass, and the difference of flowering is so great that I cannot illustrate it better than by comparing it with the difference which takes place in the burning of charcoal in oxygen gas and in the open air.

that plants growing in glass cases cannot perish from either of the causes mentioned; the air within the glass is charged with moisture to the full extent, and the plant is also protected from the deposition of sooty particles. If we reflect on the other means of growth required by plants, we shall find that they are all present in the glass case;—such as the soil, for the roots to expand in, warmth and light; the two latter of which readily penetrate the glass. Moisture is present in sufficient quantity, and air. But do not plants require fresh air? is a question we have been often asked. In answer to this, it may be stated that they do require a change of air in the vessel in which they grow, and that they obtain it in the following manner:—Immediately the air in the glass case is altered by the breathing of the plants, an interchange, from the nature of the air outside, begins to occur through the oiled silk or India-rubber with which the vessel is tied over—the outer air passes into the case, and the altered air in the interior passes out. This action goes on until the air contained in the vessel is exactly similar to that without. If the plants are covered with a bell-jar, this interchange takes place through the earth—and if they are confined in a glass-house, through the thousand small apertures that must exist in it. It is the same power that forces the hydrogen gas in an air balloon to escape through the varnished silk, thus causing the descent of the aeronaut, that, in our cases, supplies the interior with a change of air.

One point worthy of notice was accidentally omitted:—the plants sometimes become mouldy in the cases; this arises from excess of water, which is easily remedied by allowing the glass to remain off, till a portion be evaporated.

MORAL DUTIES OF THE PHYSICIAN.

From Dr. Bartlett's Valedictory to the Graduates of Transylvania University.

The last motive of which I shall speak, and under whose promptings, to a greater or less extent, you will perform your professional labours, is the sense of duty. This is the loftiest and noblest principle of human conduct, and when enlightened and pure, it is the safest. I do not stand here as a sermonizer. Such is not my vocation. I meddle in no way with your religious belief. I have nothing, whatever, to do with your articles of faith, or your religious creeds. These rest between yourselves and your Maker. To his own master every man standeth or falleth. But this great truth, of the supremacy of the religious and moral nature, God has written as legibly in the very constitution of humanity, as he has in his own inspired and authentic volume. True science and revelation mingle their accordant voices in the proclamation of this transcendent verity. They alike declare that human character attains its fullest development, and reaches its highest perfection, on one sole, inevitable condition—and that is, the ascendancy of these powers. Unsullied integrity, truth, purity, honour that can take no stain, self-sacrifice, doing unto

others as we would that they should do unto us, justice, charity, philanthropy, love—have not these ever constituted, do they not still constitute, the strength, the grace, the glory, the ornament of humanity? And in the practice of our own art, they are as essential to the largest success and the highest happiness, as in any of the walks of life. I rejoice that we belong to a profession, so crowded as is our own, with high examples of this beautiful union of science and virtue. The annals of our art are all radiant with their starry names. Go where you will—through all the wide regions of civilization and of science; and in every nook and corner, in every quiet village, in every remote and rural district, will you find the fragrant memory of some such example, or some living illustration of its beauty. In the village church of Dundalk, there is a marble monument, on which is written the name of George Gillichan—a man, as I have learned since these words were written, who was a class-mate in Europe, and an esteemed personal friend of one of my present colleagues. In the beginning of that dreadful epidemic with which Ireland was overrun, twenty-five years ago, he was among the earliest to see and to comprehend the danger of the coming storm. He aroused his friends and neighbours to a sense of the peril which was approaching them; he urged them to make ready for its visitation; he aided them in the establishment of an efficient medical police, and in the institution of a public hospital. And when, amidst gloom, and misgiving and terror, it came upon them, where was the young physician? Day and night, at the bed-side of the sick and the poor. He refused entirely the calls of the rich. He withdrew himself entirely from the service of those who were able to pay, and who could therefore easily command all the care and attention which they required, in order to devote himself exclusively to the destitute, the forsaken, the neglected, to those who were ready to perish because there were none to help. Gillichan was young—thirty years had not yet passed over his head—he was learned and accomplished—life, with its golden hours yet unreachd—with its choicest pleasures yet untrasted, spread far and wide before him—he hoped to escape the fever, although he had a strong and sad presentiment, that he should not survive it if it seized him—he knew, that in the close and confined dwellings of the poor, the contagious causes of the disease were concentrated and malignant—but, urged on by his sense of duty, and his love for his fellow-men—hour after hour—day after day—night after night, in the crowded hospital, in the unfurnished hut, by the way-side, in the dark, damp, cheerless hovel, with its beds of straw—wherever the mingled call of disease and poverty summoned him—wherever there was suffering to be relieved—wherever there was hunger to be appeased—wherever there was wretchedness to be comforted—there, with the succours of his art, with the charities of his liberal hand, with the solace of his friendly voice, like a ministering angel, was the young physician. At last, worn down by fatigue, and poisoned by the thick conta-

gion in the midst of which he had lived, he fell a victim to the pestilence—and amidst the sounds of a universal grief, his spirit went back to the bosom of his God. The gratitude of survivors may rarely have erected visible monuments to their Gillichans; but there are few neighbourhoods, which have not been blessed by them. Ever consecrated by thy memory, young martyr to humanity, to duty, to love! I would sooner make a pilgrimage to thy humble tomb—I would rather hang a new garland on the urn which contains thy ashes, than to visit the mausoleums of all the Pharaohs, and the Cæsars, and the Napoleons, that the world has ever seen.

HONEY-DEW.

The term *honey-dew* is applied to those sweet clammy drops that glitter on the foliage of many trees in hot weather. The name of this substance would seem to import, that it is a deposition from the atmosphere, and this has been the generally received opinion respecting it, particularly among the ancients; it is an opinion still prevalent with husbandmen, who suppose it to fall from the heavens. Virgil speaks of "Aeris mellis caelestia dona;" and Pliny expresses his doubts, "sive ille est cœli sudor, sive quedam siderum saliva, sive purgantis se aeris succus." Gilbert White, in his Naturalist's Calendar, regards honey-dew as the effluvia of flowers, evaporated and drawn up into the atmosphere by the heat of the weather, and falling down again in the night with the dews that entangle them. But if this were the case, the fall would be indiscriminate, and we should not have it confined to particular trees and shrubs, nor would it be found upon green-house and other covered plants. Some naturalists have regarded honey-dew as an exudation or secretion from the surface of those leaves upon which it is found, produced by some atmospheric stroke, which has injured their health. Dr. Darwin stands in this class. Others have viewed it as a kind of vegetable perspiration, which the trees emit for their relief in sultry weather; its appearance being never observed in a cold ungenial summer. Dr. Evans is of this opinion, and makes the following comparative remark: "As the glutinous sweat of the negro enables him to bear the fervours of his native climate far better than the lymph-perspiring European; so the saccharine dew of the orange, and the fragrant gum of the *Cretan cistus*, may preserve them amidst the heats even of the torrid zone." — Curtis tells us that the honey-dew is an excrementitious matter, voided by the aphid or vine-fretter, an insect which he regards as the general cause of what are called blights. He assures us that he never, in a single instance, observed the honey-dew unattended with aphides.

His opinion is confirmed by the circumstance of its being generally found upon leaves which have others above them, the under sides of which are inhabited by those insects. They may "be seen distinctly with a strong magnifier, on the leaves of the cherry, lime, &c.; but invariably on the inferior surface, piercing the vessels, and expelling the honey-

dew from their hinder parts. They might easily have escaped the observation of the earlier philosophers, from being frequently concealed within the curl of the leaves that are punctured."

I believe it will be found that *there are at least two sorts of honey-dew; the one a secretion from the surface of the leaf, occasioned by one of the causes just alluded to, the other a deposition from the body of the aphid.* Sir J. E. Smith observes of the sensible perspiration of plants, that "when watery, it can be considered only as a condensation of their insensible evaporation, perhaps from some sudden change in the atmosphere. Groves of poplar or willow exhibit this phenomenon, even in England, in hot calm weather, when drops of clear water trickle from their leaves, like a slight shower of rain. Sometimes this secretion is of a saccharine nature, as De la Hire observed in orange trees." "It is somewhat glutinous in the tilia or lime tree, rather resinous in poplars, as well as in *Cistus Creticus*." "Such exudations must be considered as effusions of the peculiar secretions; for it has been observed that manna may be scraped from the leaves of *Fraxinus ornus*, as well as be procured from its stem by incision. They are often perhaps a sign of unhealthiness in the plant; at least such appears to be the nature of one kind of honey-dew, found in particular upon the beech, which, in consequence of an unfavourable wind, has its leaves often covered with a sweet exudation, similar in flavour to the liquor obtained from its trunk."

The other kind of honey-dew which is derived from the aphid, appears to be the favourite food of ants, and is thus spoken of by Kirby and Spence, in their valuable Introduction to Entomology: "The loves of the ants and the aphides have long been celebrated; and that there is a connexion between them, you may, at any time in the proper season, convince yourself; for you will always find the former very busy on those trees and plants on which the latter abound; and if you examine more closely, you will discover that the object of the ants, in thus attending upon the aphides, is to obtain the saccharine fluid secreted by them, which may well be denominated their milk. This fluid, which is scarcely inferior to honey in sweetness, issues in limpid drops from the abdomen of these insects, not only by the ordinary passage, but also by two setiform tubes placed, one on each side, just above it. Their sucker being inserted in the tender bark, is without intermission employed in absorbing the sap, which, after it has passed through the system, they keep continually discharging by these organs. When no ants attend them, by a certain jerk of the body, which takes place at regular intervals, they ejaculate it to a distance."

— Knight once observed a shower of honey-dew descending in innumerable small globules, near one of his oak trees, on the 1st of September; he cut off one of the branches, took it into the house, and holding it in a stream of light, which was purposely admitted through a small opening, distinctly saw the aphides ejecting the fluid from their bodies

with considerable force, and this accounts for its being frequently found in situations where it could not have arrived by the mere influence of gravitation, and of course for the erroneous notions, adverted to. The drops that are thus spouted out, unless interrupted by the surrounding foliage, or some other interposing body, fall upon the ground; and the spots may often be observed, for some time, beneath and around the trees affected with honey-dew, till washed away by the rain. The power which these insects possess of ejecting the fluid from their bodies, seems to have been wisely instituted to preserve cleanliness in each individual fly, and indeed for the preservation of the whole family; for pressing as they do upon one another, they would otherwise soon be glued together, and rendered incapable of stirring. "When the ants are at hand, watching the moment at which the aphides emit their fluid, they seize and suck it down immediately; this, however, is the least of their talents; for they absolutely possess the art of making the aphides yield it at their pleasure; or, in other words, of milking them." The ant ascends the tree, says Linnaeus, *that it may milk its cows the aphides, not kill them.* Huber informs us that the liquor is voluntarily given out when solicited by the ant, the latter tapping the aphid gently, but repeatedly, with its antennae, and using the same motions as when caressing its own young. He thinks, when the ants are not at hand to receive it, that the aphid retains the liquor for a longer time, and yields it freely and apparently without sustaining the least detriment; for even after acquiring wings, it shows no disposition to escape. A single aphid supplies many ants with a plentiful meal. The ants occasionally form an establishment for their aphides, constructing a building in a secure place at a distance from their own city, to which, after fortifying it, they transport those insects, and confine them under a guard, like cows upon a dairy farm, to supply the wants of the metropolis. The aphides are provided with a hollow pointed proboscis, folded under the breast when the insects are not feeding, with which instrument they puncture the turgid vessels of the leaf, leaf-stalk, or bark, and suck with great avidity their contents, which are expelled nearly unchanged; so that, however fabulous it may appear, they may literally be said to void a liquid sugar. On looking steadfastly on a group of these insects, (*Aphides Salicis*), while feeding on the bark of the willow, their superior size enables us to perceive some of them elevating their bodies and emitting a transparent substance in the form of a small shower.

"Nor soon ye now, fond elves, the foliage rear,
When the light aphids, arm'd with puny spear,
Probe each emergent vein, till bright below,
Like falling stars, clear drops of nectar glow."

The willow accommodates the bees in a kind of threefold succession; from the flowers they obtain both honey and farina;—from the bark propolis; and the leaves frequently afford them honey-dew at a time when after other resources are beginning to fail.

Honey-dew usually appears upon the leaves as a viscid, transparent substance, as sweet

as honey itself, sometimes in the form of globules, at others resembling a syrup; it is generally most abundant from the middle of June to the middle of July, sometimes as late as September.

It is found chiefly upon the oak, the elm, the maple, the plane, the sycamore, the lime, the hazel, and the blackberry; occasionally also on the cherry, currant, and other fruit trees. Sometimes only one species of trees is affected at a time. The oak generally affords the largest quantity. At the season of its greatest abundance, the happy humming noise of the bees may be heard at a considerable distance from the trees, sometimes nearly equalling in loudness the united hum of swarming. Of the plane there are two sorts; the *oriental* and the *occidental*, both highly ornamental trees, and much regarded in hot climates for the cooling shade they afford.

"*Jamque ministrantem platano potantibus urbam.*"

The ancients so much respected the former that they used to refresh its roots with wine instead of water, believing, as Sir William Temple has observed, that "this tree loved that liquor, as well as those who used to drink under its shade."

"*Crevit et affuso latior umbra mero.*"

The sycamore has been discarded from the situation it used formerly to hold, near the mansions of the convivial, owing to its liability to honey-dew, and the consequent early fall of its leaves. The *lime* or *linden* tree has been regarded as doubly acceptable to the bees, on account of its fragrant blossoms and honey-dewed leaves appearing both together, amidst the oppressive heats of the dog-days; but it seems doubtful whether the flowers have any attraction but their fragrance, as they are said to have no honey-cup.

This observation applies to the common lime-tree (*Tilia Europaea*) and one or two others. The flowers of some of the species have nectaries, and the Kowno honey, in high repute, is extracted almost exclusively from the blossoms of the lime-tree. So celebrated is this honey, that dealers are said to imitate it by bleaching common honey by steam.

Those who reside in the vicinity of such trees as are apt to be affected with honey-dew, will soon perceive the advantage of being able to afford their bees additional room, as well as from having recourse to partial deprivation, upon the plan which shall hereafter be explained; for during the time of a honey-dew, more honey will be collected in one week than will be afforded by flowers in several. So great is the ardour of the bees on these occasions, and so rapid are their movements, that it is often dangerous to be placed betwixt the hives and the dews.

That species of honey-dew which is secreted from the surface of the leaves, appears to have been first noticed by the Abbe Boissier de Sauvages. He observed it upon the old leaves of holm-oak and upon those of the blackberry, but not upon the young leaves of

either; and he remarked at the same time, that neighbouring trees of a different sort were exempt from it; among these latter he noticed the mulberry-tree, "which," says he, "is a very particular circumstance, for this juice" (honey-dew) "is a deadly poison to silkworms."

Some years do not afford any honey-dew; it generally occurs pretty extensively once in four or five years.—*Beech on the Honey Bee.*

ANECDOTES IN NATURAL HISTORY.

The Cat and the Squirrels.—Last summer two young grey squirrels were given to Marona Plimney, of Middlebury, by his little boy. He carried them home, and not wishing to keep them, he threw them down before the old cat, which had kittens at the time, supposing that she would devour them at once. But, to his astonishment, she took them by the neck, and laid them by her side, and snuggled them up, and soon got them to nursing, and they lived with the kittens about a week. The kittens were then killed, and she raised the squirrels with as much apparent fondness and care as though they had been kittens, being particularly careful of them if other cats came around, and she thought them in danger.—*Vermont Chronicle.*

Dumb Eloquence of a Dying Baboon.—I remember a touching incident, which happened at the Cape of Good Hope when I was there. A party had gone out to shoot baboons. The person who related the anecdote, wounded one rather severely. Great was his surprise, on seeing the animal thus wounded leave the rest of the troop, approach him, and lie down at his feet. Looking him full in the face, the fainting, dying creature, pointed at his bleeding side, as much as to say, "This is your cruel work; and what have I done to deserve it?" No language could surpass this in truth of appeal, or the moral lesson which it taught.—*Dr. Jones's Lecture.*

The Knife Grinder.—All here remember, no doubt, the little knife grinder with his large black mastiff that drew his grinding apparatus about, in those proceedings we used to take interest. We are never to see him more. He has quit knife grinding, emancipated his dog forever from harness, and with him and his wife—who was a silent partner in the concern—gone to France, his native land, there to pass the evening of his days, and to lay his bones after death. He took with him some \$10,000 (!) a sum that will enable him to live most easily and comfortably in France; and we are glad to learn this; for after travelling from Maine to Georgia and back, perhaps more than once, grinding his way through all sorts of weather, he deserves rest; and we are further gratified to learn that his faithful dog, who shared in his toils, will now share his luxury and ease.

Another fact in the history of our no longer "needy knife grinder," which is interesting, as well for the filial affection it displays in him,

as for the instance it offers in illustration of French character, is the following: when he departed from France with his wife, to come to America, his mother remained behind him. When his wealth became so great that he determined to give up his vocation, inclining to settle in America, he sent for her. But she clung to France, and would not come away to join her son. His affection for the old lady changed his whole plan; he took passage in the next ship for France, and with his wife and dog, and gold, set sail, and long since safely reached the end of his voyage; mother, son, wife and dog, are all, no doubt, quietly and happily living together, enjoying, in a manner unknown to any but a French family, the fruits of the labours of the knife grinder and his dog in America.—Long life to them! *Richmond Compiler.*

A Profitable Reflection.—If winter heightens our enjoyment of spring, summer, and autumn, let us be thankful for winter. If the darkness of the night enhances, in our estimation, the brightness of the day, let us be thankful for the midnight gloom. Nothing can be clearer than that that shade is as necessary as the shine, and deprivation as salutary as enjoyment. The trials and perplexities of life are an essential part of God's mercies; and a Christian man should never ponder on the gloom of earth, without contrasting it with the glory of heaven.—*Old Humphrey.*

Poverty.—Be not ashamed to be, or to be esteemed poor in this world; for he that hears God teaching him, will find that it is the best wisdom to withdraw all our affections from secular honour and troublesome riches, and to place them upon eternal treasures, and by patience, by humility, by suffering scorn and contempt, and the will of God, to get the true riches.—*Jeremy Taylor.*

"We earnestly caution and entreat all such among you, as find themselves concerned to exhort and admonish others, that they be especially careful of their own conduct; that by circumspect-walking in all holiness of life and conversation, they may become living examples of the purity and excellence of the advices they recommend."—*Advices, 1748.*

THE FRIEND.

EIGHTH MONTH, 19, 1843.

It is known to those conversant with the history of the times, that after the noble and magnanimous act of the British government, abolishing slavery in its West India colonies, that there still remained a vast amount of slavery and cruel oppression within the limits of its Asiatic possessions. To remove this enormous weight of evil, the energies of British philanthropists have with increased vigour been directed for several years past, and memorials and petitions to Parliament, and appeals to the people have been urgently and

abundantly pressed. The British and Foreign Anti-Slavery Reporter of Seventh mo. 12th, now before us, contains an abstract of the report of the committee of the British and Foreign Anti-Slavery Society, presented to the public meeting held in Exeter Hall on the 21st of Sixth month last, from which we extract as follows:—

"The committee have now the satisfaction of laying before their friends the copy of an act which has become law, in which it will be seen that the assurance of the government has been fully realized. It is as follows:—

"An act for declaring and amending the law regarding the condition of slavery within the territories of the East India Company.

"1. It is hereby enacted and declared, that no public officer shall, in execution of any decree or order of court, or for the enforcement of any demand of rent or revenue, sell, or cause to be sold any person, or the right to the compulsory labour or services of any person, on the ground that such person is in a state of slavery.

"2. And it is hereby declared and enacted, that no rights arising out of an alleged property in the person and services of another, as a slave, shall be enforced by any civil or criminal court or magistrate, within the territories of the East India Company.

"3. And it is hereby declared and enacted, that no person who may have acquired property by his own industry, or by the exercise of any calling, art, or profession, or by inheritance, assignment, gift, or bequest, shall be dispossessed of such property, or prevented from taking possession thereof, on the ground that such person, or that the person from whom the property may have been derived, was a slave.

"4. And it is hereby enacted, that any act which would be a penal offence, if done to a free man, shall be equally an offence if done to any person on the pretext of his being in a condition of slavery."

Appended to this are the following remarks:—

"By this act, slavery is legally abolished in British India; and if it be followed up, as we sincerely trust it will be, by a firm and conscientious determination, on the part of the authorities, to give it a positive and practical effect, it will be worthy of being recorded among the greatest events in modern history. Millions thereby will be emancipated from a bondage which reckons its existence by centuries; millions will be born free, who otherwise would have followed the degraded condition of their parents; and millions more, born free, will be prevented from becoming slaves by sale and purchase, to perpetuate that system of cruelty and sin."

London Friend and British Friend.

Persons wishing to procure either of the above papers, can be supplied, by sending their address, and remitting to George W. Taylor, No. 50 North Fourth street, free of expense to him, one dollar and seventy-five cents, per copy, per year.

For "The Friend."

LETTERS OF S. FOTHERGILL.

I forward two of the letters of Samuel Fothergill, written soon after his reformation, extracted from G. Crosfield's Memoirs, &c., of his life.

Samuel Fothergill to John Routh.

11th of Twelfth mo., 1736-7.

I write to thee as to one who art regarding by the Almighty, and who hast, by art regarding that visitation, which I too long slighted, been preserved from the snares and temptations of the enemy, and hast, though young in years, attained to a good stature in the Truth; which, oh! that it may be my chief care to press after, to seek, far above all, is at present, and I hope will continue to be, the earnest intent of my heart; and though I find it my place often to be brought low, and very poor, as it is at present, yet I desire to wait my appointed time, until he please to dispel those darksome clouds, which, at times, bring me yet near to a melancholy drooping state.

But I desire to be entirely resigned to his will; that he may, if he please, again and again turn his hand upon me, until he hath purged away all my dross, and made me what best pleases him, and not myself nor others. But the Lord, who has done wonderful things by his deliverance, has mercifully regarded and reached unto me, while in a state of open defiance to his tenderly-striving Spirit.

SAMUEL FOTHERGILL.

Samuel Fothergill to his Sister.

Warrington, Second mo. 9th, 1737.

I could have been glad to have written a few lines to thee, but considering the distance my past behaviour had justly placed me at, in respect to my friends and relations' favour, I was somewhat doubtful of its kind reception. But, dear sister, I have found it is the want of inward peace that is more grievous than the want of my friends' favour, though that be very desirable. I found, upon examining my state, that I was upon the very brink of destruction and ruin, and it pleased the Lord to kindle in my soul earnest desires to be delivered from my dreadful condition, which the Lord in mercy showed to me as it really was, thereby bringing me into deep and unutterable anxiety of soul, that I often was ready to conclude my transgressions were more and greater than any one's else, and my state worse than any ever were in before. Oh! the anguish of that day, the weight of sorrow I daily laboured under was more than I can express, or any not acquainted with the operation of the Spirit of judgment and of burning can conceive.

It is like repeating an idle story to any that are unacquainted with it; but I have a different opinion of thee, and thou hast, I hope, known a degree of the heart-cleansing power of Truth, thou thou hast been preserved from those pollutions that hinder us from being properly acquainted with the Almighty, and finding thereby love and solid peace. But through infinite mercy I can now say, with a humbly thankful heart, it was a repentance never to be repeated of; for notwithstanding

my open rebellion and defiance to the tenderly-striving Spirit of grace, that long strove with me, in order for my recovery, I have, in degree, witnessed favour from the Almighty, and the knowledge of acceptance with him, which is more to me than any thing else. Great is my reason to be humbly thankful for his many mercies, which my soul desires never to be unmindful of, but, by a yet more humble walking, and closer seeking after him, seek to redeem my former misspent and lost time, by redoubling my diligence, with humble thankfulness to press after him to find my peace. Yet more and more confirmed, now the Lord has given me to know they are not yet hid from my eyes, but yet may be in a greater degree attained, upon my humble resignation to his Divine will, and proper and frequent application to him for the further discoveries of it, and strength to perform it acceptably to him. Many yet continue to be the deep and humbling times I go through; many the anxieties of soul I have to pass under; yet the Lord in mercy is at times helping me over every thing that would hinder my spiritual progress, and giving me to find times of refreshment in his Divine presence. Oh! that it may be our care, dear sister, to seek properly after him, in order to find renewing of strength, and acquaintance with him, that we may thereby witness strength to withstand the enemy of our souls, in all his attempts. May it continue to be my care, above all things, in true thankfulness, to wait for his appearance, though it may be at times as a refiner with fire, and as a purifier of silver. May we suffer him to work effectually in our hearts; great will be our satisfaction thereby to witness that the Lord's regard is to us, and his love is near to us. I cannot with too great earnestness recommend this to both our consideration and practice, as one knowing the judgment of the Lord for sin, and by his help, a learning to forsake it, and following him in the ways of his requiring; this brings a true and lasting peace. May I seek after him again and again, and enter into covenant with him; if he will but indeed be with me in my way, and direct me aright, I will fully follow him. So marvellous and wonderful is the goodness of God to my soul, I cannot sufficiently admire it, nor too often repeat it, for I am as a monument of that mercy that would have none lost, but that all should come to the saving knowledge of himself.

SAMUEL FOTHERGILL.

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

When George Fox first believed himself called on to address the community in which he lived, through the medium of the press, there were none among the printers or booksellers who held with him in religious faith. In the commotions consequent upon the overthrow of Charles First, the restriction on the press was abolished, and each one published, at his pleasure, without fear or control. It was

in the year 1652 that George first appeared as an author; but as I have been unable to find a copy of the original edition of either of the four works he published, I have no means of ascertaining who was the bookseller or printer. Of his publications issued in the year 1653, I have met with several. They all have in the title page, "Printed for Giles Calvert, and sold at his shop, at the Black-spread Eagle, at the west end of Pauls." George Fox had not yet visited London, and the agent employed in getting at least one of his works printed appears to have been Isabel Buttery, who, towards the close of 1653, had, with a companion, passed from the north of England to that city on religious service. They held "private meetings at Robert Dring's house in Waling street, and at Simon Dring's in Moorfields; where they dined now and then speak a few words." (William Crouch's Memoirs.) Alexander Delamain, in a letter under date of Fourth mo. 20th, 1654, (Letters of Early Friends, page 9,) writes to Thomas Willan, of Kendall, that on the previous First-day, Isabel Buttery, and a maid of Robert Dring's, were arrested, whilst returning from Westminster to the meeting of Friends at Simon Dring's. He says, "they were committed for letting people have their books, which our Friends have been moved to publish. Isabel bid me inform our Friends that there are some books to be sent down. 'The Way to the Kingdom,' [written by George Fox,] with an addition to it, is come forth. Send by the next post where they shall be sent to, and by whom, and to whom."

Giles Calvert continued to publish and sell Friends' books from 1653 to 1659. The publications with his imprint, during these six years, are very numerous. In the years 1658 and 1659 several books were printed for Mary Westwood, and to be sold at the Black-spread Eagle.

Of the religious opinions or personal history of this first publisher of Friends' books I find no trace; and am inclined to believe, that he never became a member of the religious Society, whose works he caused to be circulated so widely. In 1659, his book-store, perhaps rendered vacant by his death, was taken by Robert Wilson, who continued to publish the same kind of books. His imprint was, "Printed for Robert Wilson, at the Black-spread Eagle and Winde-Mill, in Martin's, near Aldersgate." In 1662, the press was shackled, by the appointment of Licensors, without whose approbation the law prohibited the publication of any work. As these Licensors would scarcely ever sanction any religious writings of dissenters, such for the next twenty years were rarely published with either the bookseller or printer's name attached. A few books put forth in 1663 have the imprint of Robert Wilson.

In the year 1655, William Crouch says, "The Lord having increased the number of his people, about this time, some part of an ancient great house, or building within Aldersgate, was taken for a meeting-place, the other part of it, with a yard, being made a public inn, for carriers and travellers; which having for a sign the Bull and Mouth, occa-

sioned the meeting held there to be known and distinguished by the name of Bull and Mouth." Somewhere in this building Thomas Simmons, from 1656 to 1662, had a bookstore, from which he vended many Friends' books. His imprint was, "London, printed for Thomas Simmons at the Bull and Mouth, near Aldersgate." During the years from 1656 to 1660, he appears to have published the greater proportion of the writings put forth by members of our religious Society. It would seem that Thomas Simmons was not a member himself, and that he was publisher for Richard Baxter. John Duntou, who has left a description of the publishers and printers who flourished in London from 1682 to 1700, thus speaks of Thomas Simmons:—

"He, as well as his father, printed for the famous Baxter, and was a most accomplished bookseller. His conjugal virtues have deserved to be set as an example to the primitive age; they approach so near to singularity in ours, that I can scarce speak of his love to his wife, without a satire upon others. If any difference is, it is who of the two shall be most obliging; so that if all be true that I have heard of them, I am ready to conclude they are a pair of angels sent below to make marriage amiable in their persons. And lastly, if I consider him as a father, how tender he is of his children! He takes care to form the minds of his daughters by the principles of virtue, and to set out his sons in the fair way to heaven; and none are too great to follow this pious example, for it is the duty of parents, from the highest to the lowest, to see their children brought up in the fear of God."

The next bookseller in course who I find engaged in the publication and sale of Friends' writings is "Thomas Brewster, at the three Bibles by Pauls." He published several in the year 1659. He was no Friend, and concerning his after-life, I find the following information. In the year 1663, a publication appeared in London, entitled "A Treatise of the Execution of Justice, as well the people's as the magistrates' duty; and if the magistrates prevent judgment, then the people are bound, by the law of God, to execute judgment without them, and upon them." This work was supposed to be written in justification of the execution of King Charles First. For the publication of this book, John Twyn, printer, was indicted for high treason, and Thomas Brewster, bookseller, Simon Dover, printer, and Nathan Brooks, book-binder, for misdemeanors. Twyn was condemned, and after barbarous mutilations of the body, was executed. The other three, who were also indicted for publishing the dying speeches and prayers of the judges, who were put to death for passing sentence on Charles First, were treated more leniently. The following speech was made by Chief Justice Hyde on the occasion.

"You three, Thomas Brewster, Simon Dover, and Nathan Brooks; you have been severally indicted for a heinous and great offence. Brewster, you have been indicted for two several books, as full of villany, and slander, and reproach to the king and government, as possibly can be. And I will tell you all three, it

is the king's great mercy you have not been indicted capitally; for every one of these are books filled with treachery, and you for publishing of them, by strictness of law, have forfeited your lives and all to the king. It is his clemency towards you. You may see the king's purposes; he desires to reform, not to ruin his subjects. The press is grown so common, and men take the boldness to print whatever is brought to them, let it concern whom it will, it is high time examples be made. I must let you and all men know, by the course of the common law, before this new act was made, for a printer, or any other, under the pretence of printing, to publish that which is a reproach to the king—to the state—to his government—to the church—may, to a particular person, it is punishable as a misdemeanor. He must not say he knew not what was in it; that is no answer in law. I speak this, because I would have men avoid this for time to come, and not to think to shelter themselves under such a pretence. I will not spend time in discoursing of the nature of the offence, it hath been declared already; it is so high, that truly the highest punishment that by law may be justly inflicted, is due to you. But, Thomas Brewster, your offence is double: therefore, the judgment of the court is,

"That you shall pay to the king, for these offences committed, an hundred marks. And for you, the other two, Simon Dover and Nathan Brooks, you shall pay, either of you, a fine of forty marks to the king."

"You shall, each of you, severally, stand upon the pillory, from eleven to one of the clock, in one place at the Exchange, and another day (the same space of time) in Smithfield; and you shall have a paper set over your hats, declaring your offence, for printing and publishing scandalous, treasonable, and factious books against the king and state."

"You shall be committed till the next goal delivery, without bail; and then you shall make an open confession and acknowledgment of your offences in such words as shall be directed you."

"And afterwards you shall remain prisoners during the king's pleasure. And when you are discharged, you shall put in good security by recognizances, yourself 400*l.* a-piece, and two securities, each of you of 200*l.* a-piece, not to print or publish any books but such as shall be allowed of."

N. E.

(To be continued.)

For "The Friend."

The Society of Friends and Abolition.

It has become common of latter time, for persons calling themselves abolitionists, and who seem disposed to appropriate to themselves and their party whatever credit is due to pleading the cause of the slave, to assail the Society of Friends with various accusations, calculated to make the impression that it has changed its ground, and from an opponent of slavery, has become one of its favourers. These charges have been suffered to pass unanswered; partly because the uniform course

of the Society is a standing practical contradiction of them; and partly because their improbability would deprive them of their intended effect among such as were acquainted with the proceedings of the Society, and the character which it has nobly sustained for nearly a century as the firm and unflinching advocate of the cause of the oppressed negro.

There is some danger, however, that charges which are suffered to be again and again repeated, without contradiction, however improbable or unfounded in themselves, or questionable as to the source whence they originate, may obtain a degree of credit; and they therefore demand a notice, of which they would otherwise be wholly unworthy.

It is painful to those who sincerely wish success to the righteous cause of negro emancipation, to see its pretended advocates spending their time and strength in dealing out unfounded accusations against those, who differ from them in opinion, as to the mode by which this great work may best be promoted. If we look through the abolition papers of the present day, we shall find many of them disfigured with acrimonious reflections upon other abolitionists, who happen not to belong to the party in whose interest the papers may chance to be, and who are dealt with in terms of reproach or censure, little if any less severe than the slave-holder himself. Truth and Christian charity are alike sacrificed in order to prop a party, or carry out some favourite notion, while the enemies of the cause of freedom are presented with a spectacle calculated to strengthen them in their views, and to furnish matter for exultation and triumph.

At the late anti-slavery convention held in London, we learn that several of the speakers, and especially Arnold Buffum, made a variety of statements derogatory to the reputation of the religious Society of Friends in America, in reference to the subject of slavery.

If the views those persons entertain on that subject permit them thus publicly to assail, not merely individual character, but that of a large body of Christian professors, who were not present to defend themselves, they must be at variance with the plainest precepts of the gospel, by the influence of which alone we can hope to see slavery and the slave-trade abolished. Can we aviliously ask the slave-holder to practice toward the suffering negro the benign precept of the Saviour, "Whosoever ye would that men should do to you, do ye even so to them," while, at the same time, we ourselves are shamelessly violating it!

From a speech made by A. Buffum, that large assembly received the impression that the discipline of the Society of Friends in America was unfavourable to the reception of coloured persons into membership. At the subsequent sitting he tried to shift the charge from the Society in general, to the Society in Philadelphia; and declared that a coloured person, whom he named, had been refused admission among Friends in this city, because she was black. We are informed that he further stated the applications for membership from coloured persons to be numerous, and that there was no instance of any being received.

Considerable pains have been taken to ascertain the fact, whether the person he alluded to in this city made application for membership, and it does not appear that she ever did. The officers of the meeting, to whom such application must have been made, if made at all, have no knowledge of any such thing; consequently she could not have been refused on the ground of colour, or any other ground.

As to applications by coloured persons for membership in the Society of Friends, the fact is notorious that they have ever been *extremely few*—and especially so since the blacks have organized religious societies among themselves;—but of those who have applied, by far the larger number have been admitted as members. During a period of more than forty years, it does not appear that more than one such applicant in Philadelphia has been rejected, and that was on the ground, that he was not convinced of the principles held by the Society, without reference to his colour. The discipline, so far from countenancing Buffum's accusation, is expressly the reverse of it; for it provides that where Monthly Meetings are satisfied that applicants are convinced of our religious principles, and in a good degree subject to the divine Witness in their own hearts, manifested by a circumspect life and conduct, they are to receive them, "without respect to nation or colour."

It is also a well known fact, that within the limits of Philadelphia Yearly Meeting there have been a number of coloured people who were respectable members of the Society of Friends, and valued and esteemed as such.

Another charge which has been brought against Friends, and extensively circulated, is, that in our religious meetings the blacks are not suffered to sit with white people, but are put into a corner, or on a seat by themselves. This is equally untrue, with the other accusations. There is no seat in any of our meetings appropriated to coloured persons—they sit on the same benches that the whites occupy, and often side by side. But the fact is, that very few of them incline to attend our meetings. Friends' mode of worship does not suit their dispositions: they are fond of music and excitement, and hence they prefer their own meetings, where they regularly hear singing and preaching.

It is also asserted that the Society of Friends are doing nothing for the black people—that they are supinely resting in the labours of their ancestors; nay, that they have even become "a pro-slavery society," and taken rank in defence of the slave-holder.

If we did not know something of the waywardness and corruption of the human heart, we should be ready to wonder how such unfounded statements could ever have obtained currency; but it is too true, with regard to some pretended advocates even of a good cause, that they conceive the end justifies the means. There are others again who cannot think any good is effected, unless it is done *just in their way*, and who are unsparing in their condemnation of those, who, honestly exercising their right of private judgment, happen not to think exactly like themselves. A company of men may be convinced of the

desirableness and importance of a certain object, but yet honestly differ in opinion as to the mode of attaining it—may pursue with equally upright intentions their different methods, and with an equal desire to arrive at the same end; and it is one of the weaknesses of human nature, to deny to all but those who happen to chime with our notions and follow our plans, either integrity or usefulness.

The Society of Friends is diligently labouring in the cause in which its members were the first pioneers; but it thinks it best to labour in its own way; in the way which was pursued by Woolman and Benezet, and a host of other worthies, who were eminently successful in their efforts to counteract this crying evil—a way which it has pleased Divine Providence to bless and own, and which experience has abundantly proved to be the most effectual for attaining the great object it has in view.

There are sound and sufficient reasons for inducing it to believe, that it is unsafe that either itself or its members should be identified with the extraneous and conflicting principles which are mixed up with slavery in most of the associations of the day; and while it leaves these to pursue the means they think proper for accomplishing their ends, it claims the same privilege for itself and its members.

It has never been the practice of Friends to make a parade before the public of their efforts in the cause of humanity. Silently and steadily to persevere in the path of duty, unawed by the frowns of the world, and regardless of its praise, is consonant with its principles; and hence its works of benevolence are but little known to the world, save as their influence is seen and felt.

Those who are acquainted with the proceedings of the Society know, that by far the greater portion of the time of the Meeting for Sufferings is occupied with the subjects of slavery and the slave-trade, and that it is almost constantly engaged in endeavouring to counteract the evils of slavery, and to spread before the public a knowledge of the enormities of that system of cruelty and the abominable traffic which it sustains. Scarcely a year passes in which it does not issue some publication for this end; and its appeals to the government in behalf of the negro, are by no means unfrequent. The last of these was presented to the Legislature of Pennsylvania during the present year.

Committees from the Meeting for Sufferings have repeatedly attended at Washington and Harrisburg, endeavouring to influence the minds of the rulers in favour of granting the negro his just rights; and, in short, the great bulk of its business relates to this subject. Many thousands of pamphlets have been published and circulated through our country within the last ten years,—and another issue of several thousands has just taken place.

Meanwhile, the members of the Society are not idle in their individual character, though, for good reasons, they do not join the abolition societies. There is an ample field of labour, without this, and in which their efforts may be quite as availing, if not more

so. There are at least five schools in the city of Philadelphia, supported and conducted by members of the Society of Friends, where instruction is given throughout the year to some hundreds of coloured children, and several others of similar character, which are kept open only part of the year. Besides these, much is done by Friends to alleviate and improve the condition of the free blacks, and to aid slaves in purchasing their liberty; the contributions to which object alone, amount to a large sum in this city.

It would be well if those abolitionists who so freely asperse the character of the Society of Friends, would be at the trouble to find out what is done, before they accuse them of doing nothing; or of being a pro-slavery society, because they exercise their liberty in thinking for themselves, and not implicitly following their accusers wherever they choose to lead. But it is made a serious charge that we do not join the abolition societies as they are now constituted and conducted; and let us do what else we will against slavery, this is to settle the question that we are its advocates. True—we do not join them—and if a reason is asked, we need only point to these very charges themselves, and to the unchristian and exclusive spirit which they breathe; though there are many others which alone would decide the question.

We heartily wish success to the cause of universal emancipation, and desire to see it spread and prevail, until the oppressed of every colour, and of every clime, shall enjoy that liberty and those rights which a beneficent Creator designs for them. But we believe that the only means which can secure this wished-for end, is the prevalence of the gospel. It is by that only, as it is received and obeyed, that the human heart can be changed—and those dispositions and passions mortified and subdued, which make man the enemy and the oppressor of his fellow. The closer our conduct conforms to the high and holy standard which its blessed Author holds up for the government of his followers, and the more fully we submit ourselves to the control of his Spirit in our hearts, so as to show forth the fruits of justice, meekness and truth, in our daily intercourse with men, the greater probability will there be that our endeavours to induce others to comply with his sacred requisitions will be availing, and that our labours will receive the approbation and the blessing of Him who cannot be deceived by the most specious or lofty profession,—and who will never accept the homage of the lips instead of the obedience of the heart.

P. R.

For "The Friend."

NEGLECT OF DAILY PRAYER.

"The species of backsliding are various; some respect doctrines, others practice; but all are the operations of a heart departing from the living God. In some, a backsliding spirit appears by a relinquishment of evangelical doctrine. Where truth is treated merely as a matter of speculation, or as an opinion of no great moment, it is not held fast; and

when this is the case, it is easily surrendered. If a plausible book in favour of deism, or any of these vain systems which nearly approach it, fall in their way, they are ready to yield; and by reading the performance a second time, or conversing with a person who favours it, they make shipwreck of their faith, and are driven on the rocks of infidelity. Such was the process in the days of the apostles; those who received not the love of the truth, were given up to believe a lie. If these departures from evangelical principles were closely examined, it would be found that they were preceded by a neglect of private prayer, watchfulness, self-denial, and walking humbly with God; and every one may perceive that they are followed with similar effects. It has been acknowledged by some who have embraced the Socinian system, that since they entertained these views, they had lost even the gift of prayer. Perhaps they might draw up and read an address to the Deity; but they could not pray. Where the principles of the gospel are abandoned, the spirit of prayer, and of all close walking with God, will go with them."

Where there is not a daily close walking with God, there is a union with the spirit of this world which lieth in wickedness. "Ye cannot serve God and mammon. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other." Many have known the love of God shed abroad in their hearts—have entered into covenant with him under the heavenly influence of the spirit of prayer—have heartily desired and resolved to love and serve Him all their life long, and under these blessed sensations, produced by the immediate and powerful operations of the Holy Spirit, they have taken up the cross, and given open proof of their allegiance to Him. But through the neglect of daily waiting upon Him to renew their strength, they have fallen into unwatchfulness, in which the enmity of their soul has gained an advantage over them in some thing which he persuaded them to believe was of little moment. For a time they pursue a sinning and repenting course, until captivated by the love of other things, they grow weary of the Christian warfare, and abandoning the path of self-denial, take their flight into the broad way, indulging their carnal desires, and call in question the truth, or the need of the doctrine of the cross, and the narrow way, at least as necessary for them.

Having lost the pearl of great price, and turned their back upon their Lord and Saviour, they grow envious at those who keep the even tenor of their way in following the Heavenly Guide; strive to find some error or blemish in them; and often attribute their actions to wrong motives, which originate in a sincere desire to be found faithful to the law of their God. Those who indulge in this course, not only are refusing to enter into the kingdom of Christ themselves, but may hinder others from entering; at least are blocks in the way of the devoted traveller, and add to his burthens and his sufferings.

How many of this class are to be found among professing Christians, who neither

know their own real condition, nor the pain they inflict upon others. To be the means of driving one soul from the right way of the Lord, or retarding the extension of his kingdom, will, in a short period, be found an awfully heavy burden; and when the day is passed over in which it was in their power to work, and the night is at hand, fearful must be the state of such unfaithful and rebellious ones. All the wealth they may have accumulated, all the applause or friendship which a vain and deceitful world has bestowed upon them, will then fail to afford the least comfort or support, and cannot possibly command for them a ray of hope that mercy will be extended at last. They may be carried back to their early visitations, shown the offers of Divine help then made to them, and how they gradually fell away from a good state—turned the grace of God into wantonness—ridiculed and scorned the scruples and the holy life which they once owned, and treated the humble, self-denying and faithful followers of Christ, and their pious examples and labours, with derision and contempt. The agonizing language may be sounded in their mental ear, "Thou in thy lifetime receivest thy good things, and likewise Lazarus, the poor despised beggar, evil things; now he is comforted and thou art tormented."

V.

Swallowing Coins.—Every newspaper reader is familiar with the recent case of —Branel, the great Thames Tunnel engineer, of London, whose life, of late, has been fearfully jeopardized by accidentally allowing a piece of gold coin to get into the larynx. He was relieved thus—"He was placed on the apparatus, the body inverted, and the back gently struck; after two or three coughs, he felt the coin quit its place on the right side of the chest, and in a few seconds it dropped from his mouth."

Of the value of position, in such cases, we have another evidence in a letter from a country gentleman to the editor of the London Sun—which is as follows—"Upwards of twenty-five years since, the late Peter Dixon, a most able and highly respected surgeon, was in attendance on my father, who was then curate and lecturer of St. Mary, Newington-butts, Surrey, and in my presence he said to him—"Dixon, I have just had a most singular and curious case. A patient of mine, who was ill in bed, was playing with a silver coin to amuse his child, and he accidentally swallowed it. I found it was useless to attempt to remove it by means of instruments, so I got persons to hold his legs, while I pulled him over the side of the bed, hanging his head to the floor; coughing came on, when the coin was almost instantly forced out with considerable violence."—*Med. & Sur. Jour.*

Great Indian Council.—We learn from the Van Buren (Ark.) Intelligencer, of the 15th, that the great Indian council at Tah-le-quah, in the Cherokee nation, closed its deliberations on the 3d ult. Delegates from the Cherokee, Creek, Chickasaw, Delaware, Shawnee, Pian-

kasha, Wea, Osage, Seneca, Stockbridge, Ottawa, Chippewa, Peoria, Witcheth, Pottowatomie, and Seminole tribes were present. The result of their deliberations was a compact, binding upon each nation, party thereto, embracing the following objects: To maintain peace and friendship among each other. To abstain from retaliation for offences committed by individuals. To provide for the improvement of their people in agriculture, and other arts of peace. That no nation, party to this compact, shall, without the consent of the whole, sell, cede, or in any manner alienate to the United States any part of their present territory. To provide for the punishment of crimes, committed by the citizens of one nation, upon the citizens of another. To admit the citizens of one nation to citizenship in any other nation, party to the compact. To endeavour to suppress the use of ardent spirits within the limits of their respective nations, and to prohibit its introduction by the citizens of one nation into the territory of another.

Touching Incident.—It will be remembered that a little boy named Clark disappeared on the day of the launch, and much reason existed to believe that he was drowned. After several days of agonizing suspense, his parents residing in Shippen street, near Ninth, were confirmed in this belief, by intelligence which seemed to place the matter beyond doubt. None but parents can imagine their distress and anguish. While they were plunged in the deepest sorrow, a stranger, apparently a seaman, arrived at their house. He inquired if they had not lost a son, and stated that he had recovered the body, which he had picked up while on his way to Burlington. He was the captain of a sloop trading to that place. It was some comfort to the poor people to obtain even the dead body of their child, and they accordingly expressed their gratitude to the waterman. But a most joyous surprise awaited the father and mother. While the kind and considerate captain was pondering on some mode of communicating, by degrees, information which he knew should be given cautiously, the little son, who had been waiting without, and could restrain himself no longer, rushed into his mother's arms. He had been taken up alive by the captain of the sloop, soon after the capsize of the boat in which he had been stationed to see the launch. The sudden transition from grief to boundless joy, almost proved fatal to the poor woman. She fainted on the spot; and it was several hours before she was prepared to realize her happiness in the recovery of a child which she had supposed lost to her forever. The father was scarcely less affected.—*Phil. Mer.*

FRIENDS' SELECT SCHOOLS.

The school for Boys will open in the new building on Cherry street, above Eighth, on Second-day, the 28th of the present month.

The school for Girls will open at the same time, in the building on James's street, above Sixth.

Eighth month, 1843.

THE FRIEND.

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From Kohl's Russia and the Russians in 1842.

Of all kinds of gardening, hot-house cultivation is carried to the greatest perfection, and more is accomplished in that department here than in any other capital in the world. Petersburg lies in a parallel of latitude which favours only the growth of birches and stunted thorn-bushes, and which furnishes naturally nothing in the form of fruit, but miserable berries and fir-apples. Almost every kind of vegetation agreeable to the palate must be forced up by the most refined art, and it is a spectacle of no slight interest to observe the wants and the ingenuity of man, combating with the uncreative powers of nature in approximation to the arctic circle, out of which contest man, however, comes off, if not with laurels, yet at least with cherries, strawberries, and roses for trophies.

It was in one of the most severe winters of this frigid region that the Emperor Paul, looking from the window of his well-warmed winter palace, expressed surprise that not a tree was to be seen standing within the grand perspective of the finest street of his capital. He instantly ordered an alley of limes to be planted without delay, that his eyes might rest upon a more agreeable prospect. The authority to whom this order was addressed transmitted it to the gardeners and labourers, but they told him it was the depth of winter when every thing lies torpid under the icy winding-sheet; that nature had sunk into a death-like sleep, from which no imperial order could awake her, and she must have her sleep out. Counsel was taken as to the means of rousing languid nature from her death-like trance, and restoring animation to her slumbering faculties. Only in this city, where potatoes issue orders which in no other part of the world they would venture to give, and where the people pride themselves on their submission in a way of which there is elsewhere no second example, that a task could have been executed which to any other human society would have been impossible, and which, in the annals of gardening, is doubtless unpa-

ralleled. Young trees were taken out of the nurseries, and carefully removed to covered places prepared for their reception; the frozen earth with which they were surrounded was thawed, and the roots were cleansed. The ice in front of the palace was attacked with pickaxes and spades, and capacious holes having been dug were filled up with fresh and warm earth. The trees intended for these holes were carefully protected; their boughs were bound round, and when planted, they were surrounded by a layer of straw. Stoves were constructed over the roots of the trees, so that the growth of each may be said to have been forced by its own little hot-house. Thus were the powers of slumbering nature with inexpressible labour revived. The rising plants were taught to germinate, and, after a few months, the potent autocrat could ride triumphant, as the conqueror of nature, beneath the branches of trees which his orders had called into existence. Difficult would it have been for any landscape-gardener to obtain for himself the solemnization of such a triumph. The trees of the avenue now flourish in luxuriance, to the great delight of the inhabitants; yet the same gratification might have been obtained at one-twentieth of the expense, had the planting of the trees been delayed only a few weeks.

In the art of forcing fruit and vegetables, the Russian gardeners excel those of every other nation. Not only in the neighbourhood of the Russian, Tatar, Finnish, and Polish towns, but throughout all the Baltic provinces, the Russians are the best and the exclusive cultivators of vegetables. No sooner is a new town added to the world-conquering empire, than immediately a party of bearded gardeners settle in its suburbs, and its walls are speedily surrounded by extensive kitchen-gardens. The first plantations always consist of cabbages; next follow onions; then cucumbers, gourds, pumpkins, and finally, peas and beans. The usual method is, for a party of these gardeners to unite together in a company, to farm a piece of about half a [German] square mile in extent, and sow it with cabbage and onion seed. For cucumbers, beans, &c., they prepare little hot-beds, and, purchasing a few old windows, they construct miniature green-houses, in which the tender shoots are further protected by mats of plaited straw. Thus prepared, these Russian gardeners turn to account every ray of January and February sun, and counteract the effects of every spring night frost, with an indefatigable watchfulness, of which neither Germans nor Frenchmen are capable, and the result is, that they always bring the earliest asparagus and beans to market. They are so earnestly intent on their interests, that they keep a constant eye upon

their plants, and live, eat, and sleep in their gardens. Their food consists of dry bread, onions, and sometimes warm cabbage-broth, which they cook in the open air, or under their wretched tents. Whenever a sunbeam peeps from behind the clouds, the mats are removed, so that the plants may benefit by the genial fresh air; and at every shower of hail or fall of snow they are again covered up. In this manner the little green-house is pulled to pieces and reconstructed twenty times in a day. In spring, when the weather becomes somewhat milder, the gardeners sleep in the open air, wrapped in their sheep-skins, and covered with straw mats, so that they may be in readiness to adopt the requisite precautions against frost. A thermometer would be useless to these people. They employ one of their own invention, which not only clearly marks the freezing point, but, at the same time, awakens the sleeper, and reminds him of his duty. On lying down to rest, they leave one foot uncovered by the sheep-skin, and exposed to the air; the foot, therefore, is frostbitten as soon as the plant, and whenever the gardener feels the tingling pain, he starts up to tend his plants. I once asked a German gardener how it happened that the Germans could not equal the Russians in the production of early vegetables. "Because," replied he, "the Germans cannot live like dogs."

But though the Russians are such active and watchful cultivators of onions and cabbages, yet they are by no means adepts in scientific gardening. Indeed all the superior kind of gardening in Russia is in the hands of the Germans; and, throughout the whole empire, all pleasure-grounds and ornamental plantations are exclusively consigned to the superintendence of German taste and science. It is a singular fact, and a subject of general remark, that the Russians, who make such wonderfully successful beginnings in any art or craft, cannot gradually advance in dexterity, till they approximate to something like perfection. A Russian carpenter, with his simple three-toothed saw, will work with wonderful expertness, using his rude implement, not merely as a saw, but also as an axe, a gimlet, a plane, &c.; but place a regular set of carpenter's tools in his hands, even of the best English make, and he will shatter them to pieces without producing any good work. In like manner, give a Russian a musket, in the space of a couple of weeks he will be a thorough exercised soldier; give him a flute, and in fourteen days he will be able to play a part in the band; give him a pen, and in a fortnight he will be a tolerably fair writer; but he will never be a virtuoso, an improver, or a reformer in any art.

The Russians are the cleverest traders in

the world, but they never rise to the height of great merchants, speculators, and bankers. If I wanted any work executed cleverly and expeditiously—if, for example, my travelling carriage broke down on a country road, and I possessed the wishing-cap of Fortunatus, I could not think of any thing more desirable than to summon a few Russians. They would, to a certainty, very speedily and expertly repair the damage, whatever might be its extent, and place the carriage in a condition to convey me to the next stage, or even further if I required it. The Russians have talent and aptitude for any thing, but no genius. They are endowed, in a high degree, with pliant and ready dexterity, but they are incapable of following up any undertaking with active perseverance and energy. They commence an agreeable task or enterprise with great spirit, and shrink from nothing so much as finishing it. Thus it happens that the Russian gardeners, using their feet as thermometers, accomplish wonders in the way of growing common vegetables, while they leave all the superior kind of hot-house gardening to foreigners: the latter, stimulated alike by the obstacles of the climate, and the high pecuniary remuneration which they obtain in Russia, are, in many instances, more skillful there than at home.

As the wealthy Russians spare no expense when the object is to gratify a caprice or to make an ostentatious display, and as throughout the whole country excellent arrangements prevail in all that relates to fuel and heating, it will naturally be believed that the hot-houses of Petersburg are among the most perfect establishments of their kind. They are usually divided into a number of small compartments, so as to condense the heat as much as possible. Peas, beans, cucumbers, &c., are sown in small pots, like ornamental plants, by which means they are easily moved from place to place, and turned so as to catch the fostering rays of the sun. The hot-houses are sometimes glazed with thick plate-glass; and the plants being placed close under the windows, the effect is much the same as if they were under burning-glasses. Every blossom is an object of the gardener's special attention; for, if it bears fruit in winter, it is a sure source of good profit.

During the month of December, when there is no sun in Petersburg, there is consequently no fruit; for, without the fostering influence of the sun's rays, all the efforts of art are unavailing. But no sooner do a few bright beams shine forth in the months of January and February, than fresh vegetables, such as spinach, asparagus, and salad, appear on the tables of the rich, who, at that early season of the year, obtain such luxuries only from their own hot-houses, or those of their friends. For a very few leaves of green salad the gardener receives an equal number of blue bank-notes. Towards the middle and end of March, red strawberries and cherries make their appearance. They are exhibited in the windows of the fruiterers' shops in the Perspective, set out in neat plates, each strawberry and cherry being numbered, and having its price marked in a book kept within, as if they were so many

pearls. A few more sunshiny days and they become plentiful; they are then freely purchased, though their price is never lower than from ten to twenty rubles per plateful. In April, strawberries and asparagus begin to go out of season, and therefore they are no longer seen on fashionable tables. They give place to beans, cherries, and unripe apricots, which, not for their excellence, but for the sake of their names, and the distance whence they are brought, are purchased at a price almost equivalent to their weight in gold. In the month of May, when the produce of the hot-house is well-nigh exhausted, and every body is getting tired of gooseberries and plums, the Messina vessel, which frequently has been cruising for some time in the Gulf of Finland, awaiting the breaking up of the ice, arrives with its cargo of figs and oranges. I know not how it happens, but in Petersburg these southern fruits are obtained earlier, in greater abundance, and cheaper than with us.

The hot-houses and orangery of the Taurian palace, which are among the most spacious in Petersburg, supply the imperial table. I visited them on the 28th of February. Thirty rooms of various dimensions were filled with flowers, vegetables, and fruit trees. The vines are planted in long rows, and form alleys of luxuriant overhanging foliage, resembling those of the vineyards of the Rhine. They were partly in bloom; from some the blossom had gone off, and the small grapes were set. These grapes were expected to be ripe in the beginning of June; and during that month it was estimated that fifty hundred weight of fruit would be gathered. In other alleys were ranged rows of apricot and peach trees in full blossom. All these plants are fostered with unremitting care, and kept in the most perfect order. Among the many millions of leaves on the trees, not one was crushed or injured in any way; and the leaves were turned aside, so that each head of fruit might receive the necessary degree of sunshine or shade. It was expected that twenty thousand apricots would be ready for gathering by the end of May. There were fifteen thousand pots of strawberry-plants, most of them bearing fine fruit; and the gardener had already sent two crops to the imperial palace. The beans, of which there were six thousand pots, were in fine condition, with good large pods. The steward of the imperial kitchens had bespoken ten pounds of beans for the following day. There were between ten and eleven thousand pots of stocks and other flowers, all blowing in full beauty of colour and fragrance. I however remarked, that there were no roses among them, a circumstance which the gardener explained by informing me that, when the roses begin to blow, they are sent to the empress, her majesty having a particular partiality for that queen of flowers. Without doors the winter snow, like nature's wadding-sheet, was to overspread the ground for the space of six weeks longer, whilst, in the magical parterres within, magnolias and lilies, like flakes of summer snow, were peeping from among verdant leaves, and looking as though they had been accidentally dropped in the rude north from the cornucopia of Flora.

Similar examples of abundance, early maturity, and scientific skill, are observable in the hot-houses of wealthy private individuals, who not only in Petersburg, but at their summer residences and remote country estates, seek, by the products of artificial gardening, to compensate for the scanty and monotonous vegetation that adorns their grounds. There is, however, a marked distinction between these Russian hot-houses and those belonging to persons of fortune in England, where great expense is devoted to gardening. A first-rate English hot-house usually contains specimens of most of the rare and beautiful plants collected by botanists and florists in the old and the new world; while a Russian hot-house contains only such plants and flowers as are employed in decorating the ball-room or the table.

For "The Friend."

A Child's First Lessons in Falschood.

The following, taken from the "Mother's Assistant," by W. Williams, contains serious caution to parents and others who have charge of children;—and believing that its further circulation would be useful, I have sent it for insertion in "The Friend," if the editor should approve thereof. J.

It may not occur to many parents that they themselves have taught their own children to utter falsehoods. I have recently been led to examine this subject seriously, as it was forcibly presented to my mind by some circumstances which I witnessed. Hoping the narration of it may be the means of awakening mothers, and those who have any intercourse with children, to beware how they lead their young and tender minds astray, I have concluded to give you an account of it.

Not long since I passed an evening at the house of a friend. While the older members of the family were engaged in conversation, a bright little boy, of about four years, was amusing himself at the back part of the room with tossing a ball. Frequently it would rebound, or roll into the midst of the circle seated round the fire. Upon one of these occasions it was caught by his mother, who, upon his looking in that direction, pretended to throw it across the room. The little fellow went in the direction indicated by the motion of his mother's hand, and searched for the ball, but in vain. He then came back to his mother, and in a respectful manner asked for it, believing she had the ball. Judge of my surprise, when his mother replied, "Why, John, I threw it across the room; and if you wish for it, you must look there for it." John returned to his search, but hardly reached the furthest part of the room, when bounce came the ball, thrown from his mother's hand. He picked it up and returned to his play, apparently not thinking of the subject. His mother, if she thought of it at all, supposed, I presume, that it was all play, and could do no harm. But we will see. Presently the ball again enters the circle, and is seized by the mother. She again pretended to throw it across the

room. Now mark the result. John stands looking in that direction, but starts not. He is doubtful. And has he not a reason to doubt? His mother had deceived him once, and why may she not again?

"Mother, you hav'n't thrown it," said you did before, but you didn't," was John's remark.

Now, young as John was, he knew that his mother had told that which was not true. And could he after this place as much confidence in her word as before? Could he be blamed if he did not? If he had once been deceived, might he not ever after expect the same result?

But was this *all* the harm it did? I would it were. But no: much as it was—much as it would tend to pierce that mother's heart in after years, to think that that son would doubt her word, it was not the most agonizing. There was still a greater evil which grew out of this. John knew that his mother had told that which was not true. For aught he knew it was manly, or a mark of wisdom. And he, too, had caught the infectious disease.

Presently a thimble rolled from the work-stand upon the floor, which was no quicker observed by John than pocketed. Upon being asked for it, he replied, with a roguish smile, "I hav'n't got it." I immediately called him to me, and began to talk to him of the sin of telling that which is not true. The little fellow listened attentively a while, and then said, "Why, mother does."

Now I do not wish to infer that the mother had wilfully taught her little boy to tell lies. In fact, in a conversation with her upon the subject afterward, she remarked, that she had *never before thought of it in that light*. She said she was in the habit, frequently, of playing with her little boy, and when she did, she would often deceive him, as in the case mentioned. It had never occurred to her that she was losing her character for veracity, or teaching her little boy to tell falsehoods.

Now, is it not to be feared that many mothers, and other persons who have the charge of children, are in the habit of amusing themselves in this way, at the risk of making those children liars? And they do this, too, without giving one passing thought to the evil. O! ye mothers, look upon those blooming little ones. Do you love them? Is it your wish that they, too, should love you; and would you draw out their hearts in unison with your own? Would you have them place implicit confidence in your word? Above all, would you train them for happiness and heaven? Would you at the last great day see them stand among those who "have a right to enter through the gate into the city," there to dwell forever and ever? *Speak the truth then.* Never let your children hear aught but *the truth*, even in play. "Let your *yea* be *yea*, and your *nay*, for whatsoever is more than these cometh of evil."

Who is wise? He that learns from every one.—Who is powerful? He that governs his own passions.—Who is rich? He that is content.—*Colton.*

SIZE OF THE EARTH.

The earth is a globe, whose diameter is nearly 8,000 miles, and its circumference about 25,000; and, consequently, its surface contains nearly two hundred millions of square miles—a magnitude too great for the mind to take in at one conception. In order to form a tolerable conception of the whole, we must endeavour to take a leisurely survey of its different parts.

Were we to take our station on the top of a mountain, of a moderate size, and survey the surrounding landscape, we should perceive an extent of view stretching forty miles in every direction, forming a circle of eighty miles in diameter, and 250 in circumference, and comprehending an area of 5,000 square miles. In such a situation, the terrestrial scene around and beneath us—consisting of hills and plains, towns and villages, rivers and lakes—would form one of the largest objects which the eye, or even the imagination, can steadily grasp at one time.

But such an object, grand and extensive as it is, forms no more than the *forty thousandth part* of the *terracqueous** globe; so that before we can acquire an adequate conception of the magnitude of our own world, we must conceive 40,000 landscapes, of a similar extent, to pass in review before us; and, were a scene of the magnitude now stated to pass before us every hour, till all the diversified scenery of the earth were brought under our view, and were twelve hours a day allotted for the observation, it would require nine years and forty-eight days before the whole surface of the globe could be contemplated, even in this general and rapid manner.

But such a variety of successive landscapes passing before the eye, even although it were possible to be realized, would convey only a very vague and imperfect conception of the scenery of our world; for objects at the distance of forty miles cannot be distinctly perceived; the only view which would be satisfactory, would be that which is comprehended within the range of three or four miles from the spectator.

Again, I have already stated that the surface of the earth contains nearly 200,000,000 of square miles. Now, were a person to set out on a minute survey of the terraqueous globe, and to travel till he passed along every square mile on its surface, and to continue his route without intermission, at the rate of 30 miles every day, it would require 13,264 years before he could finish his tour, and complete the survey of "this huge rotundity on which we tread;" so that, had he commenced his excursion on the day on which Adam was created, and continued it to the present hour, he would not have accomplished one-third part of this vast tour.—*Dick.*

He who shows to another the error of his ways, is as a light shining in the darkness; for it loses none of its brightness, while at the same time it dispels the surrounding obscurity.—*Ennius.*

* *Terraqueous*, from two Latin words, meaning land and water. *Terraqueous globe*, a land and water globe, —the globe on which we live.

For "The Friend."

CHILDREN OF THE CROSS.

From the German.

Ye children of the Cross give heed!
In meekness and in low draw near,
Within you is the perfect seed,
Then let the ripening fruit appear.

Your heavenly Father guards his own;
A watch o'er all his ways is set;
His Spirit is within you known:
O never then his Love forget.

Come! bring your thankful hearts to Him,
And in his presence seek delight,
To whom the highest Cherubim
Are ringing praises day and night.

Then boundless grace shall bless your way,
Then by his Spirit kept and taught,
Temptation shall no more betray
To sinful act, or evil thought.

O, Jesus is in every need
A treasury of full supply;
He came to make us rich indeed;
Then lift to him an asking eye.

When sufferings without number rend,
When storms upon your paths alight,—
When untired griefs by day attend,
And new-born fears and pains by night;—

O then to Him in spirit turn,
Lay at his feet with patience true;
Then shall his joy within you burn,
His blessing shall your peace renew.

When pleasure beckons where the gay
Would fain of grief the heart beguile,
Turn not for fleeting joys away
From Mercy's everlasting smile.

Give up the perfect heart to Him!
Walk in the path which he makes known;
When pleasures brighten, sorrows dim,
Seek still for safety at his throne.

Then love embraced and kept each day,
Ye shall partake of heavenly springs,
And death who spoils your frames of clay,
Shall give your spirits angel-wings!

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 374.)

Our early Friends were indefatigable in their endeavours to spread the books which advocated their doctrines, and defended their principles and practices. Not only did they distribute them as they found occasion, where they thought they might be useful, but placed them for sale at the principal bookstores, whose masters were willing to vend them, and they employed women to sell them throughout the streets of London. I have met with more than one allusion to this practice, but the following extract of a letter from Richard Hubberthorn to George Fox, dated London, 31st of Fifth month, 1660, is positive on this subject.

"As for that book thou mentions, which is against us, which was in the newbook, it is answered, and the answer printed twelve days since. Some of them are gone abroad in Whitehall, and others of them are sold in divers shops, and some of the women cry them about the streets."

George Fox writing about one of his books, says, "and they sing them about the streets." In the year 1661, John White published a

work written by George Fox, with the title, "A Declaration to the Jews." In the imprint, J. W.'s shop is said to be "at the back-side of the Old Exchange."

During the years 1661 and 1662, Richard Brown was Lord Mayor of London, and being a man of fierce and vindictive passions, the sufferings of Friends under his administration far exceeded any thing they had as yet been called on to bear in that city. About this time it became customary to issue periodicals, for the dissemination of information, whether foreign or domestic, and it appears that some Friend concluded to adopt that mode in spreading the history of their sufferings. To effect this, a printed sheet was issued with the title, "A Monthly Intelligence, relating the affairs of the People called Quakers, in and near about the city of London, concerning the violence and persecution daily brought forth against them; from the first day of the Sixth month, called August, until the first day of the Seventh month, called September." This is the only number ever printed. It was probably discontinued, because of the increasing difficulty attendant on such a publication. The new law restricting the freedom of the press was now in force. By its provisions, no book treating on law could be published, without the sanction of the Lord Chancellor of England, the chief justices, or chief baron; none on divinity, physics, philosophy, or science, unless approved by the Archbishop of Canterbury, the Bishop of London, or one of the Chancellors or Vice Chancellors of the two Universities; none on heraldry, but such as pleased the earl marshal; and none on history, politics, state affairs, or miscellaneous matters, unless allowed by the principal secretary of state.

On the 31st of Sixth month, 1662, whilst Friends were at meeting at the Bull and Mouth, Major-General Brown with a parcel of his men entered the room, and making the door fast, began with very heavy clubs to knock down and beat those assembled. Some of the innocent and unresisting victims were beaten to the earth five or six times; and one of them, John Trowell, died in a few days from the wounds received. An account of the sufferings of Friends that day, and of the murder committed in their peaceable assembly, was prepared by Richard Crane, and presented to Charles Second. For this act, and for publishing an account of the state of Friends in the prisons of London, this Richard Crane, who was himself a distiller, was committed to prison by Richard Brown. Who the printer was, we are not informed, yet the records state that he was a Friend; and also, that on account of this publication he was sent to Newgate.

In 1661, Henry Boreman and Mary his wife, because found at a religious meeting, were sent to Newgate. In the early part of 1662, Henry was again committed, on a charge of selling Friends' books. He was taken sick in prison, where, on the 17th of Eighth month he died, leaving his afflicted widow a family of small children to maintain. Nothing daunted by her sufferings, she continued to meet with her faithful Friends, and on the 11th

of Seventh month, 1664, was again arrested at the Bull and Mouth meeting, and with one hundred and four others, sent to Newgate. When Alderman Brown, who had when Lord mayor committed her and her husband to prison, inquired what her name was, she replied, "Instead of my name, write thus, *Afflict not the widow and the fatherless*—and then when ye look over the roll, ye may see your duty." Alderman Brown at this struck her violently in the face with his clenched fist, and kicked and otherwise abused her.

The Society having very much increased in numbers, and being spread throughout England, Wales, Scotland, Ireland, Holland, the West Indies, and some of the North American colonies, it was thought desirable that a common central spot should be chosen, to which accounts of the sufferings of its members, and other interesting information should be forwarded. London being deemed the most eligible place, the various matters were directed to be sent to Ellis Hooks, who had been appointed recording clerk for Friends in London, and who had his office in the upper rooms of the Bull and Mouth meeting-house. This station was filled by Ellis Hooks for twenty-four years. It appears from hints in divers letters remaining extant, that many Friends when they had written any thing they deemed advisable to publish, were wont to forward it to him for his examination, and superintendence in passing it through the press. This perhaps was particularly the case with works in the publishing of which the funds raised for the general purposes of the Society were to be used. In such cases, their immediate publication, no doubt, depended upon the amount of money in his hands, and his judgment of the present necessity of circulating such writings. In a preface to a work written by Richard Moor, which was printed long after the decease of the author, Ellis thus writes: "The author of this book being a faithful servant of the Lord, and zealous for the Truth; who laboured and travelled in the work of the ministry, both in England and beyond sea, and was in Barbadoes when he wrote this little book, which was some years since [1660]; and because the press hath been fully supplied with other things, there was not an opportunity to print it; but knowing it was his great desire it should be published, and having now a fit opportunity, I was willing to answer what his mind then was. He came to London to visit Friends in the Eleventh month, [1668], and there fell sick; and on the 13th day of the same month he died in peace; and thus much is signified concerning him by one who truly loved him for the Truth's sake."

That some kind of supervision of works, professing to advocate the doctrines of our Society, was established soon after its rise, is made evident by various passages in ancient writings. In "A Testimony of the Brethren," met in London Third month, 1666, we find the following passage in point: "And we further desire, that from time to time, faithful and sound Friends and brethren may have the view of such things as are printed upon Truth's account, (as formerly it had used to

be) before they go to the press; that nothing but what is sound and savoury, that will answer the witness of God in all people (even in our adversaries) may be exposed by us to public view." The amount of close labour performed by Ellis Hooks in the transcription of the sufferings of Friends, in the preparation of legal documents connected with their release from prisons, in the extensive correspondence he was obliged to maintain with Friends in different places, and in the superintendence of the press, was very great, and appears to have proved prejudicial to his health. His letters speak of his weakness, and of being thereby at times obliged to suspend his employments. He died Ninth month 12, 1681, of consumption.

In the year 1663, I find the first mention of William Warwick as a publisher of Friends' books; he was a member of our religious Society, who was called on to suffer by imprisonment and fines for his testimony. He was one of the many hundred, who, in 1660, 1661 and 1662, were sent to Newgate for attending their religious meetings. I cannot find that he suffered for what he published; although there are traces of his continuing in the book-selling business for several years. Ellis Hooks, writing to Margaret Fell, under date of Eighth month 2d, 1666, says, "I saved thy book from the fire, and last Seventh-day, I gave it to William Warwick." The Bull and Mouth meeting-house had been destroyed by the GREAT FIRE the beginning of the previous month, and with it many of the valuable documents connected with the early history of the Society.* Ellis had, however, succeeded in saving this manuscript sent up by Margaret Fell for publication. It was entitled "Women's speaking justified, proved, and allowed of by the Scriptures." The last information of William Warwick I have been able to find is in the year 1670, when he was arrested for being at the Grace-church street meeting, and fined. N. E.

* Alexander Parker, writing from London to George Fox, on the 27th of Ninth month, 1676, says: "I inquired for Friends' letters and papers, which were written in the beginning of the spreading of Truth, but could find none; they being burnt in the firing of London, as Dorothy did say."

(To be continued.)

Justice.—Believe nothing against another, but upon good authority; nor report what may hurt another, unless it be a greater hurt to others to conceal it.

FRIENDS' INFANT SCHOOL.

This institution, under the care of the "School Association of Women Friends," will re-open, at the usual place, James's street, near Sixth, on Second-day, the 28th inst.

FRIENDS' SELECT SCHOOLS.

The school for Boys will open in the new building on Cherry street, above Eighth, on Second-day, the 28th of the present month.

The school for Girls will open at the same time, in the building on James's street, above Sixth.

Eighth month, 1843.

For "The Friend."

TRANSUBSTANTIATION.

Pusey's late sermon has made quite a stir, particularly among the members of his own religious society, not a few of whom, we should suppose, must be startled at finding so little difference between their creed and that of Pope Pius Fourth. The discourse, delivered in the present year, is published with this title, "The Holy Eucharist a comfort to the penitent." A sermon preached before the University in the Cathedral church of Christ, in Oxford, on the fourth Sunday after Easter. By the Rev. E. B. Pusey, D. D., Regius professor of Hebrew, canon of Christ church, and late fellow of Oriel college. The true understanding of this position and union which is betwixt the body and the head, betwixt the true believer and Christ, the ancient catholic fathers, both perceiving themselves, and commending to their people, were not afraid to call this supper, [consecrated material bread and wine] some of them, *the salve of immortality, and sovereign preservative* against death; other, *a deific communion*; other, the sweet dainties of our Saviour, *the pledge of eternal health, the defence of faith, and the hope of the resurrection*; other, *the food of immortality, the healthful grace, and the conservatory to everlasting life*. All which sayings both of the Holy Scripture and godly men, truly attributed to the *celestial banquet* and feast, if we would often call to mind, O how would they inflame our hearts, to desire the participation of these *mysteries*, and oftentimes to covet after this *bread*, continually to thirst for this *food*."

The above is the title and motto to this extraordinary essay for this day of light and reformation; and we shall now furnish a few selections to give an idea of the monstrous notions respecting this ceremony, promulgated by the Oxford Tractarians, supported, it is said, by nine thousand priests in the English church—and endorsed by not a few of the same order in this country.

After speaking of natural and spiritual gifts dispensed by the Almighty, he says, "It is then according to the analogy of his other gifts, that his two great sacraments have in themselves manifold gifts. Baptism [sprinkling with elementary water] containeth not only remission of sin, actual or original, but maketh members of Christ, children of God, heirs of heaven; hath the seal and earnest of the Spirit, the germ of spiritual life: the holy eucharist [bread and wine] imparteth not life only, spiritual strength and oneness with Christ, and his indwelling, and participation of him, but in its degree, remission of sins also." [Does taking bread and wine into the stomach constitute the indwelling of Christ, in the opinion of this collegian?]

"The penitent's joy then, in the holy eucharist, is not the less deep, because the pardon of sin is not, as in baptism, its direct provision. The two great sacraments, as their very signs show, have not the same end. Baptism gives, the holy eucharist preserves and enlarges life. Baptism engraves into the true vine; the holy eucharist drives the

richness and *fulness of his life* into the branches thus engrafted,—*gives immortality* to the living—is received to *salvation or damnation*. Whence the ancient church so anxiously withheld from it such as sinned *grievously*, not as an example only to others, but in tenderness to themselves, lest they *break through* [alluding to the command to keep the children of Israel from approaching Mount Sinai] and perish; profane, says St. Cyprian, the holy body of the Lord [made of bread] not themselves be sanctified; fall deeper, not be restored; be wounded more grievously, not be healed; since it is said, he adds, *whoso eateth the bread and drinketh the cup of the Lord unworthily, is guilty of the body and blood of the Lord.*"

"Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, he shall live by me. He that eateth of this bread shall live forever." No one can observe how this whole discourse circlethe round the gift of life; and how our Lord with unwearied patience, bringeth this one truth before us in so many different forms, without feeling that he means to *catechize*, that *life in him* is his chief gift in his sacrament, and to make a *recreant longing* for it, an incentive to our faith. Yet though life in him is the substance of his whole teaching, the teaching itself is manifold. Our Lord inculcates not one truth only in varied forms, but in its different bearings. He answers not the strivings of the Jews; 'how can this man give us his flesh to eat?' Such an 'how can these things be,' he never answereth; and we, if we are wise, shall never ask how they can be elements of this world, and yet his very body and blood."

[How gross to imagine that believers are to eat of the flesh and blood that was born of the virgin, and was crucified upon the cross. Our Lord, in the discourse from which the quotations are taken respecting his flesh and blood, says to those disciples who murmured at his doctrine, "what and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth, the *flesh profiteth nothing*;" the words that I speak unto you, they are *spirit* and they are *life*." They relate to a participation of the spirit and life which dwells in Him the Fountain of life, and which circulates from Him into every member of his body. Can it be any thing short of blasphemy to pretend that a human finite creature, dependent upon his Almighty Creator for his own existence, is able, by any process whatever, to make out of the bread and wine, or any thing else, the flesh and blood of that body which was miraculously prepared by God the Father, for his well beloved Son to do his will in? The idea is opposed to every correct sentiment respecting the weakness and nothingness of man, and the stupendous power and prerogative of the Supreme Being—and is more likely to make men unbelievers of the Christian religion, than con-

vert them to the true faith and the love of the gospel of Jesus Christ.]

To proceed with the sermon—"And so is he also, as man, truly the Mediator between God and man, in that being as God, one with the Father, as man, one with us, we truly are in Him who is truly in the Father. He, by the truth of the sacrament, *dwelleth in us*, in whom, by nature, all the fulness of the god-head dwelleth; and lowest is joined on with highest, earth with heaven, *corruption* with incorruption, man with God." [We always believed that Christ dwells in his children by his Spirit, not by bread and wine. The Scripture saith, "I will dwell in them and walk in them." No man in his sober senses will suppose, that when the Lord Almighty made this declaration, he meant to dwell in his children in the form or matter of bread and the juice of the grape. And, moreover, the assertion that corruption is joined on with incorruption, is directly repugnant to the doctrine of the holy apostle—"What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" Do they not make an idol of bread and wine, and worship it? "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." We may safely assert, that the apostle had no such idea, as that God dwells in his children through the medium of bread and wine taken into the stomach. Not that which goeth into the mouth defileth the man, neither doth it regenerate or give life to the soul of man.]

"The same reality of the Divine gift makes it *angel's food* to the saint, and *ransom* to the sinner. And both because it is the body and blood of Christ. Were it only a thankful commemoration of his redeeming love, or only a showing forth of his death, or a strengthening only and refreshing of the soul, it were indeed a reasonable service; but it would have no direct healing to the sinner. To him its special joy is that it is his Redeemer's VERY BROKEN BODY. It is his blood, which was shed for the remission of sins." "In each place in holy Scripture, where the doctrine of the holy eucharist is taught, there is at least some indication of the remission of sins. Our blessed Lord, while chiefly speaking of himself, as the bread of life; the true meat; the true drink; his indwelling; resurrection from the dead, and life everlasting, still says also, 'The bread that I will give is my flesh, which I will give for the life of the world.' As smid the apparent identity of this teaching, each separate oracle announces some fresh portion of the whole truth, so also does this; that his flesh and blood in the sacrament shall give life, not only because they are the flesh and blood of the incarnate Word, who is life, but also because they are the VERY FLESH AND BLOOD which were given and shed for the life of the world, and are given to those, for whom they had been given." "And one of the words used" Chrysostome remarks, "how it could not be said of the cross, but is true of

the holy eucharist, 'For a bone of him,' it saith, 'shall not be broken.' But that which he suffered not on the cross, this he suffers in the *oblation* for thy sake, and *submits to be broken*, that he may fill all men." [Here we have a Lord Jesus Christ of the priests' making, and which these pretended successors of Peter, the fisherman of Galilee, would strive to make us believe is the identical Lord Jesus who was crucified without the gates of Jerusalem, died and rose again, and ascended up far above all heavens, that he might fill all things; and that they possess the power to recreate him as often as they please; not a bone of whom was broken on the cross, but that now they break him, and constitute the work of their hands, an offering and ransom for the sins of those who eat and drink it.]

"That which is in the *cup* is that which *flowed from his side*, and of that do we partake," says S. Chrysostome. "How should we approach his sacred side and remain leprous still? Touching with our *very lips* that cleansing blood, how may we not with the ancient church confess, 'Lo this hath touched my lips, and shall take away mine iniquities, and cleanse my sins.'" "Again the liturgies join together manfully, *remission of sins, and life eternal*, as the two great fruits of the sacrament—in the words of communicating, 'I give thee the *precious and holy and undefiled body* of our Lord God and Saviour Jesus Christ for the remission of sins and life eternal.'" [Is it not a matter of astonishment that professing Christians can make an assertion so absolutely devoid of truth, as that the wine in the cup is the blood which flowed from the side of the Son of God, when he was pierced upon the cross? Surely no one in the possession of his understanding can give credence to such manifest error! Let the bread and wine consecrated by the most spiritually-minded priest in Christendom, convey to those who have faith in it, all the strength and comfort they may imagine, yet the idea of its being an atonement for sins is repugnant to the doctrine of the apostle, that "by the one offering he hath perfected forever them that are sanctified." "By his own blood he entered in *once* into the holy place, having obtained eternal redemption for us." "Not that he should offer himself *often*, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world, but *now* once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." "Lo, I come to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ, *once* for all." The teachers of the doctrine we have quoted from the sermon, must be extremely blind and bewildered, if they believe their own assertions; and those who follow such guides must fall with them into the ditch. It is no wonder that men pretending to have the power to convey the Holy Spirit to others by the ceremony of sprinkling a little water in their faces, should give such palpable evidence that they are devoid of the light of that blessed Spirit to illuminate their

own understandings, and enable them to discern the true meaning of the Holy Scriptures, and the spiritual, baptizing, regenerating and vivifying nature of the religion of Jesus Christ, immediately operating upon and renewing the dark heart of fallen man. It is no less lamentable that such a large portion of Christendom, so called, almost entirely neglect the concern for their own soul's salvation, and by paying a sum of money, think to transfer the business of saving their souls into the hands of men hired for the purpose. They know but little, and seem as little to care what are the doctrines of their church—that is the duty of the priest, or the preacher; and when the real doctrines of its creed are brought to light, they are startled and confounded, and not a few question the truth of such allegations. It is a mercy that something is permitted to rouse up lukewarm professors, sleeping as on the brink of eternity, and bring them to examine for themselves. Happy will it be for them should it have the effect to break up their dependence upon all those guides, who are not walking in the narrow way themselves, that leads to everlasting life, and induce them to inquire from a deep sense of their needs, What shall we do to be saved?—and turning into their own hearts, find their Lord and Saviour appearing there by his Spirit, and saying, "Come unto me all ye that are weary and heavy laden, and I will give you rest; take my yoke upon you and learn of me, who am meek and low of heart, and ye shall find rest unto your souls. For my yoke is easy and my burthen is light."

According to E. B. Pusey's exposition of the faith of the episcopal society, the bread and wine are transubstantiated into the "very flesh"—"the Redeemer's very broken body," and "into his blood;" and "that which is in the cup is that which flowed from his side," "which was given and shed for the life of the world"—"and if we are wise, we shall never ask, how they can be *elements of this world*, and yet his *very body and blood*." These consecrated elements, which he terms the "holy eucharist," according to his assertion, impart "life," "spiritual strength," "oneness with Christ," "his indwelling and participation of him"—"in its degree remission of sins"—"preserves and enlarges life"—"drives the richness and fulness of his life into the branches"—"gives immortality to the living"—"is received to salvation or damnation"—"that the liturgies join together manfully, remission of sins and life eternal, as the two great fruits of the sacrament"—"in the words of communicating," the priest says, "I give thee—the precious—and holy—and undefiled body—of our Lord God—and Saviour—Jesus Christ—for the remission of sins—and life eternal"—and all these effects are represented as resulting from the bread and wine, "not only because, says he, they are the flesh and blood of the incarnate Word, but also because they are the *very flesh and blood*, which was given and shed for the life of the world, and are given to those for whom they are given."

After all this is supposed to be accomplished by frail, mortal and peccable man, who needs a Saviour himself, what is left for the cruci-

fied, and risen, and glorified Lord to do for us; whom God hath exalted as a Prince and a Saviour at his right hand, to give repentance to Israel and forgiveness of sins—and who is given for salvation to the end of the earth? What need of the grace and good Spirit of God to produce repentance—prayer for forgiveness—to regenerate and sanctify, and bring salvation into the heart, if the priest by sprinkling a little water in the face, and handing a piece of bread and a glass of wine, can forgive sin, regenerate—graft into Christ—and nourish the soul with his very body—and blood—unto salvation and everlasting life?

We should suppose that the doctrine of transubstantiation would not be repudiated by the episcopal church after the palpable assertions of this discourse, admitting that the learned collegian has presented a true exposition of its faith. Gross and anti-christian as we regard the pretensions, we cannot but rejoice that it has been avowed in its true character, trusting that it will induce serious thought and investigation, and turn sincere seekers from all confidence in the "beggarly elements," to the truth as it is in Jesus, to ask counsel of and follow Him who is given for a leader and commander of the people, and than whom there is no other under heaven amongst men by whom we must be saved.]

S.

For "The Friend."

SECRET AND OPEN DEFLECTION.

"He that declines in holy practice, has to labour against the remonstrances of conscience; but he that brings himself to think lightly of sin, and meanly of the Saviour, (which is what every false system of religion teaches), has gone far towards silencing the accusations of this unpleasant monitor. He is upon good terms with himself. The disorder of his soul is deep; but is of a flattering nature. The declension of religion in him is no less apparent to others, than that of the constitution by a consuming hectic; yet, as is common in such cases, the party himself thinks he shall do well. In short, the light that is in him is darkness; and this is the greatest of all darkness!"

"In others, a departure of heart from God is followed by falling into some gross immorality. There are instances in which a sudden misconduct of this sort has been overruled for the awakening of the mind from its stupor, and divesting it of its self-confidence. It was manifestly thus with the Apostle Peter. The stumbling of such persons is not that they should fall, but rather that they should stand with greater care and firmness. But the greatest danger arises from cases where some lust of the flesh has gradually obtained an ascendancy over the heart; so that when the subject of it falls in the eyes of the world, he is only appearing openly to be what he has long been in secret; and the first wrong step that he makes, instead of alarming him, and occasioning his going aside to weep bitterly, is only the prelude to a succession of others.

This is not the fall of one who is overtaken in a fault; but of one who is entangled in the net of his own corruptions. One sin prepares the way for another. Like the insect entangled in the spider's web, he loses all power of resistance, and falls a prey to the destroyer. Some have fallen sacrifices to intemperance, not by being overtaken in a single act of intoxication, but by contracting a habit of hard drinking. First, it was indulged in private, perhaps under some outward trouble, instead of carrying it to the throne of Grace. In a little time its demands increased. At length it could no longer be kept a secret; reason was enslaved to sense, and the Christian professor sunk below the man.

"Others have indulged in impurity. Intimacies which may have arisen from nothing worse than a few improper familiarities; yea, which in some instances have originated in religious attachments, through the corrupt propensities of the human heart, which turns every thing it touches into poison, have been known to produce the most fatal effects. Passions of this sort, once kindled, will soon possess all the soul. They leave no room for any thing that should resist them; not only consuming every spiritual desire and holy thought, but banishing from the mind even the sober dictates of reason, reducing the most exalted characters to the rank of fools in Israel. Near these rocks are seen many a floating wreck; and among these quicksands, numbers who once bid fair for the haven of everlasting life."

Detection in individuals, leads to degeneracy in religious bodies. In how many instances have serious persons who were favoured to see the nature of primitive Christianity, and roused by a fervent zeal to bring about a reformation, been the means in the Divine hand to gather companies of sincere men and women into the same faith and practice with themselves. With what humility and ardency of soul have they laboured to remove from them every thing which they believed was contrary to the Divine will, and the simplicity and spiritual-mindedness required by the gospel. Their lights shone brightly, and others attracted by them were drawn into their fellowship. While this state continued, they were a strength and comfort to others, not of their communion. But how generally have such religious bodies grown lukewarm—their ardour relaxed—many practices tolerated which the founders of the society disapproved and bore a strong testimony against—the integrity, and simplicity, and zeal for the true worship and honour of God decayed, and instead of this single-heartedness, ceremonies, formal prayers and sermons, and instrumental music introduced, and the duties of religion and soul-saving committed to a college-learned clergy—while the mass of the members are immersing into the world and the spirit of it. These things cause the ways of Zion to mourn; and the truly sincere-hearted followers of Christ in the various denominations, are often sad at the view of these evidences of declension, both among those of their own profession and others. And when men are slumbering over this state of things,

as if it were of little moment, the enemy is sowing tares; the young people are running into fashionable or immoral society—contracting habits reverse to the plain and sober example of the holy men and women of old, or the early founders of their religious community—and from these improper courses it will be difficult to reclaim them. After a good hedge is erected, with close and diligent watching, it may be kept up, and the flock preserved; but if once, through negligence and indifference, it is suffered to be broken down, not only will it be impracticable to keep out the destroyer, and to keep the flock in, but it will be found hard work to repair the breaches. It is sorrowful to observe any Christian society upon the decline—parting with their deep and heartfelt concern to live the life of the righteous—to show forth the praises of Him who called them to glory and to virtue—throwing off their gravity and self-denial, and becoming light and frivolous, and running with the multitude in the foolish fashions and dissipations and amusements of a vain world. All the spiritual and united strength of the sincere believers of every denomination is now needed, to stem the torrent of corruption, and of degeneracy from primitive doctrine and practice, which is sweeping through Christendom.

T.

For "The Friend."

LETTERS OF S. FOTHERGILL.

A portion of the correspondence between John Churchman and Samuel Fothergill, taken from the Memoirs of the latter, is herewith forwarded for insertion in "The Friend." The caution of John Churchman respecting a premature disclosure of religious concerns seems peculiarly appropriate; and each of the letters is well worthy of an attentive perusal.

T.

John Churchman to Samuel Fothergill.

Moate, Eighth mo. 13th, 1752.

When, by the secret touches of Truth, we are made to feel and know each other, thought to the outward entire strangers, there is a foundation of friendship laid which is not easily erased; 'tis hereby we know ourselves to be members one of another, and cannot help at times remembering each other, in the participation of the true communion; and the humble address of our souls is, that ourselves and our brethren may be preserved pure, and, as worthy communicants, presented before the holy table, cleansed from the spots of the world, and all the crooked wrinkles of self. We then have no thought of asking dignities for ourselves, or for one another, as to sit on the right hand or on the left, but to be preserved in innocency, and to have our names written, yea, recorded, in the Lamb's book of life; an inheritance to such is sure in life eternal, if they continue faithful unto death.

When we are humbled before our great Master, in a sense that his love is lengthened out to his church and people, we are made willing to follow him in the way of our own duty whithersoever he leads us; and good it is to mind our own business properly, without thinking ourselves too much alone in the

work of the Lord, and others too negligent; or inquiring too busily into the gifts of one, or be too much concerned what another shall do. These dispositions seem to be gently both reprehended and instructed by our Lord, in his answers to well-meaning Martha, when she said, "Bid her that she help me," and to Peter, on his query, "What shall this man do?"

But when the baptizing virtue and power of Truth overshadows our souls, we cannot help desiring that the people may keep their ranks, and, in sanctification of both body and spirit, stand prepared that the Lord may choose and instruct, gift and qualify, judges, counsellors, rulers and chiefs, both in the ministry of the word, and the discipline of his church.

I have been confined to my room for more than ten days, by reason of a great cold, taken, I suppose, in the north, in damp houses, and cold beds; but, through the tender mercy of kind Providence, am in a fair way of recovery. The respite from travelling and immediate exercise has been as a rest to my spirit, which has been preserved resigned, and mostly quiet. I have often sought to know mine own imperfections; and have been favoured with a sight of several things concerning myself and my brethren engaged in the work of the ministry. Methought I had a renewed glimpse of the holy attire with which the attendants at the holy altar should perpetually stand arrayed; the vestments are holy; the garments clothe the spirit, and the adorning is beautiful, and never waxen old; it is girt about the loins of the new man, and loosely laid aside when immediate service seems over; it is bound in the heart, and coupled in the soul. Oh! let this Urim and Thummim be forever with the Holy One, and by him renewed to his children.

Dear Samuel, the near sympathy which arose at first sight, and silent salutation that made the inward birth move, has often been brought to my remembrance, and, pursuant to the solemn covenant between us, soon after our first acquaintance, in thy brother John's little parlour, I have found a great freedom to act towards thee as an unreserved, open-hearted friend, and shall therefore add a little further. In a feeling sense of Divine goodness my soul has been humbled on thy account, that the Lord, in the riches of his sure mercies, did vouchsafe to pluck thee from the fire, and quench the darts that were shot at thy soul, and by lifting thine eyes to himself, healed thy wounds, and chose thee as a vessel for his use, and for an instrument to publish his name, and proclaim his light and salvation to the Gentiles; and it sprang in my heart in much brotherly affection, to say, Prize thy privilege, mind thy calling, for it is high and holy; watch against the world, that it do not clog thee; with the spirit thereof be not too familiar; there are that pretend to be children of the Light, who are lying in wait to gain the friendship of those whom the Lord, by the indwelling of his word, has made as a flame, against those who reside in the mount of Esau; and coals from their mouths have kindled in the hidden treasure of these worldlings and libertines, and began to burn in their hearts, and they have sought the friendship of

and, sometimes, when gained, they have valued themselves, and have snuffed the fire, and continued in their cruelties.

Oh! the awful authority; the becoming sweetness; the instructive mien; the beseeching gestures with which Truth arrays her votaries, far surpassing all our modern polite and worldly-gentle airs. With a salutation of love, thy real friend.

JOHN CHURCHMAN.

Samuel Fothergill to John Churchman.

Warrington, 1753.

Thine of the 14th, I this morning received, and hasten to tell thee, I wanted much to know where thou wast, that I might send thee a short salutation of love unfeigned, which has often, and of late more daily, lived in and flowed forth of my heart towards thee. I receive thy acceptable, profitable letter from Moate, which I acknowledged soon after, which probably came not to thy hand; if it did not, the loss is trivial to thee, though important to me, as it has probably deprived me of some further indication of thy regard and good desires for me. I am humbly and reverently thankful, in that I feel the unity of the brotherhood; it is very dear to me. I am, and have been, in a low, humbling dispensation, in which that union has been almost my sole evidence and mark that I was not far out of my way.

I desire to accept, at the heavenly Father's hand, my portion; I know it is, and will be right, and in due season, though I may sometimes almost murmur and repine, yet that adds to my anxiety. I have had some weighty hints, for years, about a piece of labour, which makes me tremble; and, in short, my way to true settlement seems to lie through thy country. I now stand resigned, and only beg,—Put forth, and go before me, O Israel's Shepherd, and I will follow in thy strength!—believing in the all-sufficiency of a never-failing arm.

I am sensibly touched with thy observation of making poor wages in Ireland. Alas! my friend, can we expect to flow with wealth when the church is in poverty, and the priests of Zion in heaviness? our sympathy will lead us to mourn, and our heads will be covered with ashes instead of crowns. The ministers of our Lord cannot expect to be above their Lord; he was crowned with thorns for us, and so must we be for his visited seed. But this thou knows better than I, though I am not destitute of some experience, which, I bless the God of my life, I find to increase and flow from patience in tribulation.

Assure thyself, my dear friend, thy correspondence is to me very grateful and profitable; and when the cords of Divine love draw thy mind towards me, be open in counsel, admonition, or reproof; I want such friends, and value them very greatly. Accept the salutation of dear love, in the fresh renewings of quickening virtue, which reaches freely thro' to all the servants of Christ, as a Divine odour, for which the true virgins love him—from thy friend and brother in the labour and suffering of and for the gospel,

SAMUEL FOTHERGILL.

John Churchman to Samuel Fothergill.

Woodhouse, Third mo. 17th, 1753.

It was very reviving to me to receive those few lines from thee, for I think the remembrance and love of the brethren seems more and more precious to me, though I think that I grow but slowly in my passage from death to life. Those few hints that thou givest, that thy road to a true settlement leads through our country, are no way unpleasant to me, and are safe in the bosom of thy friend; yet I can hardly help saying, Hide it as a precious seed or root in thy garden, as much as may be. I have seen the growth of choice things retarded, by opening the earth to show others what seed or root has been there planted; but if they are let alone, and not trod too much upon by man or beast, in due time they sprout and break forth with beauty and strength.

I do not expect to return before 1754; if I should live to see that happy day, with the smiles of my Master, to have one, like flesh and bone of one's flesh and bone, for an intimate in a moving jail, (to which I must be committed before I can be proclaimed free in my native air,) affords a contemplative delight not easy to express.

JOHN CHURCHMAN.

TOMATO FIGS.

The following recipe has been published under strong recommendations:—Take six pounds of sugar to one peck (or sixteen pounds) of the fruit. Scald and remove the skin of the fruit in the usual way. Cook them over a fire, their own juice being sufficient without the addition of water, until the sugar penetrates, and they are clarified. They are then taken out, spread on dishes, flattened and dried in the sun. A small quantity of the syrup should be occasionally sprinkled over them whilst drying; after which, pack them down in boxes, treating each layer with powdered sugar. The syrup is afterwards concentrated and bottled for use. They keep well from year to year, and retain surprisingly their flavour, which is nearly that of the best quality of fresh figs! The pear shaped or single tomatoes answer the purpose best. Ordinary brown sugar may be used, a large portion of which is retained in the syrup.

THE FRIEND.

EIGHTH MONTH, 26, 1843.

“THE MORAL ALMANAC.”

The Tract Association of Friends has issued their Almanac for the year 1844. It may be obtained at their Depository, No. 50 North Fourth street. This publication has lost none of the excellence for which it has claimed our favourable notice on former occasions, viz., the interesting and profitable reading matter it contains. The present impression is prepared for greater usefulness than any of the preceding ones; the Association having gone to the expense of having its Calendar “calculated for the latitude and meridian of Penn-

sylvania, New Jersey, and the Northern and Western States.” So that this portion of it is adapted to the every-day reference of Friends in nearly all the Yearly Meetings on this continent.

Those who have often mourned over, and in some cases been disgusted with, the trifling and impure reading to be found in the widely-spread Almanacs that abound,—filled with pictures to make the vulgar laugh, and futile attempts at wit, whose only point is often their impurity—have now an opportunity of doing their respective neighbourhoods an important service, by encouraging the circulation of a publication not only well adapted to do good in itself, but to be of incalculable advantage in shutting out pernicious reading. The publication of this Almanac we look upon to be a most happy auxiliary to the excellent Tracts of the Association.

In the Hibernia steamer, which arrived at Boston on Fifth-day evening, the 17th instant, came our Friends John Pease, Isabel Casson, and Rachel Priestman. They landed on Sixth-day morning.

FOREIGN SUBSCRIBERS.

Information being received that some of our subscribers in England have not yet received the title page and index to vol. 15, we now state that if on application to Thomas Hodgson, Liverpool, to whom the requisite supply was sent in Tenth month last, the deficiency is not supplied, such subscribers will please apply to Charles Gilpin, 5 Bishopsgate without, London, who now furnishes our paper to subscribers in Great Britain and Ireland.

AGENCY.

Charles Atherton, in prospect of removal from Burlington, N. J., having resigned the agency for this journal, William W. King is appointed in his place.

PHILADELPHIA SUBSCRIBERS.

Subscribers who have usually been called upon by a collector for their annual payments, are earnestly requested now to call and pay at the office.

DIED, on the evening of the 25th of Seventh month second year, of William and Grace Pope, in the twenty-third year of his age. For two or three years he had been in feeble health, but could generally travel, visit, and attend to business in some degree; but a short time before his close he grew worse; and for a few days previous to that event, his sufferings were great; yet he endured his afflictions without a murmur, and seemed perfectly resigned to the will of his Creator.—He possessed an amiable disposition, which endeared him to a large circle of acquaintances and friends; indeed, he was beloved by all who knew him. As a child he was kind and obedient to his parents, being careful not to wound their feelings by disobeying their wishes. A friend conversed with him a few hours before his death, with reference to his future state. He said, “I am willing to die; and have an evidence that I am going to rest; and hope we shall all meet in heaven.”

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THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slave-trade.

At a Yearly Meeting held in Philadelphia, by adjournments, from the 17th of the Fourth month to the 23d of the same, inclusive, 1843.

A history of the rise and spread of a religious concern among Friends in this country, on account of holding their fellow-men in bondage, and showing its progress in meetings and among the members, until slavery was abolished within the Society, by the persevering efforts of indefatigable labourers, having been prepared by the Meeting for Sufferings, it was read and approved; and that meeting directed to have such an edition printed as they may deem expedient; and circulate the work among our members and others.

Extracted from the minutes.

WILLIAM EVANS,

Clerk to the meeting this year.

INTRODUCTION.

It was intended to include in the following pages an account of the labours of Friends, in all the Yearly Meetings where slavery once existed, to induce the members to set their slaves free; and letters were accordingly addressed with a view of procuring the information necessary for drawing up such a sketch. From two of the Yearly Meetings, however, the information could not be obtained; as the documents in relation to the subject were so circumstanced, as not to be readily accessible. It is believed, however, that the means used in the limits of those meetings to convince the understandings of the members, of the iniquity of slave-holding, and to induce them to give the negro the enjoyment of his natural right to liberty, were essentially the same as those detailed in the subsequent narrative.

It is obvious, that in so brief a space as this essay affords, a very imperfect view of the arduous and unwearied labours of the Society in the cause of freedom could be given; but perhaps enough is said to show the benefit of patient, persevering labour, under the influ-

ence of gospel love, in checking, and finally eradicating an evil, which long-established custom had sanctioned, and which was interwoven with all the social relations, and with the strongest feelings of self-interest. Should it happily be the means of inciting others to pursue the same course in reference to slavery, the object of its publication will be obtained.

A Brief Statement, &c.

It having pleased the Great Head of the church to enlighten the minds of some of our early Friends to see the iniquity of holding their fellow-men in bondage, at a time when many of our members were themselves slave-holders; and the Society of Friends having been, through faithfulness, favoured to clear itself of that opprobrium of the Christian world, we have thought that a narrative of the steps by which this reformation was effected, would be both strengthening to those who, being slave-holders, feel the awfulness of their responsibility; and encouraging to all as an example of patient perseverance in bearing a faithful testimony in the meekness and gentleness of the gospel, against the evils which are in the world.

At the time when the Society of Friends arose, there were great numbers of slaves in the British possessions, more especially in the West Indies, Virginia and the Carolinas. Many of their owners were among the early converts to our Society, and Friends who had emigrated thither from England, fell into the custom and purchased slaves.

We learn this from the earnest exhortations of George Fox and his fellow-labourers to Friends to treat their slaves with Christian care and humanity, and to prepare them for freedom.

Such was the counsel given by George Fox to Friends in Barbadoes in 1671.

"Respecting their negroes, I desired them," says he in his journal, "to endeavour to train them up in the fear of God, as well those that were bought with their money, as them that were born in their families, that all might come to the knowledge of the Lord; that so with Joshua every master of a family might say, 'As for me and my house we will serve the Lord.' I desired also that they would cause their overseers to deal mildly and gently with their negroes, and not use cruelty towards them as the manner of some hath been and is; and that after certain years of servitude they should make them free."

In a public discourse spoken (in that island, he bears the following remarkable testimony: "let me tell you it will doubtless be very acceptable to the Lord, if so be that masters of families here, would deal so with their ser-

vants, the negroes and blacks whom they have bought with their money, [as] to let them go free after they have served faithfully a considerable term of years, be it thirty years after, more or less, and when they go and are made free, let them not go away empty handed."

George Fox visited that island in company with William Edmundson, and their earnest labours with the masters on behalf of the slaves, gave rise to a report that they were exciting the latter to revolt; a report which George Fox promptly pronounced to be a wicked slander. Four years afterwards, William Edmundson again visited the island; and the same slanders being revived, he was taken before the governor, as appears by his journal.

It was probably during this second visit that he addressed an Epistle to Friends of Maryland, Virginia, and other parts of America, which contains the following passage: "And must not negroes feel and partake the liberty of the gospel, that they may be won to the gospel? Is there no year of jubilee for them? Did not God make us all of one mould? And did not Jesus Christ shed his blood for us all? And what if they were of Ham's stock, and were to be servants of servants? hath not that been fulfilled upon them? and must that yoke always rest upon their bodies, or rather be laid upon Ham's spirit wherever it is? and doth not Christ take away that wall of partition between people and people? and is it not now that God is no respecter of persons, but of every nation, tongue and people, he that fears God and works righteousness shall find mercy? and should not we show forth the mercies and kindness of God to our fellow-creatures? And doth not the prophet say the Lord will stretch forth his hand to Ethiopia, and will set up his altar in Egypt, which David several times calls the land of Ham? And Christ's command is to do to others as we would have them to do to us; and which of you all would have the blacks or others to make you their slaves without hope or expectation of freedom or liberty? Would not this be an aggravation upon your minds that would outbalance all other comforts? So make their conditions your own; for a good conscience void of offence, is of more worth than all the world, and Truth must regulate all wrongs and wrong dealing."

These extracts prove that the sin of slave-holding was seen in its true light by some of the most eminent of our early Friends. That many bore a faithful testimony from that time forward, will be shown from the official records of the Society.

At the Yearly Meeting of Pennsylvania and New Jersey, held in 1688, a paper was

"presented by some German Friends concerning the lawfulness and unlawfulness of buying and keeping of negroes; it was adjudged not to be so proper for this meeting to give a positive judgment in the case, it having so general a relation to many other parts, and therefore at present they forbear it."

Diligent search has been made at various times for the paper spoken of in the above extract, and there is reason to fear that it is no longer extant. The German Friends who presented it are understood to have been emigrants from Kreisheim, who had established themselves in the neighbourhood of Germantown.

The first official step of the Society in regard to trading in negroes, appears to have been taken by the Yearly Meeting of 1696, which issued the following advice to its members. "Whereas, several papers have been read relating to the keeping and bringing in of negroes: which being duly considered, it is the advice of this meeting, that Friends be careful not to encourage the bringing in of any more negroes; and that such that have negroes, be careful of them, bring them to meetings, have meetings with them in their families, and restrain them from loose and lewd living as much as in them lies, and from rambling abroad on First-days or other times."

William Penn felt and mourned over the state of the slaves, but his attempts to improve their condition by legal enactments were defeated in the House of Assembly. The following minute of the Monthly Meeting of Philadelphia made in 1700, bears witness to his zeal for their welfare. "Our dear Friend and governor having laid before this meeting a concern that hath laid upon his mind for some time concerning the negroes and Indians, that Friends ought to be very careful in discharging a good conscience towards them in all respects, but more especially for the good of their souls, and that they might as frequent as may be, come to meetings upon First-days, upon consideration whereof this meeting concludes to appoint a meeting for the negroes, to be kept once a month, &c., and that their masters gave notice thereof in their own families, and be present with them at the said meetings as frequent as may be."

The Quarterly Meeting of Chester was at that time the most southern branch of the Yearly Meeting of Pennsylvania, and comprised all the meetings south of Philadelphia Quarter, as far as Hopewell in Virginia. The attention of its members was early turned to this subject, and in the Sixth month, 1711, the following minute of that Quarter was sent up to the Yearly Meeting.

"Chester Monthly Meeting's representatives reminded this meeting that their meeting was dissatisfied with Friends buying and encouraging the bringing in of negroes, and desires the care and notice of the Yearly Meeting; and the above particulars to be according to order, presented by the representatives of this meeting in writing to the next Yearly Meeting." The Yearly Meeting of that year notices this minute, and adds, that "after a due consideration of the matter, the meeting con-

sidering that Friends in many other places are concerned in it as much as we are, advises that Friends may be careful, according to a former minute of this Yearly Meeting, (1696,) not to encourage the bringing in of any more; and that all merchants and factors write to their correspondents to discourage them from sending any more."

In the following year, (1712,) the Yearly Meeting in its Epistle to the London Yearly Meeting, expressed its concern on the subject of slavery, and pointed out the causes of the increase of slaves, in the following strong language. "And now, dear Friends, we impart unto you a concern that hath rested on our minds for many years, touching the importing and having negro slaves, and detaining them and their posterity as such, without any limitation or time of redemption from that condition. This matter was laid before this meeting many years ago, and the thing, in some degree, discouraged, as may appear by a minute of our Yearly Meeting, (1696,) desiring all merchants and traders professing Truth among us, to write to their correspondents, that they send no more negroes to be disposed of as above; yet, notwithstanding, as our settlements increased, so other traders flocked in amongst us, over whom we had no gospel authority, and such have increased and multiplied negroes amongst us, to the grief of divers Friends, whom we are willing to ease, if the way might open clear to the satisfaction of the general; and it being last Yearly Meeting again moved, and Friends being more concerned with negroes in divers other provinces and places, than in these, we thought it too weighty to come to a full conclusion therein; this meeting therefore desires your assistance by way of counsel and advice therein, and that you would be pleased to take the matter into your weighty consideration, after having advised with Friends in the other American provinces, and give us your sense or advice therein."

The tenor of the advice given may be learned from the Epistle to London of the Yearly Meeting of 1714.

"We also kindly received your advice about negro slaves, and we are one with you that the multiplying of them may be of dangerous consequence, and therefore a law was made in Pennsylvania, laying a duty of twenty pounds upon every one imported there, which law the Queen was pleased to disannul. We could heartily wish that a way might be found to stop the bringing in more here; or, at least, that Friends may be less concerned in buying or selling of any that may be brought in; and hope for your assistance with the government, if any farther law should be made, discouraging the importation. We know not of any Friend amongst us, that has any hand or concern in bringing any out of their own country; and we are of the same mind with you, that the practice is not commendable nor allowable amongst Friends; and we take the freedom to acquaint you, that our request unto you was, that you would be pleased to consult or advise with Friends in other plantations, where they are more numerous than with us; because they hold a correspondence with you

but not with us, and your meeting may better prevail with them, and your advice prove more effectual."

(To be continued.)

For "The Friend."

PUSEYISM.

It is said, that every generation considers its own age as an extraordinary era. This may arise in part from the fact, that events which transpire under our own notice, and in which we feel a personal interest, produce a deeper impression on the mind, than similar occurrences known only from the page of history. But after making all reasonable allowance on this score, we think, that comparing the history of the past, with the events of the present, it must be admitted that we live in a remarkable period. If we confine our view to the present condition of professing Christendom only, we shall find it surpassing any former age in the momentous and startling indications which are every where forcing themselves into notice. It may not inappropriately be called the age of religious delusions. The ingenuity of man seems put to the rack, to discover some new and easier way to the kingdom of heaven, or some modification of "the good old way," which may remove its asperities, expand the straits of its gate, and widen the narrowness of its bounds, so as to relieve the flesh of the crosses and mortifications which this antiquated path has ever occasioned to those who have safely trodden it to eternal life and glory.

New sects are rising up, setting forth strange doctrines; others are reviving the errors and corruptions of the darkest ages; party struggling against party; and almost every religious denomination distracted by some controversy involving points of faith or practice.

No serious observer of the times can entertain a doubt that all these commotions, painful as they seem to us, and much as they are to be deplored in some of their consequences; under the overruling power of a gracious Providence, are conducing to the spread of gospel Truth; are a part of that mighty shaking which the Sovereign Head of the church has determined to bring upon all the systems of human contrivance, that those things which can be shaken may be removed, and that those which cannot be shaken, may not only remain, but be universally diffused among mankind. The pillars of priestcraft are tottering; and the rest which the lovers of ease have been taking in a religion of forms and ceremonies, which amuses the head, while it leaves the heart unchanged, is in the way of being broken up. But this will not be effected without many hard struggles on the part of those whose interest it is to retain those great stumbling-blocks of professing Christendom, and the friends of pure spiritual religion must expect to meet with every species of opposition which human ingenuity, sharpened by self-interest, can devise.

Among the most extraordinary developments which mark the present eventful day, is the disposition shown by some of the priests of the episcopal order to revive among their

people the errors of popery. It is curious to trace the course pursued by these men in carrying out their design. They cautiously avoid any statements which might shock the feelings of their readers by the fear of re-establishing Romanism with its idolatrous host—its masses—images, and inquisitions; and gradually prepare the way for their disclosures by exalting the power and office of the clergy, claiming for them an authority and influence equal to that of the apostles themselves. The Bible is thrust aside to make room for the writings of the fathers, for the traditions of the church, and the dictum of the priest; and the idea is inculcated that the sacred pages of Holy Scripture could not safely be trusted in the hands of the unlearned, (in other words of the people,) unless accompanied by the commentary of the “*living oracle*,” alias the *priest*.

Once persuade the people to yield to these monstrous and arrogant pretensions, and the way is clearly open to the promulgation and adoption of the most absurd dogmas which the priests may choose to broach.

In a series of Essays, written by episcopal ministers, and issued from Oxford, in England, entitled “*Tracts for the Times*,” we find the most full exposition of these extraordinary sentiments, though some of them are occasionally avowed in other works, published both in England and America.

From the first Tract, addressed to the clergy, we take the following: “Should the government and country so far forget their God as to cast off the church; to deprive it of its *temporal honours and substance*; on what will you rest the claim of respect and attention which you make upon your flocks? Hitherto you have been upheld by your birth, your education, your wealth, your connections; should these secular advantages cease, on what must *Christ’s ministers depend*? Is not this a serious practical question? We know how miserable is the state of religious bodies not supported by the state.”

These appear to us to be singular acknowledgments, coming from the pretended ministers of him who told his followers, that “his kingdom is not of this world” and whose positive injunction to his disciples, when sending them forth to preach his gospel is, “*Freely ye have received—freely give*.” He gave them no “*temporal honours or substance*” to uphold their claims, or command attention to their message. He forbade them to take either purse or scrip, or to have two coats a-piece, and told them they should be hated of all men for his name sake. And they were so hated—they were poor, despised, unlearned men—yet the gospel spread through their instrumentality with amazing rapidity, not only without the “*support of the state*,” but in the very teeth of its bitterest persecution.

It would seem from the language of the Tractists, as though the episcopal clergy were depending on their temporal honours and substance, their birth, education, wealth and connections; and that as long as they could be upheld by these, they were satisfied to rest their claim to respect and attention on those grounds; but in the event of these failing,

they wish to look about for something else which may support their authority and influence. This seems a fair inference from the premises. “The question recurs,” say the Tractists, “on what are we to rest our authority when the state deserts us?”

And what does the Christian reader suppose is the ground which is to avail them, when all the others fail?—let themselves answer. “The real ground on which our authority is built,” say they, is “our apostolical descent—we have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Lord Jesus Christ gave his Spirit to his apostles; they in their turn laid their hands on those who should succeed them; and these again on others; and so the sacred gift has been handed down to our present bishops, who have appointed us as their assistants, and in some sense representatives.”

Was there ever any thing more preposterous or unscriptural, than the pretence that “being born of God,” in the sense of the apostle, or in any sense at all, means the laying on of the hands of the bishop? Where is there any, the most distant, authority in the Bible for such a notion? Will it be pretended that the laying on of hands, even supposing there was any virtue in it, is not often done in the will of the flesh and the will of man, if indeed it be not always so? Is it regeneration—the putting off the old man with his deeds, and the putting on the new man, which, after God, is created in righteousness and true holiness? This, we always supposed, was “being born of God” but, alas! how many of those on whom the careless hands of the priest have been laid, give abundant and mournful evidence, that they have not experienced this great change, either then or before. They have gone on in their evil ways, enemies to the cross of Christ, and strangers to the covenant of promise, and while attempting to teach others the way of salvation, have never trodden it themselves. The history of the church both Roman and Anglo-papal, bears ample testimony to this. And will any one dare to pretend, that such a laying-on of hands—blackest, stained perhaps with crimes of the blackest dye,—transmits the Spirit of the pure and holy God to such a worthless recipient? It is impious! and no less impious to assume that such a mockery is “being born of God.”

But does not the priest lay his hands also upon every person who has been sprinkled and comes for confirmation? Does this too devolve the sacred gift on them, and make them successors of the apostles? If so, where is “the real ground” on which the clergy rest their “claim to respect and attention?” Why should the laying-on of hands in one case work a different result from the other? If the words spoken change the effect, then, it seems to us, that they and not the laying on of the hands must be the efficient agent. Such are the difficulties and absurdities into which this system leads, that we cannot but admire how sober and thinking men can tolerate it. How different from the simple language of the apostle, when describing his call to the sacred office. “I neither received it of man,” says he, “neither was I taught it but by the reve-

lation of Jesus Christ.” His call was from the blessed Head of the church; he was ordained a minister of the gospel by Christ himself, not by the priest, and his speech and preaching was not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth—a necessity to speak was laid upon him, “*Yea, woe is unto me*,” says he, “if I preach not the gospel.” And such must still be the call of every true minister. He must be called of God, as was Aaron, not with an outward voice, but by the enlightening and constraining influence of the Holy Ghost in his heart, showing him that his Lord and Master has separated and anointed him for that holy service. His ordination must be from above; and his ability for the solemn work received from the fresh openings of the Comforter, who is promised to lead into all truth, and to bring all things to our remembrance. In the words of the liturgy of the church of England, he must be *moved by the Holy Ghost* to take upon him this solemn work; and if he be really so moved, and is obedient to the motion, it is a higher call and qualification than any mortal can bestow, and needs not the imposition of any hands to give it validity or authority. It is Christ himself who calls, anoints, sends forth, and furnishes his ministers for the work of their day, and as they follow whithersoever he leads, and depend solely on his strength and assistance, he will enable them, according to their respective measures, to preach the gospel with the Holy Ghost sent down from heaven.

But let us hear a little more of the Tractarian view of this succession. In the heads of a discourse designed for the common people, after speaking of the apostles, and the sinfulness of hating them and their doctrine, they say, “Here is a useful lesson for us at this day. The apostles indeed are dead; yet it is quite possible for men still to hate their preaching, and to persecute them as when they were alive. For in one sense they are still alive; I mean they did not leave the world without appointing persons to take their place; and these persons represent them, and may be considered, with reference to us, as if they were the apostles. When a man dies his son takes his property, and represents him; that is, in a manner, he still lives in the person of his son. Well, this explains how the apostles may be said to be still among us; they did not indeed leave their sons to succeed them as apostles, but they left *spiritual* sons; they did not leave this life without first solemnly laying their hands on the heads of certain of their brethren, and these took their place, and represented them after their death.

“But it may be asked, are these spiritual sons of the apostles still alive? No; all this took place many hundred years ago. These sons and heirs of the apostles died long since. But then they, in their turn, did not leave the world without committing their sacred office to a fresh set of ministers; and they, in turn, to another, and so on even to this day. Thus the apostles had first spiritual sons—then spiritual grand-sons—then great-grand-sons, and so on, from one age to another, down to the present time.

"Again it may be asked, who are at this time the successors and spiritual descendants of the apostles? I shall surprise some people by the answer I shall give, though it is very clear, and there is no doubt about it—the Bishops. They stand in the place of the apostles, as far as the office of ruling is concerned, and whatever we ought to do, had we lived when the apostles were alive, the same we ought to do for the bishops. He that despiseth them, despiseth the apostles."

No wonder the writer thought he should surprise some of his readers! It is indeed surprising how any man can deliberately write such absurdity. Let any one read the history of the church of Rome, (the other branch of the Christian church, as these writers call it, to distinguish it from their own Anglo-papery,) and observe the profligate and flagitious lives of some of these pretended grandsons and great-grandsons of the apostles, who were guilty of almost every crime which has ever disgraced human nature, and then soberly ask himself, whether the apostle Paul, or Peter, or James, would have acknowledged such wicked sinners as his offspring. Will these Tractists tell us whether if a man be in the commission of those crimes which the Scriptures assure us shut him out of Christ's church, militant and triumphant, he is still one of the successors of the apostles, whom we are to "reverence for his office sake,"—one of "the shepherds of Christ's flock," and that we ought to do for him, whatever we would for the apostles if they were alive? Is not this making the commandment of God of none effect, and incurring the condemnation pronounced on such?

It is really amazing to see how these priests would engross the whole business of salvation to keep up their trade. They would make us believe that God and Christ are quite insufficient to save mankind without their help; and that being "the successors of the apostles," we must pay them for telling us what to do, and, in a word, buy salvation of them. They say, "Thus, in one sense, it is from the bishop that the *news of redemption, and the means of grace* have come to all men. I who speak to you concerning Christ, was ordained to do so by the bishop—he speaks in me, as Christ wrought in him, and as God sent Christ. Thus the whole plan of salvation hangs together. Christ the true mediator above; his servant, the bishop, his earthly likeness; mankind the subjects of his teaching; God the author of salvation."

It is the first time we ever heard priests announced as a part of the *plan of salvation*; and we should like to know where the authority for such assumption is derived; certainly not from the Bible. According to these men there can be no salvation without the priests—they are part and parcel of the *very plan*, and whatever they demand for their services we must pay on pain of perdition! Christ and his apostles taught not so. They did not make the teaching of any man a part of the plan of salvation. They commended the souls of the believers to the teaching of the Holy Spirit, the Comforter, which should guide them into all Truth—to the grace of God which bringeth salvation, and has appeared unto all men,

teaching them, &c.—to the Anointing which they had received which is truth, and no lie; and which would instruct them in the things pertaining to life and salvation, so that they need not that any man should teach them, but as the same anointing teacheth. It is the distinguishing glory and privilege of this gospel-day, that it is not necessary for every man to teach his neighbour and his brother, saying, know the Lord—neither is the new covenant like the old, wherein the priest's lips kept knowledge, and all must apply to him to be informed of the Divine will; but this shall be the covenant that I will make with the house of Israel, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." This law is "written not with ink, but with the spirit of the living God;—not in tables of stone, but in the fleshy tables of the heart"—a law so plain, "that the way-faring man, though a fool, cannot err therein."

(To be continued.)

THE FRIEND.

NINTH MONTH, 2, 1843.

By means of the kindness of a friend, we have been enabled to place before our readers in the present number, a copy of the General Epistle issued by the late Yearly Meeting of Friends in London.

Beyond what is indispensable in the defence or exposition of our own religious principles and testimonies, this journal has seldom interfered in questions of controversy which agitate other Christian denominations, especially those in the nature of family disputes. But the discussions which have been going on for a long time in England, and latterly to a considerable extent in this country also, under the general head of Puseyism, has now assumed a character so portentous—seemingly pregnant with consequences so important, as to have become a subject of intensest interest to every class of Christian professors. We have therefore for some time thought it desirable that the topic might be brought forward in a condensed, but yet clear, consecutive, and comprehensive manner in the pages of "The Friend," so that our readers, more fully than they have heretofore been able to attain, might be put in possession of a correct and distinct knowledge of the whole matter, and its bearings. This desideratum, we think, is now likely to be amply realized in the essay or series of essays of which our present number contains the first portion.

The truly interesting document issued by our late Yearly Meeting, on the rise and progress of the testimony of the Society against slavery and the slave-trade, having been published in pamphlet form, by direction of said meeting, and generally distributed among its members, we have, in the belief that its wider diffusion would essentially promote the cause

of abolition, commenced with the present number its republication in "The Friend." At the same time, we take the liberty to suggest, that after the family reading of the pamphlet has been completed, some member of each family in possession of a copy, assume the charge of circulating it among their serious neighbours for their perusal—a much better disposal of it than to be laid aside and forgotten upon their shelves.

WHITELAND BOARDING SCHOOL,

FOR GIRLS.

The winter term of this school will commence on Second-day, the 30th of Tenth month. The number of scholars is limited to eleven; it is therefore requested that those intending to send, make application before the last of Ninth mo. As the principal is endeavouring to conduct the education of those placed under his care, in accordance with the principles of the Society of Friends, he will expect the pupils to conform to the testimony of the Society, with regard to plainness of speech, behaviour, and apparel.

The essential and usual branches of English education, including arithmetic, algebra, geometry, with its application to plain trigonometry, &c., astronomy, natural philosophy, chemistry, and physiology, are taught, with lectures, on the three latter subjects; also the Latin language. Terms \$60 per session of twenty-three weeks. Applications may be made to

YARBLEY WARNER, Warton Tav. P. O. Chester county, Pa.

JOHN C. ALLEN, 180 south Second street, Philadelphia.

WEST TOWN SCHOOL.

A special meeting of the committee to superintend the Boarding School at West Town, will be held in Philadelphia on Sixth-day, the 15th instant, at 7 o'clock in the evening.

THOMAS KIMBER, Clerk.

Philad., Ninth mo. 2d, 1843.

A coloured lad, about fourteen years of age, and of good habits, wants a place with a farmer, or mechanic, in the country, where he may be taken care of, and carefully brought up. Apply at the office of "The Friend."

DIED, on the 7th of Seventh month last, after a protracted illness, at the residence of her son, John M. Haines, in Gloucester county, N. J., ELIZABETH, widow of John Haines, in the 77th year of her age; a member of Crowell's particular and Upper Evesham Monthly Meeting. Having early come under the operation of the power of Truth, she became qualified for usefulness in the church, and stood acceptably in the station of an elder for about forty-five years. During her illness, it appeared evident that the tendency of her mind was heavenward, she being frequently engaged in supplication, and having her faith and hope fixed upon Him, who is able to save to the uttermost all those who put their trust in him. Near her close, she expressed a belief, that she should be safely landed in heaven before morning; soon after which she quietly departed; and, we trust, has entered her everlasting rest.

THE EPISTLE

From the Yearly Meeting held in London, by adjournments, from the 24th of the Fifth month, to the 2d of the Sixth month, inclusive, 1843.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,—We have again been permitted to meet, and in harmony, to deliberate upon many subjects which immediately relate to the welfare of our religious Society; but which, at the same time, we believe to have a close bearing upon the interests of the church universal. Whilst, as a Christian body, we have much cause for humiliation, we are reverently thankful for the evidence now afforded us, that the Lord is near to do us good. Our faith is confirmed in the reality of that foundation on which, as a church, we have been concerned to rest; and we invite our brethren and sisters every where to build on this unchangeable foundation—"Jesus Christ, the same yesterday, and to-day, and forever." (Heb. xiii. 8.)

Beloved Friends, come unto Him in faith. Wait from time to time for the renewings of the Holy Ghost. Then will you see in the light of Truth that you are called to separate yourselves from the world and all its defilements; and constantly to remember, that exalted as the standard is which is set before us, Christ hath left us an example that we should follow his steps. Truly our calling as Christians is a high and holy calling; but it is that at which we are to aim. What close searchings of heart, what humiliations, and what baptisms are needed, before we are brought to the blessed experience of those who are wholly given up to live unto Him who died for them; but great are their joy and peace; feeling themselves as strangers and pilgrims upon earth, walking in the fear of the Lord, and in the comfort of the Holy Ghost, it is at times given them to feel the consolation of the words of the apostle, "Truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John, i. 3.)

Let us, dear Friends, be encouraged to press after this blessed experience. In so doing we shall be greatly helped by minding the gentlest intimations of the Spirit of Truth. Let us seek to know our Lord's will, even in the regulation of our outward concerns. May our wants be few, and may we set a high value on true contentment; taking heed that we live above the world, and are not buried in its cares. If through the Divine blessing upon our honest industry, riches increase, we should be very watchful not to set our hearts upon them; and, whilst exercising due economy, should be liberal to the poor and distressed. (Psalm lxxii. 10.) In the discharge of our parental duties, it should be our concern that our beloved offspring do not acquire habits and notions which are at variance with true Christian simplicity, and which may prove a burthen to them. Then, if adversity come upon us, how much bitterness and self-condemnation shall we be spared, and how will our nearest connections in life escape that suffering which has been experienced in many

families, in which a contrary course has been pursued!

As the mind is alive to the value of a renewal of spiritual strength, the duty is strongly felt of withdrawing from the lawful pursuits of business to wait upon God in our week-day meetings. Many amongst us can bear testimony to the comfort and strength which they have derived from the performance of this service. We entreat all, whether members of large or of small meetings, to assemble regularly and punctually to partake of this privilege,—the united worship of the Father of all our mercies, in spirit and in truth. He is still nigh unto all that call upon Him; and as an exercise of spirit is maintained, He causes his living presence at times to be felt to the refreshment of the hungry soul, and renewed ability is received to perform the duties of life to his honour. As the heads of families are thus concerned for the good of their own souls, their care extends to all who are connected with them, whether their children or servants, their clerks or other assistants, that they also may partake of the benefit of attending our religious meetings in the course of the week. Some difficulties may present themselves in making the needful arrangements for this purpose; but as there is a steady perseverance to accomplish the object, we believe that these difficulties will often be found to lessen, and even to disappear.

We take comfort in the persuasion that many of you, beloved young Friends, are not only permitted to see and to approve things that are excellent, but that, by following the leadings of Christ the good Shepherd, you have been strengthened to take some steps in the path of self-denial. In this awakened state, you have, we believe, been brought to see the value and the excellency of our Christian principles and practices. Warm are our desires that you may be faithful to the requirements of your Lord; endeavouring to walk before Him in the path of individual duty. May you be kept in a humble, contrite spirit; it is with such that the Lord graciously condescends to dwell. In the exercise of continual watchfulness, be very careful, in the succeeding steps of your Christian progress, that you enter upon nothing which interferes with your bearing the yoke of Christ, or which renders its restraints irksome. Remember that ye are not your own, that ye are bought with a price; and be concerned so to occupy the time and talents entrusted to you, that you may thereby glorify God in your body and in your spirit, which are God's. (1 Cor. vi. 19, 20.) The watchword of the day, not only to our younger members, but to those more advanced in life, is—Mind your calling, brethren!

We believe it to have been given to us to uphold Christianity in its primitive purity. The gospel is that mighty power which is appointed to destroy the works of the devil by setting up the kingdom of Christ in the heart of man. Christ died for our sins, and rose again for our justification—blessed and heart-cheering truths! (Rom. iv. 25.) But the application of that blood which sprinkles the heart from an evil conscience is a spiritual work, to be known only by those whom the

Lord hath quickened by his grace to see their need of a Saviour, and to accept Him as their deliverer from the chains of guilt and the power of sin.

The religion of Jesus, in its full development, abrogates all the symbols and rituals of the Jewish church, and destroys those works of the carnal mind, by which, in the time of the apostacy, the priesthood of man was substituted for that of Christ, and outward forms took the place of the unchanging power and holiness of the gospel. It is but too obvious that there is a great tendency, in the present day, to have recourse to sensible objects and outward observances in the service and worship of God; by which the mind is in imminent danger of resting in forms, rather than coming to the substance of the gospel. Warm are our desires that our ancient testimony to the spiritual nature of the Christian religion, and against all ceremonial usages, may be preserved inviolate; and we strongly recommend our dear Friends to be very watchful, that nothing be allowed to estrange them from a full appreciation of its value and importance. May we all be concerned, both in word and deed, to exemplify before our fellow-professors of the Christian name, the great truth, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) We have need to be humbled under a sense of our unfruitfulness, in not showing forth unto others more fully the excellency and the power of these principles; but may we never seek to lower the standard of Divine truth to suit our languor and cold-heartedness. If we have not the Spirit of Christ we are none of his; and if Christ be in us, the body is dead because of sin, but the Spirit is life because of righteousness. (Rom. viii. 9, 10.) May we become dead to sin, and alive unto righteousness, then we believe would his gifts be more abundantly showered down upon us, for our own consolation and the edification of the church.

"Where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17.) The freedom of gospel ministry, and the liberty of all the living members of the Christian church, to exercise the gifts bestowed upon them by its Holy Head, have been among the most prominent testimonies of our religious Society. In the fear of God, our early Friends protested against the exercise of authority over conscience in matters between man and his Creator; and against the assumption, by any one individual, to act as the sole agent for the people in their assemblies for Divine worship. We believe that this arrangement, by which the conducting of services in a Christian congregation rests with the minister, and the hearers are precluded from the exercise of spiritual gifts in the public worship of God, is a departure from primitive Christianity. In regard to these things, beloved Friends, accept the word of earnest exhortation:—Stand fast in the liberty wherewith Christ hath made us free. (Gal. v. 1.)

But, dear brethren, let your steadfastness in these and in all other things, be in the meekness of wisdom. The truth leads into gentleness as well as firmness. Let us remember,

that "the wrath of man worketh not the righteousness of God." (James i. 20.) The ways of the Lord are not our ways, nor his thoughts our thoughts: he is wonderful in counsel and excellent in working: be patient, therefore, brethren. (Isaiah lv. 8.) There is great power as well as safety in meekness and patience. Much of an agitated spirit prevails in our beloved country. May the Lord, who, notwithstanding its manifold sins, has so eminently blessed it, still extend his merciful care over it. We have ever maintained that it is our duty to obey all the enactments of civil government, except those by which our allegiance to God is interfered with. We owe much to its blessings; through it we enjoy liberty and protection in connection with law and order; and whilst bound by our sense of religious conviction not to comply with those requisitions which violate our Christian principles, we desire ever to be found of those who are quiet in the land; a condition favourable to true Christian patriotism, and in which, services highly valuable and useful may be rendered to the community.

Various objects of a popular nature engage the public attention at the present time. We believe that many amongst us have, from philanthropic motives, taken an active part in promoting them. Some of these things are calculated to bring with them great excitement. We tenderly invite our brethren to consider, whether in any of the associations for these objects, there is a tendency to lead away from that patient exercise of spirit and that quiet self-examination, which are not only conducive but necessary to a growth in grace, which constitutes the healthy state of the Christian; and to be on their guard, lest such associations should gradually draw them into that assimilation with the world which is unlawful to a follower of Christ.

Since we last met together, multitudes of our fellow-countrymen have been in great distress. It affords us much satisfaction that many of our members have, by pecuniary aid, manifested their feeling for the sufferers, and others have also diligently visited the wretched abodes of poverty and want. We encourage the continued active exercise of that sympathy which searches out the sorrows and alleviates the sufferings of the poor, the widow, and the fatherless. May none of us deprive ourselves of the privilege of exercising this Christian duty, or withdraw from its judicious performance.

The enormous sin and the wide-spread existence of the slave-trade and of slavery have afresh come before us. Whilst no active measure has been at this time adopted to hasten the termination of this system of iniquity, we believe that there is still a part to be taken by our religious Society collectively, and by its members individually, on behalf of our oppressed and enslaved fellow-men. The character of this sin, so offensive in the sight of our merciful Creator, and the miseries and injustice which are inseparable from it, are now so well known and understood that we have no excuse for not yielding our minds to the subject. May the day be near when every nation shall be free from participating in this

complicated guilt. We are glad to observe that our dear Friends in America, from whose several Yearly Meetings we have received acceptable Epistles, (as well as one from that of Ireland,) are alive to this cause, and that they do, from time to time, avail themselves of suitable opportunities to plead for the oppressed, before their rulers. The circumstances of the North American Indians are annually brought under our notice through this correspondence. Our sympathy is afresh excited for these deeply-injured people: we are glad to know that our dear brethren on the other side of the Atlantic continue their endeavours to do them good. The injustice with which they have been treated, and the cruel and arbitrary way in which the power of conquest has been and is still exercised by those who call themselves Christians, in countries where the religion of our holy Redeemer is not professed, is a reproach to the nations which bear his name. May we all be so imbued with a sense of the benign, the peaceable, and the merciful character of his law, as to maintain a just and true sense of the wrongs which have been thus inflicted.

We are still subjected to suffering in the support of our conscientious scruple against the payment of ecclesiastical claims. The amount reported under that head, including the charges of distraint, is upwards of ten thousand three hundred pounds. We commend this our ancient testimony, to the close consideration of all our members. We regard the altered circumstances in which we are placed by the recent change in the laws respecting tithes, and the tendency, which is but too obvious, to various acts of ecclesiastical domination, as calling upon us to ask counsel of the Lord, and, by the help of his grace and the exercise of a tender conscience, to uphold our spiritual views of Christian truth with integrity and faithfulness.

Beloved Friends! Short is the period of our mortal existence. May we all be established in a living faith in Christ. May we be found diligently occupying the talent entrusted to us, with a single eye to the service of our Lord. And may we, every one, when we appear at the judgment-seat of Christ, be counted worthy to stand before the Son of Man. (Luke xxi. 36.)

Signed, in and on behalf of the meeting, by
 GEORGE STACEY,
 Clerk to the meeting this year.

For "The Friend."

ANN MERCY BELL.

A pamphlet has come into my possession, printed in London, in the year 1754, bearing the following title, "A Summary Account of an Extraordinary Visit to this Metropolis, in the year 1753, by the Ministry of Ann Mercy Bell." The following passage from Luke xv. 21, 22, is taken as a motto: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room."

The narrative appeared to me calculated to

awaken interest in the readers of "The Friend." I have therefore forwarded it for insertion, prefixing an account of the Friend who performed the visit, taken from the ninth part of Piety Promoted. T.

Ann Mercy Bell, of York, was born in London. She had her education in Friends' School and Workhouse, being admitted soon after its establishment, and she afterwards continued there as a school-mistress for many years. Being early favoured with Divine visitations, she was not only preserved from the gross pollutions of the world; but was, in a good degree, enabled to renounce vain and youthful pleasures and amusements, which she frequently confessed with humble thankfulness and gratitude.

In the year 1731 she married Nathaniel Bell, of York, and became a member of that meeting; and, while in a private capacity, was well esteemed as a Friend of circumspect life and conversation, a pattern of plainness, and therein, as well as in other respects, a good example. At length, steadily adhering to the Divine Teacher in her heart, and under the influence of the Spirit of Truth, she had, from a well-grounded experience, to declare to others the way of life and salvation. In this service she faithfully laboured, according to ability received, at home, and in adjacent parts; and, in the course thereof, found drawings, in the love of the gospel, to visit various other parts of this nation; also, when engaged in family visits, she found it her concern not to overlook those who, by misconduct, had incurred the censure of Friends.

Her labours were not confined to those of the Society of Friends; but, in the course of her travels, she had compassionately called and direct people of other denominations, to the unerring Teacher in themselves; and had meetings among them in divers places where no Friends were settled.

In the year 1753, she found a concern to visit Friends in London; and during her stay in that city, under the influence of love to mankind, had to exhort the inhabitants thereof, in the streets, markets, and many places in and about London, Westminster, and Southwark, calling them to repentance and amendment of life. In this service she was signally furnished with ability to labour, to the tending many of their minds, and acknowledgment of her good-will to them; and such was the ardour of her mind, and the flowing forth of love to them, that she frequently preached three or four times a day, in different parts. On her return home, she had to acknowledge that she was favoured with the return of peace; which she esteemed a sufficient reward for the various exercises which attended that laborious service.

Towards the conclusion of her time, she expressed her fervent desire, that He who had been her morning light might be her evening song; which there is no doubt but she mercifully experienced; for being suddenly seized with an apoplectic fit, at the approach of the stroke, she was heard to say, "Sweet Jesus," with some other expressions, which, through

the hurry and surprise those about her were in, are not now remembered.

She, in a few hours after, departed, without sigh or groan, the 30th of the Twelfth month, 1775; and was interred in Friends' burial-ground, in York, the 4th of the First month, 1776; aged about sixty-nine, and a minister about thirty years.

The Summary Account, which appears to have been written by Joseph Phipps, is as follows:—

The design of collecting the following circumstances together, from minutes taken, time after time, as they were transacted, is, that there may not be wanting a record, of the most general religious visit, that perhaps this capital ever received, by any one person; agreeable to the advice couched in the following citation, from the writings of that truly apostolical minister of the gospel, George Fox, viz. "All my dear Friends, everywhere, who have been moved of the Lord God, to speak in steeple-houses to the priests, or in markets to the people, or in courts, or in fairs, or assizes, or towns; let an account thereof be drawn up together, in one book, with the substance of their words, which they spake in the power of God. This would be a book that may stand to generations; that they may see their faithful testimony, and what strength God did obtain, out of the mouths of babes and sucklings."

According to the purport of this advice, the author has endeavoured to give a just, though short account of the case, as it has all along appeared to him, who has been one of those most constantly concerned, as an attendant therein. The narration take as follows.

Ano Mercy Bell, having acquainted the proper meeting, with a concern which had long lain weightily upon her mind, to visit the inhabitants in some of the public parts of this metropolis; and that meeting, after deliberation, having left her to her liberty; on the 5th of the Eighth month, 1753, about ten o'clock in the forenoon, she set out, accompanied with several Friends, and came into Rosemary lane, at the end of Red-lion street. The lane was spread, up and down, with abundance of loitering people; and, upon our Friend's beginning to speak, many of them flocked up to us. She preached the necessity of repentance and amendment, sometimes walking, and sometimes standing a few minutes, in a most tender and engaging manner. Opening the conditions of many, showing the danger of continuing in them, and recommending the grace of God, in mercy extended, for their help; which apparently was received with great openness of heart.

We proceeded gradually, till we came opposite to a public house, at the corner of a street; and a hasty shower coming on, the people invited us to for shelter. Many were sate drinking in the boxes, to whom Mercy gave a compassionate exhortation, which was kindly accepted, both by the guests, and the woman who kept the house.

When the shower was over, we left the house, being followed by a pretty many to the

Ropewalks; where, stepping on a small rising bank, she stood a while in silence, till the people gathered more generally, which they presently did, from several parts, to a great number. Here she had a fresh and open time, for about the space of twenty-five minutes. A great solemnity came over them, and the tears streamed plentifully from several of their eyes. They gave various tokens of the reach they felt, by smiting their breasts, and other sensible expressions of concern; and, when she closed her speech, several cried out, "We never had such a visit as this! this is not such preaching as theirs, that come with hell and damnation in their mouths. She comes from God, to offer his grace and mercy to us. It is great mercy to us, poor miserable creatures, indeed!" One woman tenderly acknowledged, that she had originally descended from Friends, but had left them when young, for the sake of a wider path, and made herself miserable. She was thankful to find the Divine visitation renewed to her, and that she was not finally forsaken. In the afternoon Mercy attended Westminster meeting.

The nineteenth, in the morning, she appeared in three different places, between East Smithfield and Ratcliff Highway, about an hour and a half in the whole, to great numbers of the lower sort. The generality behaved commendably, and some were pretty much tendered. About twelve o'clock she returned to a Friend's house in the city, and her concern coming afresh upon her, to go into the principal streets, she gave up to it; though in great fear and trembling. When she came into Cornhill, the street was filled with people, passing from their several places of worship. She appeared in tender warning, and exhortation, at three different places, before and under the Royal Exchange. And although she stood to some disadvantage, being upon a level with the crowd, yet several heard her with sobriety and attention. After she had done speaking, and was moving forward, two or three persons made a little disturbance, by pushing such as were next them one against another; but the generality showed so great a disgust at their behaviour, as presently put an end thereto.

The next stop she made was opposite the Mansion-house, where she appeared a considerable time. She had afterwards another opportunity near Queen street end in Cheapside, to good satisfaction.

Being then about two o'clock, she went to a Friend's house, and took a little refreshment; had an acceptable time with such as were present, and afterwards attended a funeral at Friends' burial-ground at Bunhill-fields, where she was enabled to bear a weighty testimony, and so finished her public service for that day. A laborious day it was both to her mind and body, as well as to some that accompanied her, who sincerely sympathized with her in this uncommon and exercising engagement, and had an undecidable sense of the truth and weight of her concern.

Nor was this day's labour without a lasting effect to some; particularly to one, who hath several times since declared, that, being averse to this manner of appearance, as he

was hastening by the crowd, which stood to hear her, upon casting a look up to her, her very countenance pierced him, and the words she was then expressing touched him to the quick, conviction suddenly surprized and fixed him; and though he had, for a long series of time, entertained a great deal of the *infidel* in him, the testimony came with such demonstration, it all presently vanished, and left not a doubt remaining. His condition was opened to him, his understanding enlightened, and the bent of his mind so changed, that he took all opportunities of attending her afterwards, both in public and private.

The 23rd, in the morning, she was at the Savoy meeting. In the afternoon, she appeared at three different places, in Tothill-street, Westminster; at three more in Long-ditch, pretty largely; once in Angel-court, and had a few words at King-street end, near the Abbey.

In every place she was furnished with fresh matter, and a living spring, to the help and admiration of some, who thankfully expressed the feeling sense they had of the Divine power, baptizing, as well as teaching, through her ministry.

The 9th of the Ninth month, after attending the Savoy and Westminster meetings, she went into Dartmouth-street, where a pretty large number of people gathered up to her, and gave audience, with peculiar stillness and attention. From thence proceeding into the Park, with intention to pass through towards Charing-cross, and finding her concern arise, she stopped at the foot of the walk facing Storey's Gate, and exhorted the people, who crowded the walks, for about the space of ten or twelve minutes. Then, passing on a little further, she made another stop; and as she seemed pretty near to conclude, the relief-guard came up, and the corporal civility told us, their orders were so strict, against suffering any stoppage of a crowd in the Park, that he must desire us to walk on. We answered, it was right for them to obey their orders, and we had no intention to give any occasion of offence, and so moved onward. The people were, in general, of a genteel sort, and several made very sensible remarks and acknowledgments. One said to the soldiers, "Your orders will extend to hinder this gentleman, from preaching what is good in the Park, but not to take notice of many wicked things that are done here." A soldier answered, "Madam, we can't help it." Another said to Mercy, "If you do go on, they can't hurt you: God Almighty will protect you in this good work."

We quitted the Park at the Horse-guards, and soon after she stood up, on a little eminence, by the Admiralty office. The people immediately came running up from all sides, and she had a fine opportunity with a large number, in all appearance, to their great satisfaction. Many seemed loth to part from her, though the dusk of the evening was coming on above; some saying they would go ten, others twenty miles, to meet with her again. Some, who before were light and sportive, and owned they had followed us, on purpose to disturb us, were reduced to seriousness and

solidity, and appeared as much affected, as full of acknowledgments, and as loth to depart, as any.

(To be continued.)

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 389.)

Andrew Sowle is the next in order of time amongst the publishers of Friends' books. He was born in the year 1628, and was a printer by profession, which business he followed in the city of London. He "received the Truth as professed by the people called Quakers, in his young years, became obedient thereto, and gave himself up to the living power thereof, which enabled him with much cheerfulness to undergo those manifold afflictions and persecutions with which he was exercised; for being a just and upright man, he was zealous for the propagation of the truth, to which, both by conversation and suffering, he bore a faithful testimony."

I have found no mention of the year in which he was convinced of the Truth, but in the year 1664 he was a sufferer for it, being taken at a meeting and committed to Newgate on the Second Conventicle Act, as it was termed. About this time he was arrested and carried before Richard Brown, who was then a persecuting alderman, as he had been a persecuting mayor. The alderman, understanding that he was a printer, threatened to send him after his brother-in-law, alluding to John Twyn, who, after cruel mutilations, had suffered death at Smithfield, for printing what was called a treasonable book. Andrew, being made sensible that his oppressor had not long to continue to afflict the Lord's people, meekly replied, "Thou wilt not live to see it." The event justified the impression on his mind, for Brown died soon after.

In a testimony issued shortly after Andrew Sowle's death, his Friends say: he "engaged himself freely in the printing Friends' books, when he had large offers of advancing himself in the world, made to him by his other friends and relations, if he would have desisted therefrom: but his love to Truth, and the desire he had to be instrumental in his calling for the spreading it abroad, would not suffer him to hearken to any of these offers; but he freely gave himself up to the service thereof, even in times of the hottest persecution, believing it his duty so to do, though therein he should hazard not only his life, but also that outward substance God had blessed him with; being for several years together in continual danger upon that account, his house being often searched, and his printing materials, as presses, letter, &c., as often broken to pieces, and taken away, as any Friends' books were found printing by him; and thus they did for many years together: during which time, though he met with great losses, and had at one time, by his adversaries, about a thousand reams of printed books taken from him, yet he was never heard to complain; but would say, 'He

was glad he had any thing to lose for Truth, and that the Lord had made him worthy to be a sufferer for it: which quiet resignation of himself to the will of God, caused one of those that came to seize upon his goods, to do what he could with his partners to put a stop to the seizure; and when he saw he could not prevail, he went out and wept. When at another time his adversaries came to take away his printing-house, he was so resigned and easy, in giving up all to his persecutors, that when they had done their work, and seized upon all, he (as he often did in like cases), sat meat and drink before them, according to the command, Rom. xii. 19, 29, 'to feed even his very enemies.' And his good so overcame their evil, that some of them departed under a concern; but one of the chief, who was filled with malice against the Truth, survived not long after, but died in a miserable condition."

We have no means of ascertaining at what period he became a bookseller, as well as printer, but it was probably about the year 1707. During the latter part of the reign of Charles II., the proceedings under the license law grew less strict; and in 1680 we find Andrew Sowle's imprint as printer and bookseller. From his catalogue, now first attached to the books he printed, we find the names of a considerable number published by him in previous years, which he had still for sale. His imprint at this time was, "London, printed by Andrew Sowle, in Devonshire New Buildings, without Bishop's-gate." In 1683, he had removed, for his imprint then was, "London, printed and sold by Andrew Sowle, at the Crooked Bilet, in Holloway-lane, Shoreditch." This was the place of his residence.

In 1688, he had two places of business, for in addition to that in Holloway-lane, his books were now sold "at the Three Keys in Nags-Head-court, in Grace-church street;" some of the books add, "over against the Conduit." Here he continued printing and publishing, until the year 1691, when he resigned his business into the hands of his daughter Tacy Sowle. It is probable that Andrew had no sons, as he had brought up this daughter to be a practical printer. She was, says a bookseller of that time, "a good compositor herself."

Andrew continued to reside at his old residence in Holloway-lane, respected and beloved by all who knew him. He was comfortable in the retrospect of his life; he was happy in his family circle. He had a loving wife to care for him; a daughter, well-esteemed in the community, dutiful to her parents, and evidently walking in the truth. The greatest exercises and trials he had been called on to endure, were well over, and peaceably he awaited the conclusion of life. About the beginning of the Tenth month, 1695, he was sensible of a great weakness of body, which continued to increase. His patience and resignation were exemplary; and whatever he suffered, he seldom complained. He said, "I am given up to the will of God;" and often declared he had "no dependence on any thing, save upon Christ Jesus, the good Samaritan." George Whitehead and another Friend,

calling to see him, Andrew was enabled to testify, that "he had served Truth faithfully, according to what the Lord had been pleased to make manifest to him; and that in what he had done, he had not sought himself, but the honour of God."

During his illness, he often exhorted his family to faithfulness; pressing on the younger ones the necessity of their "seeking the Lord in the days of their youth." His reproofs to those who had done amiss, were so kind and convincing, that a devout friend remarked, "I stand more in awe of a reproof from him, than the severest treatment from another; his end being in love to convince me; that I have done that which is not right."

Late on the evening of the 25th of the same month in which he was taken sick, William Penn came to visit him. Finding him in a sweet, composed frame of mind, and lying pleasantly, as though he ailed nothing, William queried with him, how he did? He replied with much cheerfulness, that his satisfaction and peace of mind were great; and that he waited for his change. William, who had for many years been acquainted with him, and who loved him for his serviceable, innocent life, after some conversation with him, was constrained in gospel love to kneel by his bed-side in prayer. His supplication was, that the Lord would give to his departing servant, the reward of his labour, for through him many blessed truths had been brought forth to the world.

After William had ceased, Andrew, in acknowledging his love, told him, to this effect: "I am well-satisfied in my condition, and with the truth of God which I have professed. I have nothing to do, but to wait in the will of God till my change come." They parted in much love, Andrew signifying that his "love was to, and his unity with, all Friends in the Truth."

After this, he lay sweetly retired, waiting for his dismission, which took place about 8 o'clock on the following morning. His senses remained perfectly clear to the last. Just at the close, his wife coming to his bed-side, asked him how he was. He replied, "Oh, Jane, never such a good night as this!" His eyes instantly closed; his breathing ceased; and with praise on his lips he fell asleep in Jesus. No sigh could be heard as he departed; no change took place in his countenance; but in quietness and peace he passed from a world wherein he had known much labour and trouble, and entered into his everlasting rest.

This crowning mercy was meted out to him on the 26th day of the Tenth month, 1695, he being then in the 67th year of his age.

(To be continued.)

"As every one maintains a holy care and watchfulness over himself, it will greatly conduce to love and unity, and confirm and strengthen church fellowship and communion which is in Christ."

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A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slave-trade.

(Continued from page 306.)

The subject was again introduced from the subordinate meetings into Chester Quarterly Meeting, in 1715, and the following minute forwarded to the Yearly Meeting: "Chester Monthly Meeting having laid before this meeting that they are under a great concern at Friends being concerned in importing and buying of negroes, and do request the concurrence of this meeting with them, that Friends be not concerned in the importing and bringing of them; and Newark Monthly Meeting also requesting the discouraging of the same practice; this meeting taking the same into their serious and weighty consideration, it is the unanimous sense and judgment of this meeting, that Friends should not be concerned in the importing and bringing of negro slaves for the future; and that the same be laid before the next Yearly Meeting for their concurrence therein." All that the Yearly Meeting was able to do at that time, is expressed in the following minute of that year, (1715,) "If any Friends are concerned in the importation of negroes, let them be dealt with and advised to avoid that practice, according to the sense of former meetings in that behalf; and that all Friends who have or keep negroes, do use and treat them with humanity and a Christian spirit; and that all do forbear judging or reflecting on one another, either in public or private, concerning the detaining or keeping them servants."

The Friends of Chester Quarterly Meeting, not resting easy under this minute, renewed their solicitations in the following year. By minute of Fourth month, 25th, 1716, Chester Monthly Meeting "desires that the Quarterly Meeting will take into their further consideration, the buying and selling of negroes, which gives great encouragement for the bringing of them in; and that no Friends be found in the practice of buying any that shall be imported hereafter." This minute was forwarded by the Quarterly to the Yearly

Meeting, where it met with but a cold reception, viz. :—

"As to the proposal from Chester Meeting about negroes, there being no more in it than was proposed to the last Yearly Meeting, this meeting cannot see any better conclusion, than what was the judgment of the last meeting, and therefore do confirm the same; and yet in condescension to such Friends as are straitened in their minds against the holding them, it is desired that Friends generally do, as much as may be, avoid buying such negroes as shall hereafter be brought in, rather than offend any Friends who are against it; yet this is only caution and not censure."

It thus appears that all that could at this time be gained, was to prohibit Friends from bringing in negroes from Africa or elsewhere, and to advise that they should not purchase such as were imported, and that they treat with humanity and in a Christian manner, those already in their possession.

The first step being thus taken, and the meeting not being prepared to go further, an interval of ten years occurs without any notice of the subject, but in which the sentiments of Friends appear to have been preparing for another advance in this righteous testimony.

In the Fifth month, 1729, the faithful Friends of Chester Monthly Meeting "offer to the Quarterly Meeting, that inasmuch as we are restricted by a rule of discipline from being concerned in fetching or importing negro slaves from their own country, whether it is not as reasonable we should be restricted from buying of them when imported; and if so, and the Quarterly Meeting see meet, that it may be laid before the Yearly Meeting for their approbation and concurrence." The substance of this minute was adopted by the Quarterly Meeting, and sent to the Yearly Meeting of that year, (1729,) which deferred the consideration for one year, and in 1730, issued the following advice :—

"The Friends of this meeting resuming the consideration of the proposition of Chester Meeting, relating to the purchasing of such negroes as may hereafter be imported; and having reviewed and considered the former minutes relating thereto, and having naturally deliberated thereon, are now of opinion, that Friends ought to be very cautious of making any such purchases for the future, it being disagreeable to the sense of this meeting. And this meeting recommends it to the care of the several Monthly Meetings, to see that such who may be, or are likely to be found in that practice, may be admonished and cautioned how they offend herein."

This advice was renewed in 1735, and repeated annually thereafter, (with the excep-

tion of 1740,) until 1743; and it appears that reports were annually sent up, stating the care of the subordinate meetings in these particulars.

From the minutes of several of the meetings, it appears that frequent labour was extended from this time forward, to induce those who were in the way of buying, or of selling slaves, to cease from the practice.

In the First month, 1738, Haddonfield Quarterly Meeting directed the Monthly Meetings to make inquiry into, and to answer in their reports, the situation of their members, "respecting the buying and selling slaves."

In the Seventh month of that year, the Monthly Meetings reported that they were mostly clear of buying and selling slaves.

That this labour was not ineffectual, and that it was not confined to a single Quarterly Meeting, is apparent from the following minute :—

"Divers Friends in this meeting," says the Yearly Meeting of 1738, "expressed their satisfaction in finding by the reports of the Quarterly Meetings, that there is so little occasion of offence given by Friends concerning the encouraging of the importing of negroes; and this meeting desires the care of Friends in their Quarterly and Monthly Meetings, in this particular, may be continued."

In the year 1743, the following query was adopted, and directed to be regularly answered :—

"11th.—Do Friends observe the former advice of our Yearly Meeting, not to encourage the importation of negroes; nor to buy them after that import?"

In 1755, this query was thus modified :—

"10th.—Are Friends clear of importing or buying negroes; and do they use those well which they are possessed of by inherit-

* The meetings for discipline in the Society of Friends, are of four grades, Preparative, Monthly, Quarterly and Yearly. The first prepare the business for the Monthly Meetings, which may be considered the executive part of the Society; the Quarterly Meetings exercise a supervisory care over the Preparative and Monthly, which are subordinate to them, and the Yearly Meeting includes the whole; exercising a general care over all departments of the Society, and making all the rules for its government. The queries are answered by the inferior to the superior meetings, and relate to the due attendance of the members at meetings for Divine worship, and for the transaction of the discipline; to the maintenance of love and unity; the proper religious and literary instruction of the children; the care of the poor; the observance of temperance, and of moderation in business; manner of living, &c.; the due support of discipline, and of the various Christian testimonies which the Society believes itself called to uphold. The answers to these queries are annually sent up to the Yearly Meeting, so as to place before that body the religious condition of all its subordinate branches.

ance or otherwise; endeavouring to train them up in the principles of the Christian religion?"

While the Society was thus clearing itself of the importing, and selling and purchasing of negroes, the concern was spreading on account of slavery itself, and Friends in various quarters, felt more and more deeply, its utter repugnance to the spirit of the gospel. Among the foremost of these were John Woolman and Anthony Benezet, whose writings a few years subsequent to this period, had so great an influence upon public sentiment. John Woolman's attention was more particularly turned to this subject in the year 1742, in consequence of being requested by his employer to write a bill of sale for a negro woman whom he had sold. The thought of writing an instrument of slavery for one of his fellow-creatures was uneasy to him; yet, through weakness, he yielded; but at the execution of it, was so afflicted in his mind, that he felt constrained, in the presence of his employer, and the purchaser, to declare his belief that slave-keeping was a practice inconsistent with the Christian religion. From this time forward, he was a constant and earnest pleader with his brethren for the liberty of the slave.

In the year 1754, he published his Considerations on the Keeping of Negroes, which was widely and usefully circulated among Friends.

In the same year, an Epistle to its members, the substance of which was sent up from Philadelphia Monthly Meeting, and which is supposed to have been from the pen of Anthony Benezet, was issued by the Yearly Meeting. This paper shows the increasing hold which the subject had taken of the Society, and is a document well worthy of being again revived. It is as follows:

"Dear Friends.—It hath frequently been the concern of our Yearly Meeting, to testify their uneasiness and disunity with the importing and purchasing of negro and other slaves, and to direct the overseers of the several meetings, to advise and deal with such as engage therein; and it hath likewise been the continued care of many weighty Friends, to press those that bear our name, to guard as much as possible, against being in any respect concerned in promoting the bondage of such unhappy people; yet as we have with sorrow to observe, that their number is of late increased amongst us, we have thought proper to make our advice and judgment more public, that none may plead ignorance of our principles therein; and also again earnestly exhort all, to avoid in any manner encouraging that practice, of making slaves of our fellow-creatures.

"Now, dear Friends, if we continually bear in mind the royal law of 'doing to others as we would be done by,' we shall never think of bereaving our fellow-creatures of that valuable blessing, liberty, nor endure to grow rich by their bondage. To live in ease and plenty, by the toil of those, whom violence and cruelty have put in our power, is neither consistent with Christianity nor common justice; and we have good reason to believe, draws

down the displeasure of heaven; it being a melancholy, but true reflection, that where slave-keeping prevails, pure religion and sobriety decline; as it evidently tends to harden the heart, and render the soul less susceptible of that holy spirit of love, meekness and charity, which is the peculiar character of a true Christian. How then can we, who have been concerned to publish the gospel of universal love and peace among mankind, be so inconsistent with ourselves, as to purchase such who are prisoners of war, and thereby encourage this anti-Christian practice: and more especially as many of those poor creatures are stolen away, parents from children, and children from parents; and others, who were in good circumstances in their native country, inhumanly torn from what they esteemed a happy situation, and compelled to toil in a state of slavery, too often extremely cruel. What dreadful scenes of murder and cruelty those barbarous ravages must occasion, in the country of those unhappy people, are too obvious to mention. Let us make their case our own, and consider what we should think, and how we should feel, were we in their circumstances. Remember our blessed Redeemer's positive command, 'to do unto others as we would have them to do unto us;' and that with what measure we meet, it shall be measured to us again. And we intreat all to examine, whether the purchasing of a negro, either born here or imported, doth not contribute to a further importation, and consequently to the upholding all the evils, above mentioned, and promoting man-stealing,—the only theft which by the Mosaic law, was punished with death. 'He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death.' Exod. xxi. 16.

"The characteristic and badge of a true Christian, is love and good works. Our Saviour's whole life on earth, was one continued exercise of them. 'Love one another,' says he, 'as I have loved you.' How can we be said to love our brethren, who bring, or for selfish ends, keep them in bondage? Do we act consistent with this noble principle, who lay such heavy burthens on our fellow-creatures? Do we consider that they are called, and sincerely desire that they may become heirs with us in glory; and rejoice in the liberty of the sons of God, whilst we are withholding from them the common liberties of mankind? Or can the Spirit of God, by which we have always professed to be led, be the author of those oppressive and unrighteous measures? Do we not thereby manifest, that temporal interest hath more influence on our conduct herein, than the dictates of that merciful, holy, and unerring Guide?

"And we likewise earnestly recommend to all who have slaves, to be careful to come up in the performance of their duty towards them; and to be particularly watchful over their own hearts; it being by sorrowful experience remarkable, that custom, and a familiarity with evil of any kind, have a tendency to bias the judgment, and deprave the mind; and it is obvious, that the future welfare of these poor slaves who are now in bondage, is

generally too much disregarded by those who keep them. If their daily task of labour be but fulfilled, little else perhaps is thought of; nay, even that which in others would be looked upon with horror and detestation, is little regarded in them by their masters, such as the frequent separation of husbands from wives, and wives from husbands, whereby they are tempted to break their marriage covenants and live in adultery, in direct opposition to the laws both of God and man. As we believe that Christ died for all men, without respect of persons; how fearful then ought we to be of engaging in what hath so natural a tendency to lessen our humanity, and of suffering ourselves to be inured to the exercise of hard and cruel measures, lest we thereby in any degree, lose our tender and feeling sense of the miseries of our fellow-creatures, and become worse than those who have not believed.

"And, dear Friends, you, who by inheritance, have slaves born in your families, we beseech you to consider them as souls committed to your trust, whom the Lord will require at your hands; and who, as well as you, are made partakers of the Spirit of Grace, and called to be heirs of salvation. Let it be your constant care to watch over them for good, instructing them in the fear of God, and the knowledge of the gospel of Christ, that they may answer the end of their creation, and God be glorified and honoured by them, as well as by us; and so train them up, that if you should come to behold their unhappy situation in the same light that many worthy men who are at rest have done, and many of your brethren now do, and should think it your duty to set them free, they may be the more capable to make a proper use of their liberty. Finally, brethren, we intreat you in the bowels of gospel-love, seriously to weigh the cause of detaining them in bondage. If it be for your own private gain, or any other motive than their good, it is much to be feared, that the love of God, and the influence of the Holy Spirit is not the prevailing principle in you, and that your hearts are not sufficiently redeemed from the world; which that you, with ourselves, may more and more come to witness, through the cleansing virtue of the Holy Spirit of Jesus Christ, is our earnest desire."

(To be continued.)

For "The Friend."

THE SLAVE TRADE.

From the latest intelligence, it appears that this detestable traffic is still extensively carried on, notwithstanding the vast sums of money paid, and the unwearied labours which have been bestowed for its extinction. The following details, taken from the British and Foreign Anti-Slavery Reporter, of Seventh month 26th, show that it is attended with no less cruelty and wickedness on the part of those who prosecute it, and no less suffering and outrage to its wretched victims, than in former years. How affecting—how afflicting is it to think, that any part of the rational creation of our heavenly Father should be thus

abused and oppressed, and this too by men pretending to be Christians!!

We should ever bear in mind, that SLAVERY is the support of the slave trade—without it, this system of theft, oppression, rapine and murder, must of necessity cease. It is slavery that creates the demand for slaves, and the demand for slaves stimulates the cupidity of the man-stealer and the slave trader. Hence the importance of keeping our minds continually alive to the subject, and standing prepared as Christians to take such means as Divine wisdom may point out for hastening the termination of this crying evil.

Horrors of the Slave Trade.—The horrors of the slave trade continue undiminished, as the following selection of cases will amply verify:—

Case of the "Jesus Maria."—"On the 29th of December, 1840, the Spanish slave schooner Jesus Maria was captured by H. M. schooner Ringdove. This vessel was twenty-five Spanish tons measurement, or about thirty-five tons British. She was in fact a small coaster, sailing from the Canary Islands to the different settlements on the coast of Africa, with, principally, potatoes and onions; but her captain, Vincente Morales, finding a number of Africans on the coast ready to be shipped, and no vessel ready to take them, changed the purpose of his voyage, and took them on board. She was so old and leaky, that had they met with the slightest bad weather they have foundered, yet they embarked 278 *unfortunate victims* of the trade; besides having on board nine persons, calling themselves passengers, and ten others, the crew. In all, 297 persons, or eight and a half persons to every ton. The whole of the negroes, with the exception of four, were children."—*Slave trade Papers, Class A, 1841, p. 175, 176.*

The following extract of a letter from Mr. Consul Turbott to Colonel Cockburn, Governor of the Bahamas, dated Havana, 20th January, 1841, will further show the dreadful circumstances to which these unhappy children were exposed on board the Jesus Maria.

"From the extreme state of emaciation and debility in which they arrived, I have to lament the loss of seven of their number, in spite of all the care and anxiety with which they have since been attended by the commander and medical officers of Her Majesty's ship Romney, and by myself. The survivors, 233 in number, 136 males and 97 females, I have now the honour to consign to your Excellency's care, in the exercise of the discretion committed to me by Her Majesty's government. Their age is far below the average of similar shipments, and I venture to suggest to your Excellency, that their case altogether is one which calls for a peculiar degree of tenderness in the arrangements to be made for their future disposal." * * *

"Independently of the fact, unhappily in this island too little regarded, that these young persons now committed to your Excellency's care, and others their companions, who perished on the passage, had been stolen and re-

duced to slavery, it becomes my duty to acquaint your Excellency that several of them have been the victims of the most revolting and atrocious crimes, such as would be visited with condign punishment by a jury of slave dealers. On the deck of this wretched schooner, the Jesus Maria, three murders were committed, on a grown woman and two boys, for no other motive, than I have been able to collect, than of wanton cruelty. These bloody deeds were effected by dashing the victims on the deck, and by blows of so violent a nature as to produce fatal results. In the cabin of the Jesus Maria, a series of scenes were enacted of a still more odious and disgusting character. The defenceless condition of the young girls of the cargo afforded them no protection. I confess to your Excellency that I have not the courage to enter on this horrid catalogue of crime.

Case of the "Dous Fevereiro."—"The Portuguese brig Dous Fevereiro, of 280 tons (Portuguese) was captured by H. M. schooner Pawn, on the 19th February, 1841. This unfortunate brig left Bahia fort on the coast of Benguela, on the 1st February, with 510 negroes; and on the 19th, the day of her capture, she had but 375!! The following description, extracted from the log of the Pawn, shows the miserable condition of the survivors. On boarding the vessel, we found all the slaves below with the hatches on: on turning them up, a scene presented itself, enough to sicken the heart even of a Portuguese. The living, the dying, and the dead, huddled together in one mass. Some unfortunates, in the most disgusting state of small-pox, in the confluent state, covered from head to foot; some distressingly ill with ophthalmia, a few perfectly blind, others, living skeletons, with difficulty, crawled from below, unable to bear the weight of their miserable bodies. Mothers, with young infants, hanging at their breasts, unable to give them a drop of nourishment: how they had brought them thus far appeared astonishing. All were perfectly naked, and their limbs much excoriated from lying on the hard planks for so long a period. On going below, the stench was insupportable; how beings could breathe such an atmosphere and live, appeared incredible. Several were under the loose planks, which was called the deck, dying, one dead." "On the few days' passing to Rio Janeiro, thirteen more died, twelve in the harbour, and a number on board the Crescent, the recovery depot for captured Africans in that port. Finally, of 180 who embarked for Berbice, twenty died on the passage, though every care was taken, a good supply of medicines and antiscorbutics, together with ample and wholesome provisions, having been put on board. The following tabular statement presents the mortality of those embarked on board this vessel at one view.

Total number of persons on board on leaving Benguela,	510
Died previous to capture,	135
Captured,	375

Captured,	375
Died during four days' passage to Rio Janeiro,	13
Died at Rio Janeiro,	12
Died during four days' passage to Berbice,	20
At Berbice, two days after disembarkation,	4—49
	326
Brought from Rio,	150

Number left at Rio (of whom perhaps thirty may have died) 146

Allowing twenty for the mortality of those left behind on board the Crescent, we shall have an aggregate loss of 204 out of 510, the original number embarked, or, *one person out of every two and a half.*"

Cases of the "Uniao," "Olivera," and "Flor de Teijo," late "Andorinha."—"The Brazilian brig Uniao, of 244 tons, received on board (at Loando) 683 slaves, of which number 183 died on the passage, having been at sea forty-three days; the vessel much crowded; short of water and provisions. Landed at Catuama (in the province of Pernambuco, Brazil) in March, 1841, about 500 slaves, very many in a sickly, weakly condition, from their severe privations."

"The Portuguese brig Olivera, of 313 tons, took on board (at Angola) 764 slaves! of which number 117 died during the voyage, the remainder landed April, 1841, to the southward of this port (Pernambuco), many perished on the beach from excessive thirst, weakness, and disease. Humanity shudders at the picture drawn of their sufferings; some were removed to the residence of one of the partners, about four miles distant from this city, where they are daily perishing victims to the cupidity of those employed in this inhuman traffic."

"The Brazilian bark Flor de Teijo, late Andorinha, of 171 tons, received on board 720 slaves! More than 50 died on the passage; landed at Catuama on May 16, 1841, about 650 to 670; very many in a most wretched state from want and disease, through the overcrowded condition of the vessel. The remarks upon the Olivera (above) are equally applicable to the unfortunate slaves imported in this vessel."—*Slave trade Papers, class B, p. 754.*

Case of a Slave captured by H. M. brig "Waterwitch."—"The South African Commercial Advertiser of February 20th, 1841, contains the following extract of a letter from St. Helena:—

"We have here a Portuguese schooner, captured by the Waterwitch, for condemnation, with 230 slaves on board. They have the small-pox very bad; those that are free from it are landed at Lemon Valley, which place is kept under strict quarantine. When the Waterwitch first gave chase, the captain endeavoured to get away by lightening the vessel; for which purpose he threw overboard about 130 slaves, having originally on board 350. He then ran his vessel on shore, and

made his escape. The boats of the Waterwitch saved about seventy from drowning, but the greater part of them died afterwards from exhaustion."

For "The Friend."

ANN MERCY BELL.

(Continued from page 392.)

On the 10th, she appeared, first, about the middle of the Old-street, in a short exhortation. Then, passing into White-cross-street, she stood up, on a bench, and delivered herself, with great strength and liveliness, for about twenty-five minutes. Then, proceeding down the street, she stopped by the door of a widow, who brought a chair for her to stand upon: this she accepted, and preached, a considerable time, to a great number; many of whom were much affected with the close and weighty truths she had delivered. The widow and her sister afterwards took her into their house, and though of a different profession, treated her with that tender kindness, which hath ever distinguished sincere, sensible, and friendly spirits.

Mercy stopped again at three different places in that street; but, by reason of the intervention of carriages, could not well proceed; and the people pressing her to go into the market, which they urged as a more convenient place, she complied. Here she had a large and lively testimony. Some were much tendered, and most appeared solid and attentive. One man said aloud, "it was more than words;" and a woman, laying her hand upon her breast, cried, "the evidence is here!" To which several others assented.

The 11th she appeared, for some time, in an open place in Wentworth-street, Spittle-fields, and the people, continuing to gather in great numbers, desiring she might go into Cox's Square, where they might stand conveniently, without interruption by carriages, thither she went; and, after standing a while in silence, with the Friends who were present, stepped up upon the steps of a warehouse, and, through Divine assistance, delivered the gospel message to a large concourse of people, about the space of an hour, in a very lively manner. The nature of Christ's spiritual baptism and supper, were largely and experimentally opened; and so clearly distinguished, that several people, of reputable appearance, joined in public acknowledgment of the truth of the doctrine.

From hence, she returned into Wentworth-street, and desired the people to collect as many of their children together as they well could, somewhat particular arising in her mind towards them. With these she had a sweet and tender season; accommodating her expressions to their little understandings; informing them *what* God is, *where* he is to be found, and *what* he requires; and suitably advising them in respect to the duties of their tender age. She then proceeded further in the street, and had two opportunities more with the people, to the apparent satisfaction of many; some of whom were extraordinarily affected.

The 13th, she went to the upper end of

High-street, Spittle-fields, and preached about a quarter of an hour. She afterwards appeared in two different places in Wells-street; where the people attended with much openness, as might justly be inferred both from their deportment and expressions. Then, proceeding to Friends' burial-ground, near White Chapel, she stood up, apparently in great weakness; but the power of an endless life gradually arose, and made her instrumental, at length, to shower down the refreshing rain of the gospel in a plentiful manner. The life, wisdom and goodness of eternal Truth were eminently displayed, to many hundreds, in a large and powerful testimony, consisting, principally, of Scripture-openings, intermixed with lively experiences, in great variety, and concluding with a most comprehensive address to the Almighty, on behalf of the people. She appeared upwards of an hour. Many seemed heartily affected, and several were so much broken, they could scarcely express their thankfulness in intelligible accents.

The 14th, she was at Westminster, in the Broadway, near Queen's Square; and a chair being brought out for her, she stood up, in the midst of the people, who had gathered round her, and delivered herself to good satisfaction. Then passing into Stretton Ground, she had a time of tender warning and exhortation, upon the door-steps of a friendly family; who told her, afterwards, she was welcome to their steps and their house too, and were pressing with her to go in; but, acknowledging their kindness, she excused herself, upon account of her concern to further service.

In the road, at the upper end of the street, she had a pretty large and laborious time, with a great number. During her appearance here, a person, in liquor, endeavoured to interrupt her, by firing a gun close by the crowd, which startled and disturbed many; yet she was enabled to go on, and it was not long before they were tolerably composed again, and she had an opportunity of clearing herself among them.

The 15th, Leadenhall-market, having laid before her with great weight, for some time, in the afternoon she gave up to go. Entering in at the lower end of the Poulterers' market, she went through, calling to repentance, as she passed, with uncommon force and solemnity; and coming to a convenient place in the Leather-market, after the people, who poured in at every avenue, were gathered round her, she had a large and favourable opportunity with them. Their behaviour was very commendable. They attended with stillness, and afterwards expressed a general satisfaction, wishing for more such opportunities. An elderly woman, of good appearance, said, "she had the gospel in her very soul, and she believed many hearts were pierced."

The 16th, in the morning, she went through Long-alley, calling to repentance; and then passed into the upper part of Moor-fields, where she preached to a large concourse of people, and afterwards had something particular to the children, several of whom stood dropping their tears before her. Then coming to the bottom of the Middle-field, finding a renewal of her concern, she appeared, a second

time, to a great number. Many expressed much satisfaction, and prayed success might attend her labours.

Returning into the city, soon after twelve o'clock, she appeared by Wood-street end in Cheapside; afterwards, at two different places in Paul's church-yard, and again at Fleet-ditch; scarce less than half an hour at each of the six times, and at some of them more. At every place she was, generally, well received. The strength and distinction she was furnished with, in this great day's work, was matter of admiration to us who accompanied her.

Many of the people, who had followed from place to place, observed with astonishment, that she not only held out; but seemed to grow in strength to the last; and concluded, it must be owing to an immediate support from the Divine power. Some audibly confessed, they had a feeling sense of it.

She then stepped into a Friend's house, took a little refreshment, and went to the Savoy meeting, (the meeting-house at Westminster being shut up, in order to be repaired,) where she appeared again pretty largely, and a sweet refreshing season it was.

(To be continued.)

HAVERFORD SCHOOL.

The semi-annual examination commenced on the 6th instant, and will terminate on Thursday, the 12th instant. Copies of the Order of Examination may be had at this office.

WEST TOWN SCHOOL.

A special meeting of the committee to superintend the Boarding School at West Town, will be held in Philadelphia on Sixth-day, the 15th instant, at 7 o'clock in the evening.

THOMAS KIMBER, Clerk.

Philad., Ninth mo., 1843.

MARRIED, at Friends' Meeting-house, North Sixth street, on Third-day, the 5th instant, CLARKSON SHEPARD, of Greenwich, N. J., to ANNE, daughter of S. P. Garrett.

at Friends' meeting-house, Mendon, Mass. CHARLES HADWIN, of Worcester, to MARY, daughter of Rowland Rathbun.

Departed this life, on First-day morning, the 3d of Ninth month, 1843, SARAH GREENE, a much esteemed member of Haddonfield Monthly and particular meeting, New Jersey, in the 68th year of her age. During the course of a painful illness, her mind appeared to be centered in resignation to the Divine will. A few days previous to her decease, her right side became paralyzed. From this time, she took but little notice of surrounding objects; but was often engaged in fervently addressing the Supreme Being. From her early childhood, she was remarkable for her innocent and blameless life. She was a diligent attendant of our religious meetings, and her solid, quiet, sitting therein, was exemplary. She had a firm belief in the spirituality of the Christian faith as held by us, which, when passing through the dark valley of the shadow of death, proved as an anchor to her soul; and consoling evidence has been afforded, that her immortal spirit was prepared to receive the welcome invitation, of "Come ye blessed of my Father inherit the kingdom prepared for you, from the foundation of the world."

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 392.)

It has already been said that about the close of the reign of Charles Second, the execution of the license law against booksellers was very much suspended. This being the case, the names of printers and publishers ventured once more into the title pages of books which had not been legally authorized.

In 1680, Benjamin Clark, called by Dutton "thoe-and-thou-Clark," appears as a publisher and seller of Friends' books, his store being, according to his imprint, "in George-yard Lombard street." He was the London publisher of the original edition of Barclay's Apology, which was printed in Latin at Amsterdam, in the year 1676. Jacob Claus was the Amsterdam publisher. Benjamin Clark continued to sell Friends' books, and to issue new ones at the store in George-yard Lombard street until 1683. In that year he was succeeded by William Skeat, who seems to have remained in the business a very short time, as in 1684 I find several books published and for sale at the same house by Thomas Howkins. Thomas Howkins was followed in a few years by Thomas Northcott, who continued as a publisher of Friends' books in that store till the close of that century. The writings of members of our Society have from time to time been issued from "George-yard Lombard street," until within a few years past. We shall hereafter trace through whose hands the store successively passed.

In 1681, '2 and '3, a considerable number of Friends' writings bear on the title, "Printed for John Bringhurst, at the sign of the Book, in Grace-church street, near Cornhill." In 1680, he printed for William Rogers a very extended and bitter attack upon George Fox, and those members of the Society of Friends who were friendly to the establishment of the discipline, and particularly the organization of women's meetings. The printing of this work no doubt brought John some good advice from the members of the "Second-day morning meeting," to whom, by that time, the oversight of new publications, prepared by Friends for the press, had been committed by the Society. It does not appear, however, that any disciplinary proceedings were had against him; and the members of that body, or their representative, Ellis Hooks, employed John to print the answer they prepared to William Rogers's book.

At the close of one of these books, published by him in 1683, he has this advertisement. "This is to give notice, that John Bringhurst, printer and publisher, who formerly lived at the sign of the Book, in Grace-church street, is now removed to the sign of the Book and Three Black-Birds, in Leaden-Hall-Mutton-Market, between the Black-Bull and Colchester-Arms, where any person may be supplied with printing, books, and paper as formerly." During the same year, having republished a work written by George Fox, a passage in which was misunderstood by the enemies of

Friends, he was arrested as printer and publisher thereof, and being committed to Newgate, was kept there as a prisoner for a considerable time. The fact of his printing the book being proved, he was on the 20th of Seventh month, 1684, fined by the court one shilling, and was sentenced to stand for two hours in the pillory.

William Penn's "Last farewell to England," when he was departing for Pennsylvania in 1682, was published by Thomas Cook; and his "Reasonableness of Toleration," bears on its title page the following: "London, printed for John Harris, at the Harrow, against the church in the Poultry, 1689."

It is time now to return to Tacy Sowle. About the close of 1691, her father retiring from business, left it in her hands. In 1692, '3 and '4, we find her issuing books from her father's residence, at "the Crooked Billet, in Holloway-lane." Some time in 1694, she opened a book-store in White-Hart Court, in Grace-church street, and continued to offer her books for sale at both places. In 1697, the store at Holloway-lane is dropped, and she then offers her books in White-Hart Court, and at "the Bible, in Leaden-Hall street, near the market," probably the shop previously occupied by Bringhurst. She continued the principal publisher of Friends' books for many years. It appears that Tacy kept house, and that her widowed mother dwelt with her. Let us hear the testimony of bookselling Dutton, in 1704, to the character of this Friend.

"Tacy Sowle. She is both a printer, as well as a bookseller, and the daughter of one, and understands her trade very well, being a good compositor herself. Her love and piety to her aged mother is eminently remarkable, even to that degree, that she keeps herself unmarried for this only reason, (as I have been informed,) that it may not be out of her power to let her mother have always the chief command in her house. I have known this eminent Quaker for many years; have been generously treated at her house, and must do her the justice to say, I believe her a conscientious person. If any blame me for being thus charitable, I cannot help it, for I cannot think it a piece of religion to anathematize from Christ all such as will not subscribe to every one of my articles; but am conscious to some many errors, speculative and practical, in myself, that I know not how to be severe towards others, for since Christ's church is not limited to any nation, or party, (as is owned in *Robert Barclay's Apology*, &c., which Mrs. Sowle once presented to me,) I do believe sincerity and holiness will carry us to heaven, with any wind, and with any name; at least, I have so much charity as to think all those persons go to heaven, whether they be churchmen, presbyterians, or Quakers, &c., in whom I see so much goodness and virtue as is visible in the life and conversation of Mrs. Sowle."

Tacy was much esteemed by the members of our Society, as well as by the citizens generally; and I have seen copies of letters, written by Friends in this country, expressing their congratulations on a renowned prospect

of her forming a pleasant matrimonial connection. Shortly after the time Dutton's account of her passed through the press, she actually prepared to change her name, and consented to place another head in her printing establishment. We must therefore bid adieu to Tacy for the present, and turn our attention to Thomas Raylton, to whom she was about to be united. It may be proper to say, that after the marriage took place, the bookselling part of the establishment was carried on in the name of J. Sowle, probably Jane, Tacy's mother.

The narrative of the early part of Thomas Raylton's life will be best given in his own words.

"I was born on the 30th of the Sixth month, 1671, at Boves, in the north part of Yorkshire, and educated in the way of the Church of England. In the year 1685, being about fourteen years of age, and then a scholar with one Richard Wharton, priest of the parish, and teacher of a free-school in Boves; it providentially happened, that by the invitation of Francis Wrightson, (one called a Quaker,) at whose house a meeting was kept, about two miles from the place of my abode, my mother went to a meeting there, and took me to ride before her; at which meeting were two ministers, namely, John Bowron and George Rook, the latter then living in Cumberland, but since in Ireland, being come to visit Friends there-aways, by whose powerful ministry and lively prayer, it pleased God to open my heart, and to let me see the vanity of this present world, of which, for my short time, I had had some share, for which I had been often secretly smitten by the just witness of God in my own heart; yet, for all that, I was pretty much a stranger to it, and so was not sensible from whence it came, until I came to be affected with the gospel, which, I may say, was glad tidings of salvation unto me; and from that day, I was joined in heart with those people that directed to Christ within, the hope of their glory. And although I have had many instructors in Christ since, yet I have not many fathers, for the said George Rook, who preached the gospel of Jesus Christ, was the instrument under the Lord for my conviction; for which I bow my knees, and worship, and thank the Lord for his goodness hitherto.

(To be continued.)

For "The Friend."

PUSEYISM.

(Continued from page 388.)

It requires but little discernment to perceive that the plea of apostolical succession, on which the episcopal clergy depend, is a sandy foundation. To be good for any thing, upon their own principles, it must be unbroken. Not a link must be wanting, or the charm is dissolved. But supposing that succession formed a valid "claim to respect and attention," when other supports failed; to make the argument good, it must first be shown that each one of those called bishops, was really gifted and qualified for the office; and next, that Christ has directed this method for

selecting and ordaining his ministers. If the ceremony of laying on of hands has any virtue, it must be because he who does it is a man of God, and servant of Jesus Christ, commissioned by Him to perform that act, and for that purpose. The plea that he holds the office of a bishop, so called, is nothing, without those requisites which are necessary to qualify him for it. When we consider the infinite and exalted purity of the Divine character, and remember that Jesus is declared to be holy, harmless, undefiled, *separate from sinners*, and that there can be no concord between Him and Belial, we cannot for a moment suppose, that because a man has been invested by his fellow-man with the office of priest or bishop, whether worthy or not, he is therefore "the servant and representative of Christ;" though he may, at the same time, be eagerly serving the devil.

It must be borne in mind, that this supposed chain of succession leads directly back through all the corruptions and wickedness of the Romish priesthood, from the pope down; and surely if it had ever possessed any virtue, it must long since have been lost in that sink of iniquity.

The Apostle Paul in setting forth the character of the elders or overseers of the primitive church, says, "A bishop must be blameless, as the steward of God; not self-willed; not soon angry; not given to wine; no striker; not given to filthy lucre, but a lover of hospitality; a lover of good men; sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince gainersays." Here are several indispensable requisites which a bishop (or, as the word signifies, an overseer) must possess; and if a man has not these, however solemn and imposing the ceremonies by which he may have been ordained, he cannot, in the apostle's judgment, be a bishop of the flock.

It seems clear, therefore, that if in the line of succession, on which the episcopal clergy hang their hopes of respect and attention, and on which they depend when other props fail, there have been any who were wanting in these necessary qualifications, the chain is broken—the links are taken away as unsound and worthless, and the plea fails. That there have been such men, and not a few either, among those, through whom the descent is traced, will not admit of a doubt, and therefore the argument of succession, if it were in other respects valid, falls to the ground.

This claim of apostolical succession is not peculiar to the Tractists; it is common among the episcopalian. They all seem aware of the force of the objection we have stated; and in order to evade it, have been driven to the miserable expedient of pretending that the usefulness of the administrator, or of the subject, does not invalidate the sacred gift, nor prevent the ministrations of one so ordained from benefitting the people. The doctrine of the Tractists seems to be, that though a man's conduct may be vicious, and therefore deprive him of any claim to be a member of Christ's church, and even mark him as the servant of sin and child of the devil; yet having been

installed by the laying on of hands, into the office of bishop or priest, he is nevertheless "Christ's appointed representative;" his "shepherd" to feed his flock; and that his preaching, though "in the main falsehood," will edify those who "act faith" in him. Such are the monstrous notions into which the admission of error leads.

Speaking on the subject of succession, one of the writers of the Tracts says, "a regular, unbroken succession has preserved among us ministers of God, whose authority to confer the gifts of his Spirit, is derived originally from the laying on of the hands of the apostles themselves."

"Nor even though we may admit that many of those who formed the connecting links of this holy chain were themselves unworthy of the high charge reposed in them, can this furnish us with any solid ground for doubting or denying their power to exercise that legitimate authority with which they were duly invested, of transmitting the sacred gift to worthier followers."

So in speaking of the administration of what they call the sacraments, they observe, "it would lead us into endless difficulties were we to admit that, when administered by a minister duly authorized, according to the outward forms of the church, either baptism, or the Lord's supper, depended for its validity, either on the moral or spiritual attainments of that minister, or on the frame of mind in which he might have received, at his ordination, the outward and visible sign of his authority."

Hence though a man may be guilty of the worst sins; may be an infidel at heart; may be destitute of all the virtues and graces necessary to make him a Christian; yet, "if he be duly authorized by the outward forms of the church," he is a valid minister of Christ, and his ministrations are effectual and edifying, without any reference to his moral or spiritual character, or the inward frame of his mind, and such a man too may have authority to confer the gifts of the Holy Spirit!!!

Again, they say, "He who receives unworthily either consecration or ordination, may probably receive to his own soul no saving health from the hallowed rite; but while we admit, as we do, the validity of sacraments administered by a priest thus unworthily ordained, we cannot consistently deny that of ordination, in any of its grades, when bestowed by a bishop as unworthily consecrated. The very question of worth indeed, with relation to such matters, is absurd. Who is worthy? Who is a fit and meet dispenser of the gifts of the Holy Spirit? What are, after all, the petty differences between sinner and sinner, when viewed in relation to Him, whose eyes are too pure to behold iniquity, and who charges his very angels with folly? And be it remembered, that the apostolic powers, if not transmitted through these, in some instances, corrupt channels, had not been transmitted to our times at all"!!!

Such sentiments as these need but little comment. If the "petty differences between sinner and sinner" are of so little moment among the priests and teachers of religion,

of how much less importance will they be among the people? The distinctions between right and wrong, good and bad, by the same easy process, will soon be frittered away to "petty differences," not affecting the moral or spiritual condition, and thus both priests and people be left, with impunity, "to draw iniquity with cords of vanity, and sin as with a cart-ropes."

"The unworthiness of men then," say the Tractists, "cannot prevent the goodness of God from flowing in those channels in which he has destined it to flow, and the Christian congregations of the present day, who sit at the feet of ministers duly ordained, have the same reason for reverencing in them, the successors of the apostles, as the primitive churches of Ephesus and Crete had for honouring in Timothy and Titus the apostolical authority of him who had appointed them."

"Each bishop of our church has, at the hands of another bishop, (himself similarly called to the office,) received in the most solemn manner the gift of the Holy Ghost, and that apostolical power over the church, for the support of which the Redeemer pledged himself that his assistance should never be wanting to the end of time."

"Wonderful indeed is the providence of God which has so long preserved the unbroken line, and thus ordained that our bishops should, even at this distance of time, stand before their flocks as the authorized successors of the apostles—as armed with their power to confer spiritual gifts in the church; and in cases of necessity, to wield their awful weapon of rejection from the fold of Christ—as commissioned, like Titus, to bid, on heavenly authority, no man despise them; and to point to those who, as a class, as bishops of the church, do despise them, the solemn words, 'He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.'"

And in the same Tract, speaking of the episcopal church, (so called,) they say, "She makes no pretensions to that immediate inspiration of the Spirit which, by positively securing her ministers from error, would clothe her decisions with absolute infallibility."

It was scarcely necessary to make the last acknowledgment, after the avowal of the opinions we have already quoted, since whatever her professions might be, if these be a specimen of her decisions, no one would ever think of accusing her of infallibility. Let the reader take along with these arrogant assumptions of the priesthood, the declaration that all the wonderful powers and authority they claim, are irrespective of the moral or spiritual attainments of the clergy, or the frame of their minds, and he cannot fail to perceive how monstrous—nay, how impious and blasphemous they are!

Nothing further can be necessary, we should suppose, to show the absurdity of the plea of apostolical succession, as an authority for ministers of the gospel. How different from all this is the simple but descriptive language of the apostle, "There is but one body and one Spirit, even as ye are called in one name and one Lord, one faith, one

baptism, one God and father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore, he saith, "when he ascended up on high, he led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ." And again to the Corinthians; "Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that self-same Spirit; dividing to every man, severally, as He will."

Here is the true ground—Christ Jesus himself, by the immediate operation of his Holy Spirit in the hearts of his obedient followers, prepares them for the reception of his spiritual gifts, and divides these to every man, severally, as he will; giving to those whom he calls to any particular line of service in his church, an inward sense and conviction from his Spirit, that he has separated them to that service, and strengthening and furnishing them with the requisite qualifications to obey him in this his inward manifestation. And as they are faithful, and humbly follow where he leads, they grow in their gifts, and in Divine knowledge, the church is edified by their labours, and owns and acknowledges them as servants of Christ, ordained by Him, for the work whereunto he has called them.

Thus the Apostle Paul, in his parting address to the elders of the church of Ephesus, says, "Take heed, therefore, unto yourselves, and unto all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood;" showing clearly that it is the Lord Jesus, through the Holy Spirit, who makes ministers and elders and overseers of his flock; and not the arbitrary laying on of the hands of any man, or set of men, whatever their office or their virtues may be.

We can scarcely conceive it possible that any sober and considerate member of the episcopal society can, on calm reflection, believe for a moment that any of their bishops or priests, whatever may be their piety, is entrusted with the power of dispensing the gifts of the Holy Ghost. It is an assumption so prodigious and awful in its character, such a direct interference with the power and prerogative of the Almighty himself, and so utterly unsupported by Scripture, and by experience, that it seems little less than incredible that any man should be so presumptuous as to make

or to believe it. But when it is deliberately made, and upheld in behalf of men whose lives and conversations show that they are enemies to the cross of Christ, and lovers of pleasure more than lovers of God; who are greedy of filthy lucre, and eagerly seeking their gain from their office, it marks a degree of blindness or of corruption, utterly repugnant to the least measure of gospel light and purity.

In the extracts we have already given, the reader will perceive some traces of what is most conspicuous throughout the Tracts, and indeed is too apparent in the whole of the episcopal organization. We allude to the attempt to exalt the power, and extend the influence of the clergy—to hold them up as a distinct and privileged order of men—as being peculiarly the church—men to whom the things pertaining to salvation are specially committed, and at whose hands the people are to receive the knowledge of them—nay, even further, as "representatives of Christ," as mediators between men and their God, by whom sins are forgiven, and salvation is dispensed.*

Thus we are told, that the episcopal clergy are "exclusively God's AMBASSADORS"—of their "ministerial prerogatives"—of their "bringing men nearest to Christ our Saviour, and conforming them more exactly to his mind"—of their being "armed with their power to confer spiritual gifts in the church, and to wield their awful weapon of rejection from the fold of Christ"—of "reverencing them," and "sitting at their feet"—and abundance more, the direct tendency of which is to rob God of the honour and obedience which is due to him. Take the following passage as a specimen: "Look on your pastor as acting by men's commission, and you may respect the authority by which he acts, and love his personal character; but it can hardly be called a religious veneration; there is nothing properly sacred about him. But once learn to regard him as the deputy of Christ, for reducing men to the obedience of God, and every thing about him becomes changed, every thing stands in a new light. In public and in private; in church and at home; in consolation and in censure; and above all, in the administration of the holy sacraments, a faithful man naturally considers; By this his messenger, Christ is speaking to me; by his very being and place in the world, he is a perpetual witness to the truths of sacred history, a perpetual earnest of communion with our Lord to those who come duly prepared to his table."

It seems to us that all this savours of that spirit which the Saviour of men rebuked in some formerly, who made broad their phylacteries, and enlarged the borders of their garments—loved the uppermost rooms at feasts, and the chief seats in the synagogues, and to be called of men Rabbi—Rabbi. We freely

* In the episcopal service for the ordaining of priests, the bishop laying his hands upon the kneeling candidate, says, "Receive the Holy Ghost for the office and work of a priest in the church of God, now committed unto thee by the imposition of our hands; whose sins thou dost forgive, they are forgiven—and whose sins thou dost retain, they are retained."

admit, that they who, being Divinely called and appointed to the ministry of the gospel, labour faithfully, in word and doctrine, ruling themselves and their own houses well, and also the church of God, and who are "examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity," are worthy indeed of double honour.

But this is very far different from setting up a class of men, who hold their office, "without respect to their moral or spiritual attainments;" and among whom "the very question of worth is absurd;" and making them, in virtue of that absurd, the objects of a superstitious veneration. It is painful, it is mortifying, nay, it is fearful, to see with what implicit reliance thousands are hanging their hopes upon their priests, frail, sinful, and helpless men, utterly unable to save themselves, let alone others, as though they had the gift of eternal life at their disposal. The religion of multitudes appears to consist in idolizing their priest, "going to church," as they call it, and listening to his readings, and eating and drinking the bread and wine; while the great work of repentance and regeneration—of being created anew in Christ Jesus under good works, by the internal operation of the Holy Ghost, separating the heart from sin and defilement of every kind, and bringing it into righteousness and true holiness, is little thought of or regarded.

Did they "sit at the feet" of Christ, instead of the minister, and "reverence" God and his righteous law, written in the hearts, rather than the priest, vital religion and godly zeal would not languish and decline as they have done. But it is lamentably the case, that many of the clergy encourage this idolatrous veneration, and preach themselves rather than Jesus. The natural man loves power—he courts popularity; and listens with delight to the silver notes of adulation and praise; and when we read such announcements as are made in the "Tracts for the Times," on the power and prerogatives of the priesthood, and the reverence due to it, and see how far they are borne out by other episcopal writings; he must be blind, indeed, who does not perceive that a vast scope is given for the exercise of those corrupt appetites, on the one hand, and for a dependence and a veneration on the part of the people, of the most dangerous and delusive character.

We search the New Testament in vain for any authority by which such an order of men is instituted. Christ Jesus alone is the High Priest and Bishop of souls under the gospel dispensation. He took especial care to fore-close in the minds of his followers any claim to pre-eminence. "Be ye not called Rabbi," said he, "for one is your Master, even Christ, and ALL ye are brethren." Again, "Ye know that they which are accounted to rule over the gentiles, exercise lordship over them, and their own titles exercise authority upon them. But so it shall not be among you—but whosoever will be great among you shall be your minister; and whosoever of you will be chiefest shall be servant of all."

Nothing can be plainer than these sayings; and when we put in contrast with them the

exorbitant claims of the clergy; their greediness for power, and their love of veneration, as exhibited in the quotations we have given, and a multitude more that we might quote—the numerous titles they claim, invented to gratify the pride of poor worms of the dust; such as doctor of divinity—reverend—very reverend—right reverend—his grace—his holiness—the worshipful, &c., &c.; but little discernment is required to perceive that they are totally at variance with the commands of Christ, and mark a state of the church widely apostatised from the Truth as it is in Jesus.

We do not find the apostles of our Lord making any such arrogant pretensions. They assume no superiority over their fellow-believers, as a privileged and separate order in the church of Christ. They claimed not to be saluted as the right reverend Paul, or Peter; his holiness James, or John; his grace Bartholomew; or the worshipful Thomas. No! they would have been scorned and spurned such trumpery. Yet, surely, if any class of men in the church might properly receive such titles, they were the men. If any were entitled to pre-eminence, they were—if any might draw the attention of the people to themselves, as the "representatives" and "deputies of Christ," their eminent gifts and graces would seem to authorize it; but so far from this, the uniform tenor of their ministry was, "Why look ye on us?" "We preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus's sake." They recognized the whole body of believers as brethren and sisters in Christ; having gifts differing according to the measure of grace received by each one; all of which were necessary to making up the harmonious whole; and the right exercise of them essential to the growth and edification of the church. These views are clearly set out by the apostle in Rom. xii., 1 Cor. xii., Eph. iv. The gifts of the Holy Ghost are not committed to, or transmitted through, any man; nor are they restricted to any class or order of men or women, but "that self-same Spirit divideth to every one, severally, as He will." The true believers in Christ are styled in Scripture, "a royal nation, a holy priesthood, a peculiar people"—and the Apostle John, in the opening of his book of Revelations, has these words, as the language of all the servants of God; "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, amen."

(To be continued.)

A correspondent of the London Medical Gazette states, that to close the nostrils with the thumb and finger during respiration, leaving them free during inhalation, will relieve a fit of coughing in a short time.

A Simple Remedy.—The New York Sun says, "If some common salt be put into the water when washing cabbages or greens, preparatory to cooking them, the snails, slugs, worms, &c., will come out and sink to the bot-

tom, so that they need not be boiled with the vegetables. It is impossible to wash them out, except the cabbages be taken to pieces, and people generally like to have this vegetable served up whole."

THE FRIEND.

NINTH MONTH, 9, 1843.

That "unruly member," the tongue, had need to be watched at every turn. Many people seem to think that they have plenary license to tell again what is told them, provided it be true, and is unaccompanied with the injunction of privacy. In this there is a great mistake; and indulgence in such thoughtless indiscretion, is often productive of consequences equally mischievous and cruel as those which follow direct slander. The following anonymous remarks, copied from one of our exchange papers, are much to the point, and well deserving of serious consideration.

"Secrecy. For once that secrecy is formally imposed upon you, it is implied a hundred times by the concurrent circumstances. All that your friend says to you, as a friend, is entrusted to you only. Much that a man tells you in the hour of affliction, in sudden emergency, in anger, or in any outpouring of the heart, should be secret. In his craving for sympathy, he has spoken to you as to his own soul.

"To repeat what you have heard in social intercourse, is sometimes a sad treachery; and when it is not treacherous, it is often foolish. For you commonly relate imperfectly what has happened; and even if you are able to relate that part with fairness, it is still as likely to be misconstrued, as a word of many meanings, in a foreign tongue, without the context.

"There are few conversations which do not imply some degree of mental confidence, however slight. And in addition to that which is said in confidence, there is generally something which is peculiar, though not confidential; which is addressed to the present company alone, though not confided to their secrecy. It is meant for them, or for persons like them, and they are expected to understand it rightly. So that when a man has no scruple in repeating all that he hears to any body that he meets, he pays but a poor compliment to himself, for he seems to take it for granted, that what was said in his presence, would have been said in the same words, at any time, aloud in the market-place. In short, that he is the average man of mankind; in which we doubt much whether any man would like to consider himself."

SLAVERY AND SLAVE TRADE.

Of the numerous pamphlets, published by the Meeting for Sufferings of our Yearly Meeting on these subjects, some of the following are still on hand, viz:—

View of the Slave Trade in 1824	
Do. do. do. in 1826	
Do. do. do. in 1841	
Memorial on do.	

Address to the citizens of the United States on Slavery.

Friends who have opportunities of distributing them where they will be useful, can procure them, on application to Nathan Kite, No. 1 Apple-tree Alley.

COMMITTEE ON EDUCATION.

A stated meeting of the Yearly Meeting's Committee on Education, will be held at the Committee-room, in Mulberry street, on Saturday, the 15th of Ninth month, at three o'clock P. M.

DANIEL B. SMITH, Clerk.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettie, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Jeremiah Hacker, No. 125 Spruce street; Benjamin Albertson, No. 45 North Sixth street; Charles Ellis, No. 95 South Eighth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

WHITELAND BOARDING SCHOOL,

FOR GIRLS.

The winter term of this school will commence on Second-day, the 30th of Tenth month. The number of scholars is limited to eleven; it is therefore requested that those intending to send, make application before the last of Ninth mo. As the principal is endeavouring to conduct the education of those placed under his care, in accordance with the principles of the Society of Friends, he will expect the pupils to conform to the testimony of the Society, with regard to plainness of speech, behaviour, and apparel.

The essential and usual branches of English education, including arithmetic, algebra, geometry, with its application to plain trigonometry, &c., astronomy, natural philosophy, chemistry, and physiology, are taught, with lectures, on the three latter subjects; also the Latin language. Terms \$60 per session of twenty-three weeks. Applications may be made to

YARDLEY WARNER, Warren Tav. P. O. Chester county, Pa.

JOHN C. ALLEN, 180 south Second street, Philadelphia.

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A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slave-trade.

(Continued from page 304.)

The Yearly Meeting of the next year, (1755,) renewed its directions to the subordinate meetings, to treat with those who imported, and bought or sold slaves, by the following minute:—

“The consideration of the inconsistency of the practice of being concerned in importing or buying slaves, with our Christian principles; being weightily revived and impressed, by very suitable advices and cautions given on the occasion, it is the sense and judgment of this meeting, that where any transgress this rule of our discipline, the overseers ought speedily to inform the Monthly Meeting of such transgressors, in order that the meeting may proceed to treat further with them, as they may be directed in the wisdom of Truth.”

In the year 1758, it issued the following minute, which continued to be the rule of discipline on the subject, until 1776.

“After weighty consideration of the circumstances of Friends within the compass of this meeting, who have any negro or other slaves, the accounts and proposals now sent up from several quarters, and the rules of our discipline relative thereto; much time having been spent, and the sentiments of many Friends expressed, there appears an unanimous concern prevailing, to put a stop to the increase of the practice of importing, buying, selling, or keeping slaves for term of life; or purchasing them for such a number of years, as manifests that such purchasers, do only in terms, and not in fact, avoid the imputation of being keepers of slaves. This meeting very earnestly and affectionately intreats Friends, individually, to consider seriously the present circumstances of these and the adjacent provinces, which, by the permission of Divine Providence, have been visited with the desolating calamities of war and bloodshed, so that many of our fellow-subjects are now suffering in captivity; and fervently desires, that, excluding temporal

considerations, or views of self-interest, we may manifest an humbling sense of these judgments, and in thankfulness for the peculiar favour extended and continued to our Friends and brethren in profession, none of whom have, as we have yet heard, been slain, nor carried into captivity, would steadily observe the injunction of our Lord and Master, ‘To do unto others, as we would they should do unto us;’ which it now appears to this meeting, would induce such Friends who have any slaves, to set them at liberty,—making a Christian provision for them, according to their ages, &c. And in order that Friends may be generally excited to the practice of this advice, some Friends here now signified to the meeting, their being so fully devoted to endeavour to render it effectual, that they are willing to visit and treat with all such Friends who have any slaves: the meeting, therefore, approves of John Woolman, John Scarborough, John Sykes and Daniel Stanton undertaking that service; and desires some elders or other faithful Friends in each quarter, to accompany and assist them therein; and that they may proceed in the wisdom of Truth, and thereby be qualified to administer such advice as may be suitable to the circumstances of those they visit, and most effectual towards obtaining that purity, which it is evidently our duty to press after. And if after the sense and judgment of this meeting, now given against every branch of this practice, any professing with us should persist to vindicate it, and be concerned in importing, selling, or purchasing slaves, the respective Monthly Meetings to which they belong, should manifest their disunion with such persons, by refusing to permit them to sit in meetings for discipline, or to be employed in the affairs of Truth, or to receive from them any contribution towards the relief of the poor, or other services of the meeting. But if any cases of ex-ecutors, guardians, trustees, or any others should happen, which may subject any such Friends to the necessity of being concerned with such slaves, and they are nevertheless willing to proceed according to the advice of the Monthly Meetings they belong to; wherever such cases happen, the Monthly Meetings are left to judge of the same in the wisdom of Truth, and, if necessary, to take the advice of the Quarterly Meeting therein.”

The records of the Yearly Meeting show, that, in almost every year, during the interval from 1758 to 1776, the subject claimed the earnest and increasing care of the meeting. The subordinate meetings were exhorted to labour in Christian love and meekness with those who offended in this particular. From the year 1767, regular statements of this labour, and of the success which attended it,

were forwarded to the Yearly Meeting, which repeatedly expressed its satisfaction with the care and concern thus manifested.

An examination of the minutes of the various Quarterly and Monthly Meetings has shown that the attention of Friends was, from the year 1758, forward, steadily directed to the great point of convincing their fellow-members who held slaves, of the cruelty and injustice of so doing. It does not appear that many were dunned for purchasing and selling negroes. The forbearance, and yet earnestness of the course pursued, had the happier effect of inducing the greater number to abstain from doing either; and by the year 1774, the Yearly Meeting may be said to have cleared its members from dealing in slaves.

A considerable number had also been emancipated; yet still the holding of slaves was not a disownable offence, nor did a Friend bring himself under censure for transferring or accepting a slave, without a pecuniary consideration; although by the minute of 1758, the sense of the meeting had been so far expressed, as to declare, that the slave-holder was not to be employed in the affairs of the Society.

Friends in various quarters were now no longer satisfied with this qualified disunity, and in 1774, requests were sent up from Philadelphia and Bucks Quarterly Meetings, soliciting a revision and explanation of the minute of 1758. In the Yearly Meeting itself, a concern appeared for the further promotion of our testimony against the iniquitous practice of depriving our fellow-men of their natural right to liberty, as appears from the following minutes:—

“A committee of thirty-four Friends was appointed, to take this weighty subject under their consideration, and make report to a future sitting, of their sense and judgment of what additions or amendments are reasonable and necessary, at this time, to be made to the rule of discipline before mentioned; and any Friends who find a concern on their minds to deliver their sentiments to the said committee, have the consent of this meeting for so doing.

“Tenth month, 1st.—The report of the committee relative to our testimony against importing, buying, selling, or keeping slaves, being now deliberately read and attentively considered; a calming, uniting spirit prevailing, it is agreed to; and the Quarterly and Monthly Meetings are earnestly recommended and enjoined to give due attention to the same, as the present sense and judgment of this meeting, being as follows, viz. t—

“Agreeable to appointment, we have weightily considered the sorrowful subject commit-

ted to us; and many brethren having had an opportunity of freely communicating their sentiments thereon; after a solid conference, we find there is a painful exercise attending the minds of Friends, and a general concern prevailing, that our Christian testimony may be more extensively held forth, against the unrighteous practice of enslaving our fellow-creatures, to promote which, it is our sense and judgment,—

“That such professors among us who are, or shall be concerned in importing, selling or purchasing; or that shall give away, or transfer any negro or other slave, with or without any other consideration than to clear their estate of any future incumbrance, or in such manner as that their bondage is continued beyond the time limited by law or custom for white persons; and such member who accepts of such gift or assignment, ought to be speedily treated with, in the spirit of true love and wisdom, and the iniquity of their conduct laid before them. And if after this Christian labour, they cannot be brought to such a sense of their injustice, as to do every thing which the Monthly Meeting shall judge to be reasonable and necessary for the restoring such slave to his or her natural and just right to liberty, and condemn their deviation from the law of righteousness and equity, to the satisfaction of the said meeting, that such member be testified against, as other transgressors are, by the rules of our discipline, for other immoral, unjust, and reproachful conduct.

“And having deliberately weighed and considered that many slaves are possessed and detained in bondage by divers members of our religious Society, towards whom labour has been extended; but being apprehensive that a Christian duty has not been so fully discharged to them as their various circumstances appear to require;

“We think it expedient that the Quarterly Meetings should be earnestly advised and enjoined, to unite with their respective Monthly Meetings, in a speedy and close labour with such members; and where it shall appear that any, from views of temporal gain, cannot be prevailed with to release from captivity such slaves as shall be found suitable for liberty, but detain them in bondage, without such reasons as shall be sufficient and satisfactory; the cases of such should be brought forward to the next Yearly Meeting for consideration, and such further directions as may be judged expedient. And in the mean time, we think those persons ought not to be employed in the service of Truth.

“And having grounds to conclude that there are some brethren who have these poor captives under their care, and are desirous to be wisely directed in the restoring them to liberty; Friends who may be appointed by Quarterly and Monthly Meetings on the service now proposed, are earnestly desired to give their weighty and solid attention for the assistance of such who are thus honestly and religiously concerned for their own relief, and the essential benefit of the negro. And in such families where there are young ones, or others of suitable age, that they excite the masters, or those who have them, to give them suffi-

cient instruction and learning, in order to qualify them for the enjoyment of the liberty intended, and that they be instructed by themselves, or placed out to such masters and mistresses who will be careful of their religious education, to serve for such time, and no longer, as is prescribed by law and custom, for white people.

“And understanding that some members of our religious Society, through inattention, and others from different motives, have been induced to be concerned in hiring slaves on wages; such should be incited to consider, that this practice manifestly contributes to promote the unrighteous traffic we are desirous to suppress; and therefore they should be advised and admonished against being thus accessory to promoting it.

“Also that all Friends be cautioned and advised against acting as executors or administrators to such estates where slaves are bequeathed, or likely to be detained in bondage.

“And we are of the mind, that where any member has been heretofore so far excluded from religious fellowship, as the minute of this meeting, in the year 1758, gives authority; nevertheless, in case of further disorderly conduct, that they be treated with agreeable to our discipline.”

In the following year, (1775,) the increasing concern of the meeting displayed itself in the following minute.

“On considering the progress made by the Quarterly and Monthly Meetings, in promoting our testimony against keeping of slaves in bondage; it is satisfactory to observe, that by the labour therein since last year, a considerable number has been restored to liberty, and that Friends manifest a concern for further proceeding in this weighty service. This meeting, impressed with an earnest desire that it may be completed, and the church relieved from the grievous burden under which we have long laboured, again recommends, that the united care and endeavours of Friends may be continued for perfecting it, agreeable to our solid sense and judgment, given and enjoined on the Quarterly and Monthly Meetings concerning it last year.

“And where any members manifest such a disregard to common justice, as to oppose and reject this Christian labour of their brethren, and Friends apprehend they have fully discharged their duty to them, that the particular circumstance of such cases be brought to this meeting, pursuant to the directions given in our minute of last year; as likewise such other cases which may be attended with so great difficulty, as to require the further advice and judgment of the body thereon.

“And in order further to manifest our Christian care and regard to such of those poor people who have been restored to freedom, it is desired that a benevolent care may be exercised by Friends in their respective places, to assist and advise them, as their circumstances and stations in life may require, both for their spiritual and temporal good.”

(To be continued.)

The Hen and Kittens—An Extraordinary Fact.—A few weeks ago, I was at the residence of ——— Barney, pastor of the Congregational church in Seekonk, R. I. He invited me into a little shed, and there showed me a very extraordinary circumstance. It was a hen bringing up a litter of four kittens. In all respects, so far as they could receive it, she gave them the same attentions as she would her own brood. She scratched vermin and other things for them; called them to partake; she clucked for and brooded over them, night and day, as they had need. It is true, they could not enjoy the food thus offered for them, neither could they follow her in her wanderings as chickens would do.

The little things lived as do other kittens, by sucking their real mother puss. They obtained this privilege by the assistance of friends, or in the occasional absence of the hen. When the hen was present, puss could not come nigh her kittens, for though she was much stronger than the hen, yet she shrunk, as many larger animals do, from her noisy threats. Occasionally, in the absence of the hen, puss would come and steal her kittens, and carry them by the neck to another place, to oversee them herself. But very soon the hen would find them, and take possession of them as before.

You are doubtless all inquiring how this happened. I asked the same question, and was told, that puss had her nest near the hen while she was sitting upon her own eggs. When the cat first left her kittens alone, the hen hearing their infant voices, probably supposed them to be her own. She therefore left the nest, with her eggs unatched, and took possession of the nest of kittens. Having first *pitied*, she next *lored* them, and continued to watch for their welfare.—*Late Paper.*

Interesting Fact.—There is at present in the possession of an individual in this place a male canary, of about fifteen years of age, that is unable to feed itself, and to whose musical powers, Father Time has put a complete stop. On the floor, but in a separate apartment is another male canary, a son of the aged bird. This young one, being allowed to leave his cage early in the morning, and fly about at pleasure, is in the practice of visiting his old friend, and kindly feeding him as birds feed their young; and this he does several times in the course of the day. He also perches on the cage of his progenitor, and sings with great spirit, no doubt to cheer up his old relative in his declining days. The old bird has a particular way of calling on this prop of his old age, when he requires his services, which are always given and received with mutual satisfaction.—*Aberdeen Herald.*

Curious Facts.—Two curious philosophical facts are stated on the authority of the foreman of the ropewalk in the navy-yard at Charlestown. One is, that if you heat tar, such as they use for their cables, 100 degrees above boiling heat, you may dip your hand in it with the greatest impunity, and they are in

the constant habit of doing so. The other is, that the leathern straps coming from the engine and working the machinery are highly charged with electricity. By standing upon a nonconducting body, and holding the fingers over the straps pretty close, you become charged with the electric fluid, and can give out sparks as from the electrifying machine.

For "The Friend."

EXHORTATION AND WARNING.

From a belief that a portion of "The Friend" might be profitably occupied in reviewing the following impressive "exhortation and warning to all Friends," it is offered for insertion; being taken from George Fox's Journal, pages 636 and 637, last Philadelphia edition.

While I was in the city, (London,) I had a concern upon my spirit with respect to a two-fold danger that attended some who professed truth; one was of young people's running into the fashions of the world, and the other was of old people's going into the earth. And that concern coming now again weightily upon me, I was moved to give forth the following as a reproof to such, and an exhortation and warning to all Friends to beware of and keep out of those snares.

"To all that profess the truth of God.

"My desires are that you walk humbly in it; for when the Lord first called me forth, he let me see that young people grew up together in vanity and the fashions of the world, and old people went downwards into the earth, raking it together; and to both these I was to be a stranger. And now, Friends, I do see too many young people that profess the truth grow up into the fashions of the world, and too many parents indulge them; and amongst the elder some are declining downwards and raking after the earth. Therefore, take heed that you are not making your graves while you are alive outwardly, and loading yourselves with thick clay. Hab. ii. 6. For if you have not power over the earthly spirit, and that which leadeth into a vain mind, and the fashions of the world, and into the earth; though you have often had the rain fall upon your fields, you will but bring forth thistles, briars, and thorns, which are for the fire. Such will become brittle, peevish, fretful spirits, that will not abide the heavenly doctrine, the admonitions, exhortations, and reproofs of the Holy Ghost, or heavenly Spirit of God; which would bring you to be conformable to the death of Christ, and to his image, that ye might have fellowship with him in his resurrection. Therefore, it is good for all to bow to the name of Jesus, their Saviour, that all may confess him to the glory of God the Father. For I have had a concern upon me, in a sense of the danger of young people's going into the fashions of the world, and old people's going into the earth, and many going into a loose and false liberty, till at last they go quite out into the spirit of the world as some have done. The house of such hath been built upon the sand on the sea-shore, not upon Christ the Rock; that are so soon in the world again, under a pretence of liberty of conscience. But

it is not a pure conscience, nor in the Spirit of God, nor in Christ Jesus; for in the liberty in the Spirit there is the unity, which is the bond of peace; and all are one in Christ Jesus, in whom is the true liberty: and this is not of the world, for he is not of the world. Therefore, all are to stand fast in him, as they have received him; for in him there is peace, who is the Prince of Peace, but in the world there is trouble. For the spirit of the world is a troublesome spirit, but the Spirit of Christ is a peaceable Spirit; in which God Almighty preserve all the faithful, Amen. G. F.

* Gouea's, the 1st of the Second mo., 1630."

For "The Friend."

THE WAR PRAYER.

Casting my eye over a newspaper last week, I was affected with surprise and sorrow by observing that at the late launch of the frigate Princeton, William Suddards, called an Episcopal minister, attended, and "just before the vessel was given to the waters," "offered up to the throne of grace," to use the words of the narrative, an "eloquent and appropriate prayer."

It is the first time within my knowledge, that a vessel designed for carrying on the horrid business of war, and destroying the beings whom our heavenly Father created in his own image, and whom our blessed Lord suffered and died to save, has been ushered into her element with prayer for the divine blessing upon her. What prayer could be appropriate to such an occasion it is hard to conceive, unless it was that the vessel might never be engaged in the unchristian and diabolical business for which she was built; and that it would please the Almighty to open the eyes of professing Christians to see the inconsistency of war with the religion of him who came to save men's lives and not to destroy them, and who commands all his followers to love their enemies instead of killing them.

When we remember that all mankind are children of the same kind and beneficent Father in heaven, and equally precious in his sight—that he wills their happiness here and hereafter, and that he is a God of love and of mercy; how must his holy and benign nature regard the prayers of one of the creatures he has made, asking him to bless—to "guard" and to "preserve" a vessel built and fitted out to torture, mangle and destroy others of those creatures whom he created for a purpose of his own glory? Can we believe that the God of love and goodness would receive such prayer or regard it with approbation?

The coming of the blessed Saviour and Redeemer of men was ushered in by the anthem of "Peace on earth—good will to men." His whole life was one continued effort to relieve the miseries and promote the happiness of mankind. His bitter enemies no less than his devoted friends partook of his benevolence; and when enduring the inconceivable agonies of a most cruel and ignominious death for their sakes, he breathed forth the divine language, "Father forgive them for they know not what they do."

He not only declared, "My kingdom is not

of this world else would my servants fight"—plainly intimating that it was unlawful for his followers to go to war—but when contrasting the law of retaliation, as presented in the Jewish code, with the precepts of his gospel, he completely precludes the indulgence of every feeling in which the disposition or desire to injure a fellow creature could originate; and thus effectually forbids the barbarous and inhuman practice of war.—"Ye have heard that it hath been said an eye for an eye and a tooth for a tooth: but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also?"

"Ye have heard that it hath been said thou shalt love thy neighbour and hate thine enemy; but I say unto you *love your enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Such are the plain precepts of the religion of our Lord Jesus Christ; and when we contemplate the dreadful scenes of war—the fierce and revengeful passions which rage in the breasts of the combatants—the mangled limbs—the torn and dismembered bodies—the groans and sufferings of the wounded and dying—the awful destruction of human life—the immortal souls hurried unprepared into eternity, breathing strife and vengeance—the wives who are left destitute widows, and the innocent children deprived by this cruel scourge of the support and protection of a father, and cast upon the wide world, helpless orphans; and with all this think of a professed minister of the Gospel of Jesus, the blessed Prince of Peace, kneeling down, spreading forth his hands, and deliberately asking the Almighty to bless and guard by his gracious providence, a vessel built for this work of wickedness—to torture, mangle and destroy his creatures, to afflict the widow and the fatherless and send up their mournful cry before his throne; can we avoid being filled with wonder and with sorrow at so great an inconsistency!

"May the vessel now to be launched," says the prayer, "be guarded by thy gracious Providence and care. May it not bear the sword in vain, but as the minister of God, be a terror to those who do evil, and a defence and praise to those who do well. Preserve it, if in accordance with thy will, from the sunken rock, the yawning gulph, and the consuming flame, that with honour it may come to a green old age, unneeded by the necessities of war, and respected in a season of unbroken peace."

"Remember in thy mercy both arms of our national defence," &c.

The apostle James asks, "Whence come wars and fightings? Come they not hence, even of your lusts which war in your members?" And dare a Christian man ask that infinite and holy Being "who is of purer eyes than to behold iniquity," to bless, and guard, and protect the means of carrying on a practice which has its origin in these sinful propen-

sities; and which is itself a system of gross and multifarious wickedness, unsurpassed perhaps in the whole range of human depravity! Well may we say with blushing and confusion of face, "Tell it not in Gath, publish it not in the streets of Askelon," lest the heathen rejoice and the infidel triumph.

For "The Friend."

PUSEYISM.

(Continued from page 400.)

It is due to the writers of the Tracts to state, that they wholly disclaim the promulgation of any new doctrines, as well as the attempt to put a new face upon episcopalianism; and affirm that they are but presenting it to their readers in the dress which it wore in earlier and better days, before it had been disguised by modern corruptions. In proof of this assertion, they adduce the testimony of a large number of episcopalian writers in the last and preceding centuries, including many of the bishops and other clerical persons. The quotations which they give, certainly bear the appearance of supporting the extraordinary notions which are advanced in the Tracts and other productions of the same writers; and, if admitted to be of authority, which it seems they are, stamp a character upon episcopacy, very different from that which it has borne of modern times, and different too from what we apprehend many of its professors suppose it to be. It is not however to be wondered if those who separated from the see of Rome, under Henry Eighth, familiar as they had long been with the corruptions both in doctrine and practice, which so fearfully abounded within her borders, should have retained many of them which the dawning light of the Reformation was not sufficient fully to disclose. This is the natural course of things. The human mind does not suddenly change, in reference to long cherished opinions and practices, around which its hopes have been wont to cluster, and which have acquired a powerful religious influence through the medium of church authority. We see in the case of the apostles themselves, how difficult it was to give up the idea that their Lord had come to set up a temporal kingdom, or to quit their hold of the Jewish ceremonies, such as circumcision, the passover, ablutions with water, &c., and to receive the gospel in the purity and spirituality which its Divine Author has indelibly stamped upon it. We cannot wonder then, if Ridley, and Cranmer, and Hooper, and others of those times, who had been brought up at the feet of the Romish see, and who loved and venerated her, should adhere to her in many things, which the increased light now shed upon the world, enables us to see are departures from the purity of the gospel dispensation.

Reformation is of necessity a progressive work. "The brightness of meridian day bursts not at once upon the world. There is a gradual increase of light, from its earliest dawn, until it reaches its fullest splendour, yet the feeblest ray which first darts through the thick darkness, is the same in nature with the most luminous blaze. It makes manifest those

things which the Divine controversy is against, and leads back to the state of gospel simplicity and purity from which the visible church has lapsed. And although the light may not be sufficiently clear to discover all the corruptions, nor the state of the church, such as to bear their removal at once; yet those holy men who act up faithfully to the degree of knowledge with which they are favoured, are worthy of double honour, as instruments for correcting the growing evils of their day, and preparing the way for further advancement in the reformation."

These observations will very aptly apply to the class of men of whom we have spoken, and if we find in their writings, expressions which seem to favour the invocation of departed saints under certain restrictions, prayers for the dead, celibacy in the clergy, and gross and carnal ideas respecting water baptism, and the bread and wine; instead of bringing them forward as authority for going back into those corruptions at the present day, as the Tractists have done, we ought charitably to attribute them to the force of education and long cherished opinion, amid the gross and prevailing darkness of the day, and suffer them to repose in the oblivion to which, by common consent, they had been consigned. To adduce them now as authority for like practices and opinions, is as unjust to the writers, as it is injurious to the great cause of Christian truth.

We are aware that our remarks upon apostolical succession, so called, have already extended to considerable length, and we wish not to tire our readers with a subject which has so little valid claim to attention. But it seems to be the "great Diane" of the Tractists, and indeed of episcopalianism generally. They return to it again and again, and press it upon their readers with an earnestness and perseverance, which shows that they consider "their craft in danger to be set at nought," if it is not admitted.

We have already said, that there is no foundation in Scripture for the idea, that in Christ's church there is a separate and distinct order of men perpetuated by succession, to whom are committed the means and the mysteries of salvation to deal out to the people. It is an unwarranted assumption which has come in with other grievous corruptions, and been cherished and nurtured by the clergy, who found it a means of augmenting and securing their power, and increasing the "temporal honours and substance on which they so much rely."

It is by this erroneous notion that the anti-christian and oppressive yoke of tithes has been imposed upon the people, and the door opened, to hiring persons at large salaries to deal out to the people, not that which they have learned in the school of Christ and by living experience of the operations of his Spirit in their own hearts, but what they have derived from human learning and study; contrary to the express injunction of our Lord, who commands his ministers, "Freely ye have received, freely give."

The Apostle Peter writing to the whole body of believers, says, "As every man hath received the gift, so minister the same one to

another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God—if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen.

"To whom coming as into a living stone disallowed coming of men, but chosen of God and precious, Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

It is plain therefore that among the whole multitude of faithful believers on the Lord Jesus, every man and woman who "hath received the gift," is to minister the same "in the ability which God giveth;" and that as lively stones all the servants of God, not a particular class and privileged order merely, are to be built up into "a holy priesthood," and are daily to offer upon the altar of their hearts spiritual sacrifices of love, gratitude, obedience and praise, which will be acceptable unto God, through the one great High Priest of the gospel dispensation, Christ Jesus, the Lord.

It is no less clear that there is no authority in holy Scripture for the selection and ordination of such a class by their fellow-men. Christ Jesus alone, according to the Bible, selects, calls, ordains, and furnishes his ministers for the work of the gospel. If what the Tractists say respecting their rite of ordination, be true, it is certainly most remarkable that a ceremony creating a body of men so necessary to the salvation of mankind, and conferring on them powers so extensive and supernatural, which, according to them, scarcely any thing can revoke, should not have been commanded by our Lord or his apostles, and the rule for performing it distinctly laid down. But we nowhere find any such precept or regulation. The laying on of hands is incidentally mentioned as occasionally practised by the apostles, and accompanying the effusion of the Holy Ghost; but there is no direction given or implied, that it shall be used in the choice or appointment of ministers, nor any promise or declaration, that if used, it shall be attended with the gifts of the Spirit. It was a Jewish custom which had long been in practice among that people, when they prayed for a person, or pronounced a blessing upon him, and with many other such ceremonies was continued by the converts to Christianity. But this does not render it obligatory, any more than in the cases of circumcision, vows, shaving the head, the washing of feet, community of property, or feasts of charity. All these were in use among the primitive believers, but none of them are now considered proper or necessary by the great body of Christian professors. The argument drawn from precedent has therefore no weight.

According to the episcopal method of making ministers, it would seem as if Christ had nothing to do with it. A parent determines to educate his son for the ministry. It is a genteel calling, one of "the learned professions," and the salaries are generally liber-

al. He is accordingly sent to college to learn the languages, and such other studies as are deemed appropriate. He is put to it as he would be to any other calling, with the same views and feelings, as though he were to be a lawyer or a doctor, or to enter the army or navy. In England, where the law of primogeniture prevails, it is notorious that this business is frequently resorted to in order to afford a handsome provision for sons who are debarred by that law from a share in the real property of their parents. When the student has passed through his course, he is examined as to his acquirements, and if there be no great impediment, is recommended to the bishop to be ordained a deacon, or a priest.

It is true the bishop is to ask the candidate, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" or, "Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, and according to the canons of this church, to the order and ministry of priesthood?" In both cases the answers to be given by the candidate are provided for him in the liturgy, and when we remember, that in the present day few of the members of that society admit that there is any sensible or perceptible guidance of the Holy Ghost, it will be seen how little it amounts to. The estimate in which it is held, may be inferred from the answer of a bishop, who, on the passage being adduced as proof of the perceptible influences and operation of the Spirit of Truth, replied, that it meant nothing more than that the candidate was called to be a deacon or priest, in the same way as another man would be called to be a tailor.

When a bishop is to be chosen in England, the king issues a license to elect, and at the same time sends a letter, informing who he wishes to be appointed; if the choice is not made by the chapter in twelve days, the king appoints whom he will. In America the mode is different; but in either case, it is wholly a matter of human appointment; the immediate guidance and direction of Christ not being believed in, and consequently not sought for. Couple with these facts the right of advowson, so common in England, and the supernatural gifts and powers over the church claimed by the priests; and then let any serious man ask himself, whether he can believe that the infinitely wise, just, and merciful Being would abandon his people to the chances of salvation through a class of men chosen by such doubtful means, or depute to them the bestowal of the gifts and graces of his blessed Spirit, essential as they are to the present and everlasting well-being of mankind.

Where is the king that is fit to designate who shall be "the deputy and representative of Christ"—his "earthly likeness"—and the dispenser of his spiritual gifts? Look at the canvassing, the party strife and struggle which are resorted to, in order to promote the choice of opposing candidates, when one of these pretended "successors of the apostles" is to be appointed. What should we think of the apostles had they degraded themselves by such artifices in the strife for office? Again,

the bishops of England, with the exception of he of Man, have a seat in the House of Lords, and form a part of the government. This unnatural, and may we not say, unholy alliance, is another feature which marks the antichristian character of the system. It is directly at variance with the precepts of our Lord, and the example of the primitive believers.

Then there are the enormous pecuniary resources attached to the bishoprics and other benefices in England, and the salaries paid in this country, which are no less contrary to Christ's commands, and the practice of his apostles. If they were objectionable in no other point of view, they would be greatly so because of the temptation they hold out to the cupidity inseparable from the unrenewed heart. Human nature is much the same among every class of men, and "the love of money" is not only "the root of all evil," but is one of the sins which "most easily besets" our fallen nature.

We trust there are those who discharge the duties of the sacred office, uninfluenced by any pecuniary considerations; but when we see how generally "the calls" (so styled) of paid ministers, are from lower to higher salaries, it creates a fear lest there be many who dare not say to the awful searcher of hearts, "a necessity is laid upon me by Thee—yea, woe is unto me, if I preach not thy gospel,"—and who, if the emoluments and honours were taken away, would still be bound in conscience, and for the pure love of souls, not to give up the ministerial vocation.

The system of hiring ministry is not only utterly at variance with the precepts and example of Christ and his apostles, but is peculiarly obnoxious, on account of the strong temptations which it holds out for the indulgence of unworthy and sinful motives, leading men to seek the office for its gain. Amid all this cumbrous machinery of human contrivance, the great prerogative of Christ Jesus as the glorious and omnipotent Head of his own church, is scarcely recognized or even thought of; but the whole business is managed and completed, apparently with as little reference to his perceptible guidance and direction as though he was a mere unconcerned and uninterested spectator of the passing scene. Is it thus that he cares for the church which he has purchased with his own blood? Has the Shepherd and Bishop of our souls no more regard than this for his spouse? We have not so learned from the Holy Scriptures. His apostles tell us not so; but that He, himself, even Christ Jesus, our crucified Lord, but now glorified Head and High Priest, gives us apostles, and prophets, and pastors, and teachers, according as every one has received the gift, which He, even he himself, (and not the king, or any other man, or set of men), by his eternal Spirit, "divideth unto every man, severally, as he will." This is one of the glorious privileges of the church in these gospel days. We are not abandoned to the supervision of men who hold their office by mere human appointment, without reference "to their moral or spiritual attainments," or to "the inward frame of their minds," and among

whom "the question of worth is absurd"—nor are we to "act faith" in any mere man as such, in order to be benefitted by his ministrations though they be "in the main falsehood;" but our gracious and adorable Lord feeds his flock himself by the immediate and sensible operations of the Holy Spirit in their hearts; and also through the instrumentality of those ministers whom he selects, qualifies, and appoints, not by the ordination of men, but by the baptism of the Holy Ghost, for which he commanded even his chosen disciples to wait, and which is still necessary to qualify his messengers to become living and faithful witnesses unto Him. "Where this Spirit of the Lord is," and has the government, "there is liberty" for every one to exercise the gift which it dispenseth to him or her; and it is one of the anti-christian marks of the episcopal organization, that it attempts to limit and restrain the free course of the Spirit of God, by allowing none to exercise the gifts of the Spirit, and indeed denying that any can have them, save as the will of fallen man shall ordain and direct. In whatever light therefore it is viewed, the pretence of apostolical succession is uscriptural, and destitute of any solid foundation, and repugnant to every feeling of Christian liberty and charity; and the system of episcopacy, as it exists in England and America, is contrary to the precepts and example of our Lord and his apostles.

(To be continued.)

The Pines of Oregon.—The pine forests are very extensive, the trees being of great size, and the timbers extraordinarily beautiful, straight, and free from knots. All the timber of the genus *pinus*, of which there are a great number of species, is gigantic, when compared with our trees in this part of the world; but occasionally one is met with, huge, almost beyond comparison. I measured with Dr. Gardiner, surgeon of the fort, (Vancouver,) a pine of the species *Douglasi*, which had been prostrated by the wind; its length was above two hundred feet, and its circumference forty-five feet! Large as was this specimen, its dimensions are much exceeded by one on the Umpqua river, measured by the late David Douglas. The height of this tree was, I think, nearly three hundred feet, and its circumference fifty-six feet! The cones of this pine, according to D. Douglas, were, from twelve to fifteen inches in length, resembling, in size and form, sugar loaves.

American Fruit Abroad.—In one of editor Weed's letters, he speaks of the superiority of American strawberries, raspberries, plums, &c., as compared with those produced in England. This superiority extends to and is still more marked in the case of apples. An American in London last year stopping at a fruit stand, asked for some apples. Various kinds were shown him. Not liking their looks, he inquired if they had none better. "Oh! yes, sir," was the reply, "we have a few American apples," and they were accordingly produced.—*Baltimore Patriot*.

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 207.)

Account of Thomas Raylton continued.]

—“Now, after I was joined with those people, the word of God more powerfully wrought in me, and showed me, that I was to alter the course of my conversation; that was, to leave the corrupt life, and to shun evil company; forasmuch as I was bowed before the Lord, and had given up my name to serve him; I then saw I must walk in the narrow way, and leave the vain compliments, the putting off of the hat, and bowing the knee to man, &c. Upon which I was soon taken notice of, and complaint made to my mother, of my neglecting to conform to these things, by the priest, my then master, who was moved at my behaviour, and I suppose, intended at that time to have used the rod, and having made preparation, called me to him, and said, I heard to-day that thou wentest by Mr. Bounskell, and didst not put off thy hat, and bid good-morrow; adding, What is thy reason for so doing? Whether is it pride or religion? Upon which I told him it was not pride: then, said he, it must be religion; and if so, thou must not be whipped; and so laid down the rod: but, said he, if for religion, let me know why thou refusedst, and give me some precedent. So I told him I had been reading in the Revelations, and there I found that an angel showed John many things, and that John said, ‘When I had heard and seen, I fell down to worship the angel that showed me those things;’ but the angel said, ‘See thou do it not, for I am of thy fellow-servants, and of thy brethren the prophets, and of them which keep the sayings of this book: of worship God.’ And for this, I told him, I refused to do it unto men. But he endeavoured to persuade me, that what he requested of me, was no more than a civil respect between man and man; and from thence he thought I might the better conform to it; and to make me the more willing to believe it was no worship, but respect, he turned me to the place of the children of Heth and Abraham’s bowing to each other, and also proceeded to show me something of the like kind among the children of Israel, in the time of Moses and Joshua; but all these were to no purpose to me, for my eye was open to see a more glorious dispensation than that of Moses, yea, or the prophets: for though they were good men, and that by the Spirit of Christ in them, they did foretell the coming of Christ, and of his sufferings; yet they did not live to see those things come to pass, which they had spoken of: so that he had no force in his argument to make me use those things, which might be used among the fathers, and also after the law. And since the New Testament is silent, and gives no account of either Christ or his apostles being in the practice of bowing, I did not see why either knee or hat should be expected of me; for as for the latter, I have no account at all, therefore I stood to my principle, and kept to the light and understanding the Lord had given me through

Jesus Christ my Saviour, who then was come to my house in spirit, and had brought salvation with him.

“That day, I said to one of my school-fellows, that what my master had shewn to me, was but out of the law, and not of the gospel, which he told my master, and I had a quiet day: it is to be observed, that this was but the beginning of farther exercise; for after this, whether for grief which he was then in, (being in all probability likely to part with one from his flock, over which he might look upon himself to be pastor,) or from the persuasion of my parents, he began to be more severe, and told me, that unless I would make cōgées to him, (as he called them,) he would teach me no longer; although I must confess, I would gladly have learned a little more; yet, perceiving it must be in a way I saw I must deny and bear testimony against, I forsook the school at that time, and went home to my father’s house, and told my mother the occasion of my coming; and although she took me to the first meeting but a few weeks before, yet she now repented it, and would not hear of my suffering by my master, so as to give me any relief; upon which I left the house for a while. But I think I may say the arm of the Lord wrought for me; for my master presently sent word to my mother, that he had done what was in his power to persuade me to be conformable, but he saw it would not do, therefore desired her to send me to school again, and said he would leave me to my liberty about religion. The tidings being brought to me, as I was alone under a hedge, where I was retired, not then knowing what would become of me, who had both left the school, and knew not with whom to lodge; but whilst I was in this condition, the tidings brought to me, I received gladly, and went to school again, and found it pretty much as had been told me: and thus the Lord pleaded my innocent cause; unto whom be glory ascribed forever.

“Thus far I was got on my way, and was still to go farther. My parents had taught us from our childhood, to ask of them to pray to God to bless us, and though it is true, there is not an evil in the thing itself, yet the bringing of it into such a form, as to use it every night and morning, this also I found was my place to leave off, at which they were much offended, and began to beat me into a compliance with them; but that would not do, for I had read that saying of our Lord, ‘Whosoever loves father or mother more than me, is not worthy of me;’ so that in a holy resolution I went on, not much doubting but the Lord would help me over that as he had over other things before. The course I took, after much threatening, and several beatings upon the above subject, was this: I left my father’s house, and was kept privately for about fifteen days, (as Moses by the good providence of God, and care of his sister, who watched to see what would become of him, was ordered to his mother again to be his nurse, a providence to be commemorated) so was I watched over by some of those people, unto whom I was joined in fellowship, and by them invited to come to one of their meetings, being then

remote from it, yet at their request I went: for meetings were precious unto me, for I had been but at about two meetings from that of the first, which was about three quarters of a year before; a good meeting this also was to me; and after the meeting, some of the Friends undertook to go and offer me to my father again: so I went along with them; and coming there, they told my father it was their desire that he would take me home again, as I was his son; and if he would not accept of me as a son, then as a servant into his house; but if he would not as either, then, said they, he must become our care, forasmuch as he has become one of us. This proposition took such place with my parents, that the Friends were thanked for the care they had over me: and thus I was brought home again, and had free access to their presence morning and evening, without insisting on the aforementioned ceremony; yet they were loath one of their children should leave their religion, and decline going to church, as they called it. After this, for about seven weeks, I lived with them at peace, and went to meetings with their knowledge; and at the end of that time, being the 30th of the Fourth month, 1686, I went apprentice to a Friend in the county of Durham, by the approbation of my parents, being conducted thither by my father. And thus my freedom was brought about, so that I might walk, with some of old, sing unto the Lord, and say, ‘He had delivered me from the noise of the archers, in the places of drawing water.’

“Now, in the time of my seven years apprenticeship, to a laborious trade, being a blacksmith, at leisure times I often read the Scriptures of the Old and New Testament, in which I found great benefit, being often broken into many tears when I read, and especially when I met with places that mentioned the call of God to sinners, and their return to his call, in order for their conversion and salvation; and my delight was in reading some places of the prophets, which prophesied of the coming of the Just One, and of the work of restoration that he would bring to pass; and although I have said I delighted in those things, yet the crown of my rejoicing was, that I was counted worthy to know this blessed work begun; and I did not only read in private, but in the family we used to read much by candle-light, my master and mistress allowing it, and were in the practice thereof themselves, being honest Friends, that feared God, with all their children, who were dutiful to their parents, and kept very much out of the evil communication of the world, so that we were a comfort one to another, as we kept to that which was good: and when I have been alone at my work, the Lord did very often comfort me with his Holy Spirit, and gave me a sight, that he would give me a dispensation of the gospel to preach: and for seven years the word of the Lord was often very powerful in my heart, not only to the fitting of me for so great a work, but growing upon me, to the affecting of my heart: during those years, living breathings often ran through me to the Lord, that he would preserve me in his fear.

"After I had served out the full time of my apprenticeship, I went to the place of my birth, and there followed my trade about a year; but it was not long until the Lord brought that which I had seen before, more near, viz, the work of the ministry; and the nearer it came to me, I still saw the more need to be weighty and solid, and much inward in spirit, often filled with the word of life, so that I could scarcely hold my peace in the assemblies of the people of God; yet much inward and still, often remembering the building of Solomon's temple, where there was not the sound of an hammer or iron tool: and in this quietness in meetings, I was greatly refreshed and filled with inward joy to the Lord, but could not yet utter by words what I felt. For, indeed, as the ministry is a great work, it made me the more cautious how I entered into it, remembering it was not approved, that one of old laid hold of the ark when it was shaken.

"Now by all this experience and carefulness, I found it safe not to appear in the ministry, until I was fully satisfied of the Lord's requireing therein, although the Lord had been often with me from meeting to meeting, and in his visitations, left his holy dew upon my spirit; and thus was I filled with the odour of his good ointment, with which I was anointed to preach the gospel; and thus I was led into the ministry.

"About the 30th of the Tenth month, 1695, being in a meeting at the house of John Bowron, in Cotherstone, after a little time, my soul was divinely touched with the power of God, and his word was again in my heart, as a burning fire in my bones, and I could then no longer contain, my tongue being loosed, my mouth was opened to speak of the Lord unto his people in that meeting. I cannot but observe one thing, and that was the holy silence which was in the fore part of that meeting, before my mouth was opened, although there were several there that had public testimonies, yet that power by which I was opened, bound them to silence, but after I had spoke what I then delivered, there stood up a Friend, and was like one that had a seal to set to the words I had spoken. As I grew in testimony, a concern came into my mind, to visit Friends in Cumberland, where, after some time, I went, and was kindly received by them, and was at most of their meetings, if not all."

(To be continued.)

Letter from Joseph Pike to John Fothergill, Cork, Eighth month 30th, 1725.

In that love which reaches over sea and land, do I at this time salute thee, even in that love which neither time nor distance can ever separate or wear out, so long as we continue to be, and keep in the cementing power and life of this heavenly love. Here it is that we can truly sympathize together, with all the Lord's children, in joy or affliction, especially in those things that relate to the prosperity of Zion, or the contrary; in rejoicing when it flourishes, and mourning when we see anything that mars or stains the beauty of it;

as I can truly say I do with thee, and all those that are heartily and zealously concerned in soul—that spiritual Jerusalem may become the praise of the whole earth, and that her beauty may shine to the nations.

But that which hath greatly obstructed this, at this day, hath very much proceeded from the lukewarmness, easiness, or coldness of too many of her watchmen, that should at first have stood in the gap, and endeavoured to make up the breaches that the enemy was making in the walls of Zion. And in a particular manner, by their not standing their ground, and joining hand in hand together to keep out that floating, high, and proud spirit of undue liberty on the one hand, and a spirit of worldly-mindedness and covetousness on the other. Here I chiefly mean some of our elders, and indeed ministers too, who, some of them, in time past were zealously concerned to stand as watchmen upon the walls of Zion, and not only to give warning, but have themselves, for a time, helped also to keep out the enemy. But, alas! for want of due watchfulness, and giving ground by little and little, another spirit has entered them, whereby they have grown indifferent, cold, and lukewarm, and have in great measure quitted their post, and their companions, and have left the burthen the greater upon their brethren that could not do the same for Truth's sake. And then the load became too heavy for them, and they could not stop the torrent which the others had let in, while yet these easy ones stood unconcerned at the sight, and have let things go as they will, for them. Surely such as these will have a dreadful account to make in the end, and far more dreadful than such as never knew the Truth, or the power of it.

The consideration of these things, (more or less apparent in most places,) has often wounded my drooping spirit, even to the affecting my poor weak body. And this great declension is very much owing also to the want of stretching the line of justice and judgment in due time upon offenders, in the way of church discipline, which was left us by our first worthy elders; and the same spirit that led them to it in the beginning, would lead us to it now, if we all were truly led by it. But, oh! these easy and careless watchmen will tell us, they must not over-drive the flock, but must persuade and gain the lukewarm by love and softness. And by their smoothing and daubing with untempered mortar so long, and keeping off and fending the stroke of discipline from taking hold of these unruly ones, either in their families or others, (as Truth would lead to,) in the end they have grown so strong and numerous, that they are past persuading, bending, or ruling; and then, in a stout and sturdy spirit, they will tell us, they will be convinced of this, that, or the other thing (which the testimony of Truth has gone out against,) before they will leave it off, or do otherwise. And this has been the effect of this lukewarm, indulgent, and smoothing spirit; whereas, if in the beginning the discipline of Truth had been strictly kept to, I verily believe it had been quite otherwise than it is at this day in most of the churches of Christ.

And, indeed, in the seeing and hearing the

examples of these lukewarm elders, even for many years past, (when I was able to travel.) I have made the application to myself, with earnest desires in my soul, that it might never be my own case, but that the Lord in his mercy would keep and preserve me to the end from that spirit which had prevailed upon many that I far esteemed above myself, and who had run well for a season, and for a long season too, and also were very zealous for the testimony of Truth in all its branches, and yet, for want of due watchfulness, had not continued zealous to the end. For we right well know, that it is holding out to the end that crowns all, and gives us an everlasting inheritance in the kingdom of God. And it will be our own fault if we attain not to it, for the Lord has done his part; he has given us a measure and gift of his Holy Spirit, that will lead us to it, by which we may be preserved to the end.

But if, for want of inward watchfulness, we neglect or go from it, then the adversary gets ground, we are led astray by this enemy of souls, and at last miss the crown. And therefore it was, that our blessed Lord, knowing the aptness of our natures to frailty, says to his own beloved disciples, watch, and pray always, lest ye enter into temptation. This was our first parent Adam's case, though created in innocency; for want of watchfulness, notwithstanding the Lord had given him sufficient power to keep his command, yet by not obeying it, he therefore fell; and likewise it was for want of watchfulness that many very great and good men of his posterity did miss their way, and displeased the Lord; as great Moses, Aaron, David, Solomon, and others, and all for want of watchfulness and keeping close to the Lord, their guide. And if we descend even to our own times, how many great, bright, and largely-gifted men, have greatly missed their way, and others totally fallen, and all for want of keeping close to this inward guide of the Lord's holy light and Spirit. And since we have so many and great examples, we may draw from them this warning to ourselves, to take diligent heed to our own standing, and keep upon our watch at all times, lest at any time the enemy prevail upon our weak sides. But, dear friend, I don't write any of these things for thy information, who knows them as well or better than myself; nor yet that I have any ground or cause of fear of thee; but in the flowings of the love of God in my soul, as they came into my mind, in order that it may contribute to our mutual love to one another, and stir up our pure minds by way of remembrance. Give _____ and his wife my dear love, and to all those who inquire for me, both known and unknown to me, who truly love the Lord Jesus; with whom I have fellowship in the holy Seed of life, all the world over, more especially those that are zealous for his name.

I remain thy truly loving and affectionate friend and brother.

JOSEPH PIKE.

Severe reproaches, and the hasty slap, betray the temper of the giver, lessen authority, and injure the child.

Larch Trees.—The late Duke of Athol planted, in the last year of his life, 6500 Scotch acres of mountain ground solely with larch, which in seventy-two years from the time of planting will be a forest of timber fit for the building of the largest class of ships. It will have been thinned out to about four hundred trees per acre. Each tree will contain at the least fifty cubic feet, or one load of timber, which, at the low price of one shilling per cubic foot, only half its present value, will give a sum of £6,500,000 sterling. Besides this, there will have been a return of £7 per acre from the thinnings. The land on which the larch is planted is not worth above 9d. or 1s. per acre.

Anecdote of a Dog.—A friend of mine, Captain W. Aug. Thomson, R. N., residing near Edinburgh, has a dog, both the parents of which were natives of Newfoundland. At the time I refer to, (1836,) he was, I believe, only two years old, but exhibited all the indications of great muscular power, and singular sagacity. He was considerably larger at that time than many full grown animals of the same breed, and I always imagined his eye possessed a very peculiar degree of intelligence. One day my friend walked down to the sea-beach to observe the military, whose barracks are in his neighbourhood, performing their evolutions, and took the dog with him. All went on very well till the cavalry commenced firing, but such a sound was too much for the astonished Bounce, as the dog is called. Being quite a puppy, he was not very willing to stand fire, and he therefore considered the best thing he could do was to sound a retreat. Accordingly, without casting a single glance towards his master, he *bounced* away homewards at full gallop, with his tail depressed, and in evident terror. His master's residence is about a mile from the beach, and it appeared the dog ran the whole way at full speed. But as the house is in a garden, and surrounded by a lofty wall, having a gate which is always shut, and which communicates with the house only by a bell, it became a problem to our canine reasoner, how to get within the walls so as to be in safety. The gate he could not open; the wall was too high to leap; how then could he enter?

He perceived at once his predicament, and no doubt thought of the bell he had so often seen his master pull, and the sounds of which were so often followed by the opening of the gate. Crossing the road, he ran up to a labouring man who was passing, and with all the gentleness he could assume, seized him by the wrist and held him, at the same time wagging his tail, and endeavouring to direct the man's attention to his situation. The man was at first, naturally enough, much terrified; but the perfectly gentle appearance of the animal, prevented his fears from increasing. He therefore accompanied the dog across the road, and was led close up to the bell, which he at once perceived the animal required him to pull; this having been done, he was no longer detained a prisoner, and the gate being opened, he related to the servant the singular

conduct of the dog. This little story is entitled to the highest credit, not only on account of the source I derived it from, but because I myself have seen the dog, when desirous of leaving the room, take his master by the wrist and lead him to the door, in order to open it. All this I have been assured is solely the result of the dog's instinct, or rather reason, as he never received any instruction. I trust that, although this anecdote has little direct reference to humanity in animals, I may be excused taking this opportunity of mentioning it.—*Fraser's Rights of Instinct.*

Be not Irresolute.—Irresolution is a fault which creeps upon its victim with fatal facility. It is not vicious, but it leads to vice; and many a fine heart has paid the penalty of it at the scaffold. Trifling as it appears on the wavering steps of the young, as they grow older its form changes to that of the hideous monster, which leads them to destruction with their eyes open. The idler, the epicurean, and the drunkard are among its victims. Perhaps in the latter, its effects appear in the most hideous form. He knows that the goblet which he is about to drink is poison. He knows, for the example of thousands has painted it in glaring colours, that it will deaden all his faculties, take the strength from his limbs, and the happiness from his heart, oppress with foul diseases, and hurry his progress to a dishonoured grave; yet he drains it under a species of dreadful spell, like that by which small creatures are said to approach and leap into the jaws of the loathsome serpent, whose fiendish eyes have fascinated them. How beautiful and manly is that power by which the resolve passes unmoved through these dangers!—*Late Paper.*

For "The Friend."

BARCLAY'S APOLOGY.

A reader of "The Friend" has been desirous, for some time past, of extending, through its columns, an invitation to

READ BARCLAY'S APOLOGY.

THE FRIEND.

NINTH MONTH, 16, 1843.

In relation to the article "Ann Mercy Bell," it may be well to say, that although several years ago, that portion relating to her extraordinary labours in the markets, and other public places in London, was published in "The Friend," yet the testimony respecting her, and the reference to her similar labours in Exeter which is meant to conclude the article, have not appeared in our journal; and it does not appear to us that it would have been proper to dismember the communication. Death and other causes are continually removing our readers, whose places are filled up with others—hence, the occasional republication of interesting matter, may be sometimes proper; and the present appears to be such a case.

The account, crowded out this week, will be continued in our next.

Errata.—In line 9, under editorial head of last number, for *those*, read *that*.

BILLS.

Our subscribers, out of the city, who have not paid for volume sixteen, will find bills in the next or concluding number of the volume. When there is no agent near, it is desired that the money may be landed, in as few notes as the sum will admit of, to the nearest post-master, with a letter prepared for him to sign, and requesting him to forward, with his name, and the words "free" on the back, directed to George W. Taylor, No. 50 North Fourth street, Philadelphia. A receipt will be received by return of mail, either by the subscriber, in his paper, or by the post-master.

HORTICULTURAL EXHIBITION.

The Pennsylvania Horticultural Society will hold its fifteenth exhibition in the lower saloon of the Philadelphia Museum, corner of Ninth and George streets, on the 20th, 21st, and 22d of the present month.

The committee charged with the preparatory arrangements, solicit contributions in *plants, fruits, flowers, or culinary vegetables*; and specimen of either, of a quality meriting distinction, will be thankfully received and publicly acknowledged. When transmitted from a distance, by public conveyance, the society will cheerfully defray the cost of transportation. They may be addressed to Landreth & Munns, at their seed warehouse, No. 65 Chesnut street.

MARRIED, at Wilmington, on the 7th inst., CHARLES W. HOWLAND, of Scipio, near New York, to GULIELMA MARIA HILLES, daughter of Samuel Hilles, of the former place.

DIED, at Somerset, Mass., on the 4th of Seventh mo. last, of the bronchitis, JAMES CHACE, in the twenty-fourth year of his age. Being possessed of an amiable disposition, he was greatly beloved by a large circle of acquaintances and friends. In early life, he was deprived of both his parents, and a few years since, of a brother, to whom he was warmly attached; which dispersions of Divine Providence, we have reason to believe, fitted him remarkably to put his trust in Israel's unfailing Shepherd for support. He acquired a liberal education at the New England Yearly Meeting Boarding School, and subsequently was employed as tutor in that institution; and also in New York and North Carolina Boarding schools; and a short time at the Friends' School, Crosswicks, New Jersey, at all of which seminaries he greatly endeared himself to his pupils, whose interest he cared for, even at the sacrifice of his own. His many surviving friends have the consoling assurance of his having entered into that rest which belongeth to the people of God. He desired those who were with him, near his close, to give his love to all his friends, and to assure them his end was happy. May this solemn dispensation of Divine Providence be sanctified for the good of his many surviving friends, and enable them, through the mercies of a crucified Saviour, more and more to dedicate themselves as followers of Him who ever liveth to make intercession for his saints. * Blessed are the dead that die in the Lord, yet, they rest from their labours, and their works do follow them."

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PHILADELPHIA.

A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slave-trade.

(Continued from page 402.)

When the usual reports from the Quarterly Meetings were read in the Yearly Meeting of 1776, a committee was appointed to revise the accounts, and report to the meeting, "the most effectual religious means for perfecting a work which has long been the occasion of heavy labour to the faithful members of the church, and excited our desire to be fully clear of a practice so directly opposed to the law of righteousness." The committee made the following report, which was approved and confirmed by the meeting:—

"We, the committee, appointed to take under our consideration the deeply affecting case of our oppressed fellow-men of the African race and others, as also the state of those who hold them in bondage, have several times met, and heard the concurring sentiments of divers other Friends, and examined the reports from the Quarterly Meetings, by which it appears, that much labour and care have been extended since the last year, for the conviction of such of our members who had, or yet have them in possession; many of whom have of late, from under hand and seal, properly discharged such as were in their possession, from a state of slavery.

"Yet sorrowful it is, that many there are in membership with us, who, notwithstanding the labour bestowed, still continue to hold these people as slaves; under the consideration whereof, we are deeply affected, and united in judgment, that we are loudly called upon to a faithful obedience to the injunction of our blessed Lord, 'To do to all men as we would they should do unto us;' and to bear a full and clear testimony to these truths, that 'God is no respecter of persons,' and that 'Christ died for all men without distinction.' Which we earnestly and affectionately intreat may be duly considered in this awful and alarming dispensation, and excite to impartial justice and judgment, to black and white, rich and poor."

"Under the salutary influences of pure love, we do with great unanimity, give it as our sense and judgment, that Quarterly and Monthly Meetings should speedily unite in a further close labour with all such as are slaveholders, and have any right of membership with us. And where any members continue to reject the advice of their brethren, and refuse to execute proper instruments of writing, for releasing from a state of slavery, such as are in their power, or to whom they have any claim, whether arrived to full age, or in their minority, and no hopes of the continuance of Friends' labour being profitable to them; that Monthly Meetings after having discharged a Christian duty to such, should testify their disunion with them.

"And it appearing from the reports of the several Quarters, that there are many difficult and complicated cases, which relate to those oppressed and much injured people, requiring great circumspection and close attention, in order that our religious testimony may be promoted, and that the cause of Truth may not suffer by unprofitable delays, we apprehend all such cases might well be submitted to the Quarterly Meetings where they subsist, whose advice and judgment should be observed and regarded; so that any member who refuses or declines complying therewith, after being laboured with in the spirit of love and wisdom, should be testified against."

At this Yearly Meeting, the following query was adopted in place of the one on the same subject, which had been directed in 1755:—

"Are Friends clear of importing, purchasing, disposing of, or holding mankind as slaves? And do they use those well, who are set free, and necessarily under their care, and not in circumstances, through nonage or incapacity, to minister to their own necessities? And are they careful to educate and encourage them in a religious and virtuous life?"

The subordinate meetings upon the receipt of the foregoing minute, appointed committees to carry out the views of the Yearly Meeting. It is apparent, from the tenor of their proceedings, that the principal portion of the labour had already been accomplished, and that the greater part of the slaves owned by our members had been set free.

The following extracts will fully justify this remark. In 1776, Philadelphia Monthly Meeting replies to the query, "that a considerable number of the slaves heretofore belonging to members of this meeting have been set at liberty." A committee of that Monthly Meeting had been labouring since 1774, with those who held slaves, and in 1777, report is made that a few continue to hold negroes in slavery. The minutes of that meeting, from the year 1750 to the year 1783, exhibit an unremit-

ted attention to this subject, in labouring first with those who bought and sold, and next with those who kept, slaves. In 1778, seven members were disowned for the latter offence, and one in the following year. A much greater number emancipated their slaves, so that in 1781 there was but one case under care; and in 1783, the meeting reported that there were no slaves owned by its members.

In the Fourth month, 1777, Haddonfield Quarterly Meeting appointed a "committee to procure manumission papers, and assist the members of the Monthly Meetings to manumit their slaves; and also to see to the education of coloured children." This committee continued under appointment for two years, and in the Ninth month, 1779, reported that they had fully complied with their appointment in obtaining manumissions. The names of the few who continued to hold slaves were reported, and directed to be transmitted to the Monthly Meetings, for them to enforce the discipline. In 1781, the Quarterly Meeting says: "It appears there has been a general release from bondage of the Africans among us, except in a few instances, where the women only are in membership."

Chester Quarterly Meeting, Eighth month, 1777, says, "the committee in the case of slaves reported to this meeting in writing, as follows, viz.: 'We the committee appointed to visit those that hold slaves, have attended to that service; and have visited all that had any claim over such within the verge of this meeting, that came to our knowledge; a considerable number of which have been manumitted since our appointment; but there are some members in several Monthly Meetings that still hold them, notwithstanding the many and repeated visits paid them; and we, as a committee, apprehend we have discharged our duty and appointment to such, and desire to be released; and we further think, that the several cases may be safely recommended to the Monthly Meetings.'"

Burlington Quarterly Meeting of the same date, (Eighth mo., 1777,) states that "Burlington Monthly Meeting further mentioned, that most of those who were in a state of slavery among them, have been manumitted since last year; and that in regard to those remaining, viz., three of age, and five minors, there is reason to hope a little longer continuance of labour and patience, will have a good effect." Chesterfield adds to a report of a committee of that meeting on the subject of slaves, containing in substance, that they have had the satisfaction to find the hearts of divers Friends tender towards that poor, oppressed people, so that many have been manumitted; and yet a considerable number are continued in bondage; and though some members do not appear

in a disposition to comply with the desire of Friends, yet having a tenderness towards them, they have a desire that their cases may be continued under care a further time.

Reports of the progress made in emancipation, appear on minute from time to time, and in the Eighth month, 1781, "Burlington adds to their report from their committee for the manumission of negroes, that they had attended to the service since last year, and had the satisfaction of getting clear of all the cases of this kind then known; but that three young negroes in a state of bondage had lately been discovered in one family, which had been and remain under their care. From the answers to the queries, it appears that all the other Monthly Meetings are clear of slaves, except some remaining within the compass of Chesterfield and verge of one particular meeting."

At the same date (Eighth mo., 1777,) the Western Quarter, which had been set off in 1759, from the south-western end of Chester, and which stretched far into Maryland, answers the query respecting slavery, in the following manner: "Clear of importing and disposing of mankind as slaves, also of purchasing, in all our meetings, except one, from which a doubt is hinted in one case. Some within the compass of the meeting yet continue to hold slaves; though many have been manumitted since last year. The case of those who hold them is weightily under care; and a growing concern appears amongst us, that we may more fully attain to clearness respecting this matter."

The following report appears on the minutes of Bucks Quarterly Meeting of the same date, (Eighth mo., 1777.) "We, of the committee, appointed by the Quarterly Meeting, in order to treat with our members who hold their fellow-men in bondage, in conjunction with the several Monthly Meeting committees, now report, that there hath been a considerable time spent in labouring with them, in order to convince them of the evil of the practice; which labours of love have by some been kindly received, and they have complied so far as to give those they had in bondage their liberty, by instruments of writing given under their hands and seals; but there are others who still persist in holding them as slaves, notwithstanding the repeated care and labour of Friends extended towards them."

Upon turning to the minutes of the Monthly Meetings composing Bucks Quarter, it appears that at this time there were no slaves held in Buckingham, or in Wrightstown Monthly Meetings; that in Middletown four members persisted in holding slaves, three of whom were afterwards disowned for that offence; and that in the Falls Monthly Meeting, although many had been set free, others were still detained in bondage. These were subsequently emancipated; and it does not appear that more than one member was disowned by that meeting, for refusing to comply with the discipline in this particular.

At the Monthly Meetings of Salem, held in the Eighth and Eleventh months, 1777, the committee reported two cases of slaves, whose owners were not willing to set them free; and

that two girls had been sold for such a number of years, and under such circumstances, as to render their cases little better than slaves. The individual who had made this sale was brought to see its iniquity, and in the First month following, a report was made that one of them was released; but it does not appear that Friends were able to procure the discharge of the other from her purchaser.

The success of these labours is noticed in the minutes of the Yearly Meetings of 1779, 1780 and 1781; and as the minute of 1781 is the last on record upon this subject, which speaks of slaves being still owned by our members, it is probable that before the succeeding Yearly Meeting they had all been freed.

As the Society dwell under the religious exercise which has been brought over it by the participation of its members in this grievous sin, a concern spread for making reparation to the slaves themselves for their labour,* and for promoting the religious welfare

* As a specimen of the religious care of Friends in this particular, we select the following case.

A Friend became uneasy respecting the situation of a coloured man, who had been set free by his father some years before, but had received no compensation for the time he served after he was twenty-one years of age; and he mentioned the subject to the Monthly Meeting of Friends of New Garden, Pennsylvania, which was a member. At this meeting, held the 7th of Eleventh month, 1778, five Friends were appointed to advise and assist in the case, and in the Third month following, they made a report, which was satisfactory to the meeting, and for aught that appears, to the parties also. The report is in substance as follows, viz:—

"Agreeably to our appointment, we have several times met and considered the case committed to us, respecting the unseasonable mentioned by T. W., concerning the negro formerly possessed by his father, and having carefully inquired into the circumstances, do find that T. W., about sixteen years ago, set free from a state of slavery the said negro named Cesar, on condition that he would behave himself justly and honestly, and also that he would lay up, or deposit in his, or some other safe hand, the sum of three pounds yearly, that in case he should be sick or lame, he might not be chargeable to his said master's estate. In consequence of the said condition, the said Cesar had laid up forty-two pounds, which appears to us to be his just property, and all the heirs of W. W. who are arrived at full age, (except one, who resides in Virginia,) cheerfully agree to let him have it. But as the said Cesar informs us that he has no present use or necessity for the said money, he agreed to have it deposited in the hands of J. F., and proposed to advise with him, when any occasion occurred for applying it; with which we were well satisfied.

"It also further appears that said Cesar served his said master in the capacity of a slave, something more than ten years after he was twenty-one years of age; and upon careful inquiry, we find he was tenderly used during said time, and nursed in the small-pox, which he had very heavily, and it was long before he recovered; so that we have reason to believe, it took at least one year to defray the expense thereof. These things the said Cesar fully acknowledges, and further informs that his said master allowed him sundry privileges during the said term, whereby he made for himself at least five pounds a year, besides being well clothed and accommodated.

"After considering all the circumstances of his case, we are unanimously of the mind, that the further sum of five pounds a year, for the nine years he was in usual health, ought to be allowed him out of the said estate which the heirs now present, and of age, also agree to; and it is agreed, with the said Cesar's free consent, to be deposited with the other sum.

"And so the instrument of writing by which the said

of them and their descendants. In reference to these subjects, the following report of a committee was adopted, and sent down to the subordinate meetings by the Yearly Meeting of 1779.

"A committee being appointed to review the several accounts now sent, of the labour which hath been extended to fulfil the advice given last year, for promoting the religious instruction of those negroes who have been set free, and their offspring, and for assisting and advising them in their temporal concerns; and if any further matter occurred to them to be necessary to animate Friends to a continuance of care in this weighty affair, to propose it, in order that our religious duty to that long oppressed people may be fully discharged, made a report in writing, which being several times read, and duly considered, is unitedly approved, and recommended to the care of Quarterly, Monthly, and Preparative Meetings, in order that Friends may be conscientiously concerned to discharge their Christian duty in the weighty matters recommended; and to send an account to the meeting next year, how this pious work goes forward. The report being in substance nearly as follows:—

"Agreeable to our appointment, we have deliberately considered the reports brought up from the several quarters, and find that an increasing concern for the real good of these people, appears to take place, there being but a small number detained in bondage within the compass of our Yearly Meeting. Under a thankful sense of Divine favour in opening the hearts of many, and making way for the deliverance of these poor captives, we feel a tenderness for those who are continued by any among us in bondage, and are renewedly confirmed in judgment, that where fervent, close labour remains to be ineffectual, our testimony for the cause of truth and righteousness should be held up by Monthly Meetings, and they proceed to clear themselves of this iniquitous practice.

"We are united in judgment, that the state of the oppressed people who have been held by any of us, or our predecessors, in captivity and slavery, calls for a deep inquiry and close examination, how far we are clear of withholding from them, what under such an exercise may open to view as their just right, and therefore we earnestly and affectionately in-treat our brethren in religious profession, to bring this matter home, and that all who have let the oppressed go free, may attend to the further openings of duty.

"A tender Christian sympathy appears to be awakened in the minds of many who are not in religious profession with us, who have seriously considered the oppressions and disadvantages under which those people have long laboured; and whether a pious care extended to their offspring is not justly due from us to them, is a consideration worthy our

W. W. declared the said Cesar free, is conditional, and we apprehend not sufficient to secure his freedom, the heirs aforesaid have executed a manumission suited to the occasion.

"Third month 6th, 1779."

serious and deep attention; or if this obligation did not weightily lay upon us, can benevolent minds be directed to any object more worthy of their liberality and encouragement, than that of laying a foundation in the rising generation for their becoming good and useful men? remembering what was formerly enjoined, 'If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee.' Lev. xxv. 35.

"Under a fervent concern that our Christian testimony respecting this exercising subject may spread, and fasten on the minds of Friends generally, we earnestly recommend a close attention to former advices, and particularly that of last year; and that Quarterly and Monthly Meetings may be encouraged to a continued care for the instruction of these people in schools, and in the principles of the Christian religion."

These meetings were not slack in performing the duties to which they were thus called. In all of them, as far as appears, committees were appointed, and funds provided to assist the free people of colour with their advice, and to secure the education and religious instruction of their children. Religious meetings were frequently appointed for them, and are reported to have been held to good satisfaction; and these labours are continued to be noticed on minute for many years subsequent to this period.

(To be continued.)

For "The Friend."

THE WAR PRINCIPLES.

In common with the writer on the "War Prayer," in the last number of "The Friend," I was not a little grieved to find that any one claiming to be a minister of the gospel of peace, could be induced by the desire of popularity, or any other motive, to inculcate a spirit so diametrically opposed to the religion of the Master whom he professes to serve.

But palpably inconsistent as it is, yet such a course cannot be a matter of surprise, inasmuch as it is but the legitimate fruit of the principles inculcated by those who would "seem to be pillars" in "the church," in and by which the officiator was "ordained."

In a work recently republished in this city, entitled "The Kingdom of Christ," written by Frederick Denison Maurice, "Chaplain of Guy's Hospital," we find the following sentiments. This work, which originally appeared in the form of "Letters to a Member of the Society of Friends," is designed to prove that there is a spiritual society or kingdom upon earth, which, however, the author seems to think is monopolized by the episcopal church, so called. It abounds in strange contradictions, but contains much clever reasoning, though too often from false premises.

After striving to maintain the position which lays at the threshold of their churchmanship, that every infant after it is baptized, "is taken under the guardianship and education of God's Holy Spirit," and that consequently every individual who has submitted to that rite,

"should believe himself called to every work in which he engages," so that though outward circumstances, or particular inclination, may appear to be the influencing cause why one becomes a physician, another a merchant, another a lawyer, and another a minister, each should, nevertheless, "feel that it is a Divine Instructor who is marking him out for a physician, a lawyer, a merchant, or a minister," the author goes on; "nor can I so far yield to prejudices and feelings which I respect, and which I would not wish to remove from the mind of any Quaker till I can show him what I conceive is the truth which they pervert, as not to carry this principle a step farther, and to maintain that every soldier of really brave and gentle heart has been led to reflect on the preciousness of national life, and the duty of upholding it even at the cost of individual life, awful as that is, and has been taught to dedicate his energies to the preservation of this higher life, not by an evil spirit, but by that same Spirit of Truth and love, who when He would lay the foundation of his new kingdom upon earth, chose for the first subject and witness of it, a centurion of the Italian band." All which, in other words, amounts to this, that in the same way as their priests are called to the work of the ministry, so every soldier (the brave and gentle heart would be claimed by all) is led by the Holy Spirit of love and peace to engage in the "horrid trade" of butchering his fellow-men, whenever the councils of his country may say there is sufficient cause for him to do so. As to the centurion, though he was far from being the first subject and witness of Christ's kingdom; yet, when he did enter it, he most probably renounced his profession of arms, together with his other heathen customs.

In another place, after labouring ingeniously, but fruitlessly, to prove that our Lord did not come to abrogate the Mosaic law, or "to fulfil" it in his own person, as the word fulfil is ordinarily understood, but when He used that word he meant, "that he came to give that which fills up the husk of the outward law—its kernel, its substance"—"that this kernel or substance will not destroy the husk; that that will remain still in all its dryness and literalness, not one jot or tittle of its enactments abolished, not one jot or tittle of its authority diminished, until all things be done, or have come into their perfect estate and condition," and that therefore the maxims inculcated by Him in the sermon on the Mount, such as, "Swear not at all, love your enemies," &c., are not to be received in their literal and obvious meaning, but as meant to carry out, or fill up the maxims of the law, he says, "Our third corollary affirms, that the revelation of God as universal love is inconsistent with that prior revelation of Him as the Being who is carrying on continual strife with whatever in our world resists and opposes law and order; and that consequently the duty of loving our enemies, which is grounded upon the one revelation, must be in some way or other compatible with that duty of hating our enemies, which is grounded upon the other." "Do we not feel that that man's

love of good is a very paltry thing, which is not accompanied with a hatred of evil? And do we not feel that hatred of evil is a mere name, if it is not willing to go forth in acts for resisting and extinguishing evil? And do we not feel that that man has a very poor love of his kind, and of each individual man as a member of that kind, who does not regard as his enemies those who hinder the good, and help forward the evil, and who does not in that character and capacity hate them."

The consequences immediately resulting from such sentiments as these are self evident. Every man may entertain feelings of love or hatred towards his fellow-men, according as in his fallible judgment they may be, by their actions, promoting good or evil. It is assumed, that because that Omnipotent Being who knows the thoughts and motives of men, sees fit, by his judgments, to punish and correct his erring and guilty workmanship, it is therefore right and proper for men, blind and fallen as they are, under the plea of resisting that which is evil, to consider those not thinking or acting in accordance with their ideas of right, as their enemies; to hate them, to resist, and to destroy them. How opposite is such a course from patterning after Him, who so loved the world (the guilty world) that he gave his only begotten Son, that whosoever believed on Him should not perish, but have everlasting life.

In another place we find the following: "There is much in the worst feelings of men, especially in our day, which sympathizes with the Quaker language respecting war and punishments. There is a cowardly shrinking from mere physical suffering, a great disposition to talk about the expensiveness of national honour, because money is a visible, honour an invisible thing; there is an unreasonable, uncharitable, and superstitious notion, that a soldier, so far as his profession is concerned, is of this world, and that a man who dies on the field of battle is necessarily less prepared for his change, than one who dies in his bed. All these feelings, which have tended sadly to degrade and impoverish the mind of modern Europe, to cultivate the trade temper, to make armies what they are told they must be, and therefore to make them dangerous by depriving them of any high restraining principle, have been greatly encouraged by the tone which religious men of our day have adopted from the Quakers."

Such sentiments as these are entirely consistent with the principles advanced in the previous quotations, but they are illy calculated to hasten the coming of that day, for which the gospel dispensation was ushered in, when "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The efforts which have been made and are making by "religious men" of all denominations to set forth the wickedness and folly of war, and secure the continuance of the present state of peace, when men are not dragged from their firesides and families to engage in the dreadful work of maiming and murdering each other, when there are no hostile fleets and armies overrunning sea and

land, for the purpose of spreading destruction and dismay, when the inhabitants of one country can hold free intercourse with those of every other, and thereby promote feelings of brotherhood and good-will,—in a word, when all the blessings which flow from peace are realized by the greater part of professing Christendom,—these efforts would appear to be any thing but congenial with the principles and feelings of this professed minister of the gospel of Christ. According to him they are in sympathy with the “*worst feelings of men*,” they “*greatly encourage*” a cowardly shrinking from physical suffering, “*a niggardly love of money, an “uncharitable belief”* that the profession of a soldier is of this world, and a “*superstitious notion*” that the man who is sent to his last account, while engaged in the destruction of his fellow-man, “*is necessarily less prepared for his change*” than one who dies in the peaceful quiet of his own home. If “*religious men of our day*” have adopted their “*tone*” respecting war from the Quakers, it is because conviction has been wrought in their minds, of its utter inconsistency with the benign precepts of the religion of Him, who came to save men’s lives, and not to destroy them, and its inevitable effect to increase and inflame those hateful passions and lusts to which it always owes its own birth.

Let us now listen to the sentiments of Archdeacon Wilberforce, the son of the late William Wilberforce; one who stands so high in the “*church*,” that it is said he has been chosen to conduct the education of the present heir to the British throne. This professed minister of the Gospel, in addressing a regiment of soldiers, upon the presentation of new colours, says, “*and here you are met by the ministers of Christ’s church, by the special servants of the Prince of Peace. And for what is it we meet you here? Not merely to add to the pageant of this gala day; not merely to swell the tide of high and noble feelings, which the glorious sight of your disciplined ranks and gallant bearing must have called up in the coldest heart amongst us. It is not for this that we are here— we dare not for such purposes as these take into our lips the awful name we bear with us, and bless you in His name. But we are here, and meet you this day, that we may impress upon you and upon all around us, a great moral lesson, a lesson that you should never forget, the lesson of your true dignity as Christian soldiers. For of a Christian army we dare not deem, as of a mere gathering of brute force, be it never so mighty—nor may you so deem of yourselves. It is not your admirable discipline which should be your glory as a Christian army. It is that you are the maintainers of right,—the avengers of wrong—it is that you are God’s instruments in the government of this world—that you fight not for lust of power, nor for lust of gold, nor a vile and murderous ambition, but to uphold the truth, * * * for the Church’s welfare, for your Queen, your faith and your God. This is why those colours which are soon to float upon the breeze which echoes to your martial music, which are to lead you on to victory in the din*

and carnage of the battle field, now lie before you in the form of that holy cross on which is all the hope of your salvation. May you not forget that you are Christian men in thinking yourselves soldiers; but remember that you are therefore soldiers because you are most truly Christian men.”

Fully to estimate the monstrous absurdity, might we not say the profanity, of the sentiments here inculcated by this self-styled “*special servant of the Prince of Peace*,” we should bear in mind the character of the British army, as depicted by the Duke of Wellington, than whom no one more thoroughly knows it. “*The man, (says the Duke), who enlists in the British army is in general the most drunken and probably the worst man of the trade or profession to which he belongs, or of the town or village in which he lives. There is not one in an hundred of them, who who enlisted, ought not to be put into the second or degraded class of any society or body into which he may be introduced;*” and he emphatically declared that the army is “*composed of the bad only;*” “*that no one who had much sympathy with religion had any business in the army.”* These men are the archdeacon’s “*Christian soldiers*” “*God’s instruments in the government of this world,*” who fight “*for the Church’s welfare,*” and “*for God,*” and who are to remember that they are soldiers, (not, as is most probably the case, because they are the most drunken and vilest of the town or village from whence they came,) but “*because they are most truly Christian men.”* Such dire inconsistency needs no comment.

When we take into consideration the character of the principles inculcated in the extracts I have given, and the course of conduct they are directly calculated to produce, we are ready to query, how it is possible that any man professing the name of Christ can hold or tolerate them. But when the professed “*teachers of religion*,” those who speak of themselves as “*special servants of the Prince of Peace*,” whom the people are taught to listen to “*as the oracles of God,*” when these men make use of the influence they have obtained, to cherish and disseminate them, and that under the pretence of publishing the glad tidings of the Gospel, we are filled with astonishment, and are at a loss for language, consistent with Christian charity, to express our surprise at their blindness, or determined perseverance in known error.

What must be the fruit of such doctrine, so promulgated? If men are taught to believe they are led into the ranks of an army by the secret influences of the Holy Spirit; that our merciful Saviour requires them to hate and destroy those they may style their enemies; that the language which breathes peace on earth good will to men, is in sympathy with the worst feelings of men; that they may be soldiers because they are truly Christian men, and can perpetrate the carnage and all the horrors of war in the cause of God, and of his church; what hope is there that wars and fightings will cease, or the kingdoms of this world become the kingdoms of our Lord and his Christ? Happily the good sense and good feeling of a large part of the “*religious men*”

of all denominations, reject and rebuke such sentiments, but yet the work containing them has received the strong commendation of at least one of the pretended successors of the Apostles here; and “*the war prayer*” already noticed, shows that the views of the archdeacon are fully responded to by some of his coadjutors on this side the water.

For “*The Friend.*”

PUSEYISM.

(Continued from page 405.)

It is one of the leading articles of faith put forth by the Episcopal Society, that “*Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or he thought requisite or necessary to salvation.”* It seems clear therefore, from what we have already said, that consistently with this article, the exorbitant claims set up for the priests by the Tractists and their coadjutors cannot be received, since they are unsupported by any authority in Holy Scripture, and the whole institution of bishops, deans, prebendaries, priests and deacons, with all their gaudy and cumbersome appendages, are wholly irreconcilable with the precepts of our Lord and his apostles.

In a late number of the Edinburgh Review we have met with some remarks on the subject of apostolical succession, which are written with so much force, and express sentiments so much in accordance with our own, that we do not feel inclined to withhold them from our readers. They are from an article on Puseyism in the 144th number.

“*These writers maintain, in its fullest integrity and extent, the doctrine of APOSTOLICAL SUCCESSION.** They affirm that the spiritual blessings of Christianity are, so far as we know or have any right to infer, ordinarily restricted to the channel of an Episcopally-ordained ministry; that no minister is a true member even of that ministry, unless found in the line of the succession—in other words, duly ordained by a bishop duly consecrated; whose due consecration again depends on that

* Why should we talk . . . so little of an apostolical succession? Why should we not seriously endeavour to impress our people with this plain truth?—that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the ONLY CHURCH IN THIS REALM WHICH HAS A RIGHT TO BE QUITE SURE SHE HAS THE LORD’S BODY TO GIVE TO HIS PEOPLE.—(Tracts, Vol. i. No. 4, p. 5.)
As to the fact of the apostolical succession, i. e. that our present bishops are the heirs and representatives of the apostles by successive transmissions of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known from St Peter to our present metropolitans.—(No. 7, p. 2.)

Dr. Hook says, “*We ask what was the fact, and the fact was this: that the officer whom we now call a bishop was at first called an apostle; although afterwards it was thought better to confine the title of apostle to those who had seen the Lord Jesus; while their successors, exercising the same rights and authority, though endowed with miraculous powers, were called metropolitans with the designation of bishops.*” It is the prerogative of men of this school to talk nonsense; but really Dr. Hook abuses his privilege.

of a whole series of bishops from the time of the apostles; that ministers not so ordained have no right to preach the Gospel, and cannot efficaciously administer the sacraments, let them be as holy as they may; that all who are so ordained may do both, let them be as unholly as they will;* that, accordingly, Philip Doddridge and Robert Hall were no true Christian ministers, but that Jonathan Swift and Lawrence Sterne were. All this we know is very mysterious; but then, as the Tracts say, so are many other things which we nevertheless believe; and why not this? It is better 'to believe than to reason' on such a subject; or believe first and reason afterwards. 'Let us believe what we do not see and know . . . Let us maintain before we have proved.' This seeming paradox is the secret of happiness. Thus, seeing is not believing, as the vulgar suppose, but believing is seeing; and you will, in due time, know the 'blessedness' of such child-like docility.† But it is necessary to dwell a little on the arguments of the opposite party, in order to do full justice to the hardness of the required act of faith.

"Whether we consider the palpable absurdity of this doctrine, its utter destitution of historic evidences, or the outrage it implies on all Christian charity, it is equally revolting. The arguments against it are infinite, the evidence for it absolutely nothing. It rests not upon one doubtful assumption but upon fifty; and when these are compounded together, according to Whately's receipt for gauging the force of arguments, it defies the power of any calculus invented by man, to determine the ratio of improbability. First, the very basis on which it rests—the claim of Episcopacy itself to be considered undoubtedly and exclusively of Apostolic origin—has been most fiercely disputed by men of equal erudition and acuteness; and, so far as can be judged, of equal integrity and piety. When one reflects how much can be plausibly and ingeniously adduced on both sides, and that it would require half a volume only to give an abstract of the arguments; one would think that the only lesson which could or would be learned from the controversy, would be the duty of mutual charity; and a disposition to concede that the blessings of Christianity are compatible with various systems of Church polity. God forbid that we should for a moment admit that they are restricted to any one!

* The unworthiness of man, then, cannot prevent the goodness of God from flowing in those channels in which he has destined it to flow; and the Christian congregations of the present day, who sit at the feet of ministers *divinely ordained*, have the same reason for reverencing in them the successors of the apostles, as the primitive churches of Ephesus and of Crete had for honoring in Timothy and in Titus the apostolic authority of him who had appointed them.—(No. 5, p. 10, 11.)

† No. 89, p. 85.

‡ I readily allow, says one Tractist on the doctrine of the succession, 'that this view of our calling has something in it too high and mysterious to be fully understood by unlearned Christians. But the learned, surely, are just as unequal to it. It is part of that ineffable mystery called in our Creed the Communion of Saints; and, with all other Christian mysteries, is above the understanding of all alike, yet practically alike within reach of all who are willing to embrace it by true faith.' (Vol. I, No. 4, p. 6.)

"But this first proposition, however doubtful, is susceptible of evidence almost demonstrative, compared with that offered for half a dozen others involved in the integral reception of the doctrine of Apostolical succession. Accordingly, there are thousands of Episcopalian, who, while they affirm a preponderance of evidence on behalf of Episcopacy, contemptuously repudiate this incomprehensible dogma: of these, Archbishop Whately is an illustrious example.

"The theory is, that each bishop, from the apostolic times, has received in his consecration a mysterious 'gift,' and also transmits to every priest in his ordination a mysterious 'gift,' indicated in the respective offices by the awful words, 'Receive the Holy Ghost;*' that on this the right of priests to assume their functions, and the preternatural grace of the sacraments administered by them depends; that bishops, once consecrated, instantly become a sort of Leyden jar of spiritual electricity, and are invested with the remarkable property of transmitting the 'gift' to others; that this has been the case from the primitive age till now; that this high gift has been incommunicably transmitted through the hands of impure, profligate, heretical ecclesiastics, as ignorant and flagitious as any of their lay contemporaries; that, in fact, these 'gifts' are perfectly irrespective of the moral character and qualifications both of bishop and priest, and reside in equal integrity in a Bonner or a Cranmer—a Parson Adams or a Parson Trulliber.

"Numberless are the questions which reason and charity forthwith put to the advocates of this doctrine, to none of which will they deign an answer except the one already given—that believing is seeing, and implicit faith the highest demonstration. What is imparted? what transmitted? Is it *something* or *nothing*? Is consecration or ordination accompanied (as in primitive times) by miraculous powers, by any invigoration of intellect, by increase of knowledge, by greater purity of heart? It is not pretended; and, if it were, facts contradict it, as all history testifies: the ecclesiastic who is ignorant or impure before ordination, is just as much so afterwards. Do the parties themselves prefer to be *conscious* of receiving the gift? No. Is the conveyance made evident to us by any proof which certifies any fact whatsoever—by sense, experience, or consciousness? It is not affirmed. In a word, it appears to be a nonentity inscribed with a very formidable name—a very substantial shadow."

* 'Thus we have confessed before God our belief, that through the bishop who ordained us we received the Holy Ghost, the power to bind and to loose, to administer the sacraments and to preach. Now, *how* is he able to give these great gifts? Whence is his right? Are these words idle, (which would be taking God's name in vain) or do they express merely a wish, (which is surely very far below their meaning), or do they not rather indicate that the speaker is conveying a gift?'—(Tracts, Vol. i., No. 1, p. 3)

Erratum.—In the last number, page 405, second column and second line from the top, for "he" read "him."

(To be continued.)

Preservation of Grapes.—Cut the grapes from the vine, with one or two joints of wood from below the bunch, and applying hot sealing wax to the end, when cut off, and seal it closely, so that no air can enter the tissues communicating with the bunch. They must then be hung up on suspended cords, in a cool airy room, taking care that they do not touch one another, and are not exposed to currents of warm air, nor where it is so damp as to cause mould, and they will thus keep for months.

How a Candle Burns.—The combustion of a candle illustrates many natural laws in a simple manner. When the wick is lighted, it melts a portion of the tallow immediately beneath, and forms a little cup, in which a quantity of the liquid tallow continues. The wick, by capillary attraction, draws up a portion of this tallow, which enters the flame. Here it becomes a gas, and combines with the oxygen of the atmosphere, forming carbonic acid. A portion of the gas formed from the melted tallow may be ignited away from the candle, by placing a small tube, rather wider than the bore of a piece of tobacco pipe, in the dark part of the flame; the gas will pass through this, and if a light be applied at the other end, it may be ignited. The existence of the carbonic acid may also be shown by holding a lighted match a little above the candle, when the former will be extinguished.—*Dalton's Experiments.*

Mummy Wheat.—A Scottish paper, the Caledonian Mercury says: "In unrolling an Egyptian mummy in the Thebaid, in 1838, which was ascertained to be three thousand years old, several heads of wheat were discovered. A portion of this mummy wheat came into the hands of the Earl of Haddington; and on the first of November, last year, his lordship's gardener sowed four seeds of it in the garden of Tynninghame. The produce is at present nearly one hundred stalks, about six feet high, and the ears have from forty-five to fifty-five grains each. The ears have beards or hands not unlike those of barley; and the leaves on the stalks are long, and nearly an inch broad."

New Grain.—P. St. George Cook, Captain of the United States Dragoons, stationed at Fort Leavenworth, in a letter to the National Institute, written after his return from the late excursion to the Mexican frontier, describes with great minuteness a new grain discovered by him, which he is very sanguine will be found a valuable addition to the national agricultural interest. It is known among the natives as "buffalo grass," and Captain Cook supposes it may be introduced at the north and east as pasture for sheep and cattle.

MARRIED, at Friends' meeting-house in Smithfield, Jefferson county, Ohio, the 24th of Eighth month, 1841, David S. JAMES, M. D., of Cincinnati, to Susan F. McGREW, daughter of Thomas B. McGrew, of the former place.

For "The Friend."

ANN MERCY BELL.

(Continued from page 296.)

The nineteenth, she attended a meeting appointed at the Savoy, on account of a funeral; had a very laborious time afterwards, at the burial-ground near Long-acre, and from thence went to Clare-market. In her passage through the market, she stopped twice or thrice, calling to repentance, and exhorting the people, a few minutes at each place; and after that, coming to the upper end, by the corner of Lincoln's-inn-fields, she stood up, and declared the truth for a considerable time. Many expressed their satisfaction, though some few appeared to remain impenitently hard.

The twenty-first, her concern lay for Honey-lane market, which she entered from Laurence-lane, calling such as lived out of the fear of God to repentance; and, coming to an open part, near the middle of the market, she preached about a quarter of an hour. Then passing to the north corner, she appeared a second time, more largely, in a lively and acceptable testimony. Many of the people were agreeably affected, and very desirous to know where they might meet with her again; saying, they would go miles for another opportunity.

The twenty-second, she appeared in Spittal-fields market, and was favourably received by the people. And though she was much weakened in body, by frequent and laborious exercise, she had a living and powerful time, afterwards, in Cox's Square. Here she again preached the essential baptism, administered by Christ himself, without the unnecessary aid of symbols and ceremonies, by the living water of that spiritual river which purifies the soul, and refreshes the spirit of every citizen of the New Jerusalem. The generality of the people were solid, and several much tendered.

The twenty-third, as the people broke up from their several places of worship, she stood up, at the East-gate of Exeter-Exchange in the Strand, and preached to a large concourse. Amongst other things, she remarked, how apt the generality are to rest in external performances; which, if ever so exact to ancient practice, are but figures or shadows; showing, by an apt allusion, how the baptismal water of the gospel, and the life-giving blood, partaken of in the Lord's supper, both issue from Christ; as did the water and blood from his side, when pierced by the Roman soldier; pointing Him out for all to look unto, as the one essential baptizer, and dispenser of the true communion. A weighty and solemn time it was, for near the space of an hour. Towards the conclusion, something was thrown at her, and passed pretty near her head; which the whole body of the people resented, and the party offending was immediately seized; but through the mediation of the Friends, who accompanied her, his liberty was, with some difficulty, procured.

In the afternoon, she attended the Savoy Meeting; after which, she appeared near the end of Suffolk street, by Charing-cross; where she was fervently concerned, and enabled to

preach the necessity of repentance, as a preparation against an approaching time of trial, wherein the Almighty would thin the multitudes of this metropolis, and other parts of the nation, and make the most presumptuous of mankind know, that He is God, and that the supreme dominion is rightly His. She also expressed a further sight, she was then favoured with, of the wide-spreading of the light and spirit of the LAMB, the flourishing state of the true and living church, and the holy Sabbath that should ensue. The crowd was very large. Some, about the skirts of it, were rudely talkative; but many of those that were nearer, appeared grave, tender, and concerned, and declared their belief of what she had prophetically delivered.

The twenty-sixth, she appeared in Newgate-market, to a large and attentive audience, in a clear, instructive, and persuasive testimony, which was well and satisfactorily received. From thence she went to Smithfield; where a large number presently collected round her. To these she delivered some close and weighty observations and admonitions; but, by reason of a few drunken abusive persons, who were uncommonly rude and noisy one amongst another, she proceeded not so fully as in many other places.

The twenty-seventh, in the morning, she was at the Savoy Meeting; and in the afternoon, went to the lower part of Hungerford-market, where she had the favourable attention of a considerable number for about half an hour. Then coming to the upper part of the market, she stood up again; and beginning first with the children, who were numerous, she proceeded to the parents, and then to all, in a very lively, sweet, and powerful manner. Many of the people were tenderly touched, and parted with her in a very affectionate manner.

From thence she went to St. James's market, so called; which she first passed through, calling to repentance, and coming to the lower side, where the people had most room to stand. They flocked up to her, and she delivered herself to them with good ability and perspicuity. The minds of many, both old and young, were tenderly and solidly brought to acknowledge to the truth, and heartily wished success to her concern, wherever she went.

The thirtieth, in the morning, she appeared in the high road at Shore-ditch. The people, at first, seemed amazed and awkward, but afterwards became attentive. And as the place was a little inconvenient, she removed into a square court in the neighborhood, where she tenderly expostulated with them for about half an hour; during which they were very still, and several of them much affected.

The third of the Tenth month she had an opportunity, first, in Shadwell-market; a second in Ratcliff Highway; a third in a court adjacent; and a fourth in a yard belonging to one of the inhabitants, to pretty good satisfaction.

The seventh, in the morning, she set out, intending for Stepney; and passing through White-chapel, a concern fell upon her to stop there. She made her first stand just without the Bars, and delivered a strong and lively

testimony to a great number gathered before her. She appeared twice afterwards, at the lower end of the street, in a considerable degree of the life, wisdom, and love of the truth.

Proceeding then to Stepney, she had an acceptable time with part of an independent congregation, who had just broke up their own meeting; together with several others, who stayed and heard her with sobriety and attention. Their preacher stopped also, and showed himself to be a man of candid disposition, and Christian behaviour.

About this time, one who, according to her own voluntary acknowledgment, had lived so void of a true distinguishing sense of religion, that she could sit under any sort of ministry with equal indifference, fell in with our Friend, and received a strong and living touch through her testimony; and, a few months after, she declared, upon her death-bed, that by keeping close in obedience to that Divine light, which then convicted her, she had found remission; and, after some sensible and affecting exhortations, to several who were present, appeared to depart in the peace and love of God.

The tenth, Mercy walked through the Fleet-market, calling to repentance, and made her first stand in the New-buildings on the east side; a second in the old Meal-market, under cover, the weather being unfavourable, where she concluded with a few words in prayer; and in the afternoon, she appeared in the great yard of the Fleet prison, amongst a considerable number of prisoners. All pretty well, the circumstances of things considered.

From hence, her time was much taken up in visiting the sick, and by some indisposition of her own, till the twenty-fifth, when she attended the forenoon meeting at the Savoy; and, in the afternoon, passed through the Carnaby-market, calling to repentance; and then stopping in an open part, had an opportunity with a considerable number of people. Her next stand was in Golden Square. She stood a third and fourth time in two opposite sides of Soho Square, and a fifth in Greek street. The generality at every place behaved pretty well. The power of Truth was with her, and carried her through, though apparently under much bodily weakness.

The third of the Eleventh month, she appeared in four different places in and about the Mint, in Southwark, and afterwards visited some prisoners in their own apartments.

The fourth, she attended the forenoon meeting at Grace-church street. After dinner, she appeared near the Ship inn in the Borough. A second time in Three-Crown court; a third time at Margaret's Hill. A fourth time in the area before the New Prison. A fifth time by the end of Long-lane; this place being inconvenient for standing, rendered many of the people restless and noisy; therefore she passed on to Lant street, and appeared a sixth time, to a very large number, greatly to satisfaction. After taking a little refreshment, she went to the evening meeting at Grace-church street.

This was a laborious day's work; but the power of that Spirit which truly quickens, bore her through the service, with great strength,

serenity, and sweetness. 'Twas a day of admirable favour, not to be forgotten by me, nor, I believe, by many more.

The tenth, she had two acceptable opportunities, one at Brook's market, the other at Covent-garden.

The thirteenth, in the morning, she attended a marriage at Grace-church street meeting. In the afternoon, she appeared in four different parts of Wapping; and in the evening, had a meeting in Friends' meeting-house there, with a considerable number. She had a hard company to labour amongst, in every one of these places; but was enabled to discharge herself pretty thoroughly.

The second of the Twelfth month, in the morning, she entered upon her service at the lower end of Rosemary lane, where she appeared at four different places. At the first, second, and third, the people were quiet, and behaved well. The fourth was in a very disagreeable situation, amongst a drunken dissolute company; many of whom bore the marks of prostitution and infamy, and came running up in a wanton indecent manner. She stood in silence a while, till the power of Truth arose over them; and then, stepping upon a bench, declared, with uncommon fervency and awfulness, the great day of the Lord to them, in a sententious flow of weighty truths, for about a quarter of an hour, and concluded with an ardent and compassionate address to the Almighty, on their account. The generality, afterwards, appeared very much altered both in countenance and behaviour, departing with sobriety and thankfulness.

In the afternoon she had three solid opportunities in Kent street, and afterwards attended the evening meeting at Grace-church street.

(To be continued.)

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 407.)

About the year 1705, Thomas Raylton, who had previously travelled much as a minister of the gospel, removed from the north of England, and settled in London. The time of his marriage with Tacy Sowle I do not find. All the Friends' books I have examined, published in London in 1708, and for some years afterward, bear this imprint, "J. Sowle, in White-Hart court, in Gracious street." Although this was inserted in the title page of the works, yet the business appears to have been carried on by Thomas Raylton. In Whiting's Catalogue of Friends' books, printed in 1708, the following notice appears, preceding a list of books, which were not in the London collection: "BOOKS WANTING. If any Friends have any of the following books, or any others not in this catalogue; if they please to part with them, and send them to T. Raylton's, in White-Hart court, in Gracious street, towards the completing of this collection, they shall have any satisfaction in money, or other books for them."

In 1712, the books are published by "the assigns of J. Sowle." In 1715, beside the establishment in White-Hart court, the "assigns of J. Sowle" had taken the old stand "at the Bible, in George-Yard, Lombard street."

In 1715, the Pretender made an unsuccessful attempt to obtain the throne of Great Britain. At that period parties ran high, and efforts were used to bring into disgrace and discredit all who were supposed to be Jacobites. One individual to further this, undertook to publish a list of the printers and publishers, with the supposed politics of each. In this list we find the name of "Thomas Raylton, of George-Yard, Lombard street," who is ranked amongst those who are "well affected to King George."

Although engaged in this his new line of business, Thomas did not neglect his religious duties. His friends testify, that after he resided in London, "he was very serviceable and edifying in his ministry, sound in doctrine, mighty in the Holy Scriptures, zealous for the truth, and a faithful reprovor of any undue liberty in the professors of it."

Although comparatively young, he was for many years before his close much afflicted with infirmity of body. Yet such was the fervency of his spirit, that he was often greatly strengthened for the work of the ministry. Even amidst all his weakness, in the times when his bodily ailments were less heavy upon him, he was enabled to bear his testimony for the Truth, in most countries in England. In 1722, although very feeble, he took a journey to Yorkshire, his native county, and visited his brethren therein, to his and their comfort. From this service he returned well satisfied. He now had a sense given him that his departure was near at hand, and said, "my day's work is nigh finished."

About the beginning of the Ninth month, 1723, he was taken with his last illness. He bore the extremity of his pain with great patience and resignation. A few days before his death, he, in a sensible, humble, and thankful state of mind, spoke to a Friend to the following effect: "I have settled my affairs, being satisfied that my departure is at hand; and doubtless it will be a glorious change to me."

To his wife, he said, "My dear be easy; let me go, and rejoice when I am gone to so great salvation."

In peaceful quietness, and with a full assurance of future happiness, he departed this life at two o'clock in the morning, of the sixth of Tenth month, 1723, in the fifty-third year of his age.

The business at the Bible, in George-Yard, was carried on in the name of the "assigns of J. Sowle" for many years after the death of Thomas Raylton. In the year 1740, I find the publishing firm had changed. It was then T. Sowle Raylton, and Luke Hinde. Whether the first mentioned partner was our old friend Tacy, or one of her children, I have no means of ascertaining. I find books with the above firm as publishers until 1749. In 1750, Luke

Hinde's name appears alone, and so continues until his death. After this event, the business was carried on by his widow, Mary, who, from 1767 to 1774, published various works. In 1775, we find this imprint, "James Phillips, bookseller, successor to Mary Hinde, in George-Yard, Lombard street." Towards the close of the century, James Phillips associated his son William, the celebrated mineralogist, with him in business. The father soon after retired, and left it all to the son, who continued to publish Friends' books, and the Annual Epistle, until about the time of his death, 1828.

(To be continued.)

For "The Friend."

OHIO YEARLY MEETING.

Ohio Yearly Meeting convened at Mount Pleasant on Second-day, the 4th, and concluded on Sixth-day, the 6th instant; the meeting of ministers and elders being held the Seventh-day previous.

The number in attendance was large, not exceeded, perhaps, on any similar occasion of latter times. The several weighty and important concerns of Society, as they came in course, were deliberated on in much harmony, evincing the prevalence of a spirit in accordance with the apostolic injunction, "Let brotherly love continue."

On considering the state of Society, the meeting was introduced into exercise on account of the many departures from a consistent support of several of our Christian testimonies; and a pertinent epistle of advice was sent down to subordinate meetings, encouraging our members to more faithfulness for the removal of these deficiencies.

By the report from the Indian Committee, it appears that Friends' establishment west of the Mississippi river (under the joint care of Baltimore, Indiana, and Ohio Yearly Meetings) is in a prosperous condition. There are about thirty Indian children at school who are making satisfactory progress in their learning—and many of those who are advanced in years are manifesting an increasing interest in agricultural and other pursuits of civilized life. Not only this tribe, but others in the vicinity are represented as placing much confidence in Friends, and in their desires to do them good; thus giving encouragement to us to preserve in our endeavours to instruct and enlighten them, but calling for watchfulness, that in all our transactions amongst them, we may continue to show that "we seek not theirs but them."

Slavery with its attendant evils (as well as the oppressed situation of the free people of colour) claimed the feeling sympathy of the meeting;—and the important subject was recommended to the close attention of the Meeting for Sufferings, with desires that that body might dwell under the weight of the concern, and thus be prepared to embrace every opening, in the pointings of Truth, to plead their cause. It was comforting to witness the united exercise and calm deliberation on this deeply interesting subject.

The guarded education of our youth in primary schools, engaged the serious attention of Friends, and it had a discouraging effect to find so many reported as going to the district schools—and a considerable number as not in the way of receiving an education at all. The subject was impressively recommended to the care of the Quarterly Meetings, and they requested to appoint committees to visit and assist Monthly and Preparative Meetings as way may open for. And notwithstanding difficulties may appear to attend, we are not without hopes that the exercise and care of the meeting will be the means of awakening our members to the great importance of a concern, so intimately connected with the welfare of our religious Society.

An interesting and satisfactory report was received from our Boarding School Committee; and although the number of pupils has not been so large as in former years, (partly owing to the difficulties in the pecuniary affairs of the country,) yet we believe it is a work that will receive the Divine blessing.

A number of Friends (ministers and others) from several Yearly Meetings were acceptably with us. And as the meeting drew towards a close, a deep feeling of solemnity prevailed; in which the silent language of the heart was, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy Truth's sake." W.

From the London Metropolitan.

THE CONVALESCENT.

Thou hast quitted the feverish couch of pain,
Thou art breathing the fresh free air again,
Thou hast bent thy way thro' the prizorose glade,
To the wildwood's deep and leafy shade,
Where, beneath thy slow and lingering tread,
The clustering, cool, green moss is spread,
Where the song-birds pour their tuneful lay,
And the silvery fountains soltly play.

Dost thou not joy to exchange the gloom
Of the shaded blinds, and the curtain'd room,
For the gladning breezes, the sun's bright beams,
The waving blossoms, and glittering streams?
Dost thou not joy, in reviving health,
To gaze upon Nature's lavish wealth,
The rushing waters, and flowery land,
Deck'd of thy sake by thy Maker's hand?

And does not thy heart at this moment thrill
With thoughts more tender, more grateful still?
Dost thou not yet on the chamber dwell,
Where awhile Death's darkening shadows fell,
When thy manly strength was quelled and fled,
And friends stood mournfully round thy bed,
Wailing that thou, in thy youthful bloom,
Must be gathered so soon to the dreary tomb?

Then did not a secret voice within
Tell thee to weep'er each former sin?
And didst thou not wish thy days renewed,
To walk henceforth with the wise and good?
Oh! no while within thy languid veins
Some trace of the suffering past remains,
Think of the Lord, and its pomp and power,
As thou didst in that sad and trying hour.

The woods and the fields that meet thy gaze
Thou deem'st more bright than in former days;
So may earth's course appear to thee
More fair than it seemed in thy ills; give;
Shun its broad highways—in peace pursue
The narrow path that is sought by few,
And give to the Lord, in faith and prayer,
The life that he graciously designed to spare.

And.

THE FRIEND.

NINTH MONTH, 23, 1843.

Volume sixteen terminates with the present number. An index for it is nearly completed; and it is expected will be forwarded to subscribers with the next, or succeeding number.

We have inserted a communication from a Friend of Ohio, in relation to the recent Yearly Meeting at Mount Pleasant.

By a letter received from a Friend of that meeting, we are informed that the expense of conducting the establishment for the improvement of the Indians, referred to in the foregoing account, is very considerable. This we can readily suppose when we take into view the pay of superintendent and wife, two teachers, and a young man and woman (all Friends)—the board and clothing of from thirty to thirty-five Indian children, &c. &c.

The Friend further intimates, that for the want of funds, a fear is entertained that the operations of Friends at this establishment must ere long of necessity be circumscribed, rather than enlarged; which every benevolent mind, acquainted with the history of Indian wrongs, must deeply regret.

We understand also, that the Meeting for Sufferings of Ohio have approved by minute of the declaration issued by our Yearly Meeting, and directed a number to be circulated within their limits.

BILLS.

Our subscribers, out of the city, who have not paid for volume sixteen, will find bills in this concluding number of the volume. When there is no agent near, it is desired that the money may be handed, in as few notes as the sum will admit of, to the nearest post-master, with a letter prepared for him to sign, and requesting him to forward, with his name, and the word "free" on the back, directed to George W. Taylor, No. 50 North Fourth street, Philadelphia. A receipt will be received by return of mail, either by the subscriber, in his paper, or by the post-master.

WEST TOWN SCHOOLS.

The committee to superintend the Boarding School at West Town, will meet there, on Sixth-day, the 6th of next month, at 10 o'clock A. M.

The semi-annual examination is to commence on the morning of Third-day, the 3d of the month; and the committee on Instruction to meet at the school on Fifth-day evening, at half past seven o'clock.

THOMAS KUMBER, Clerk.

Philadelphia, Ninth month, 1843.

AGENT APPOINTED.

Caleb Bracken, Flushing, Belmont county, Ohio.

WANTED,

In a dry-goods store, a female assistant. Apply at the office of "The Friend."

MARRIED, at Friends' meeting-house, Spiceland, Indiana, on the 30th of Eighth month last, JAMES B. PARKER, of Walnutridge, son of Samuel and Rebecca Parker, to HANNAH B., daughter of Eli and Martha Gouse, of Spiceland.

at Friends' meeting, Concord, Belmont county, Ohio, the 30th of Eighth month, MOSES D. GOVE, of Vermont, to SALLY B. STRUD, of Mount Pleasant.

DIED, on the 2d of Third month, 1843, at the residence of her son, MOSES PENNOCK, near the residence of William Pennock, in the ninety-fourth year of her age; a member of Marlborough Monthly and Particular Meeting, Stark county, Ohio. The deceased brought up eight children, all of whom raised families, and but three of them survived her; and she left behind fifty-seven grandchildren, eighty-seven great-grandchildren, and two of the fourth generation.

—, on the first day of Seventh month, 1843, at the same place, JEMIMA, wife of MOSES PENNOCK, in the forty-sixth year of her age.

—, on the tenth-day of Eighth month, 1843, HANNAH WANKER, wife of Daniel Wanket, and daughter of the late DANIEL HAVILAND, a member of Scipio Monthly Meeting, in the thirty-first year of her age. A few years since she was recommended by that meeting as a minister, and has been very satisfactorily improving in her gift. She was a kind, devoted and sympathizing friend to her neighbor; and her numerous stitched friends feel her death to be a close trial. Her disorder was congestive fever, which caused much suffering, but she since she endured with patience and fortitude, expressing her entire resignation to the will of the Lord. She peacefully passed away, as one falling into a sweet sleep.

—, on the 14th of Eighth mo., 1843, ANNA CANS-LAKE, wife of Joel Carslake; a consistent and exemplary member of Mansfield Particular and Upper Springfield Monthly Meeting, Burlington county, N. J.

—, on the 27th of Eighth month, 1843, at the residence of her uncle, Cleveyn Newbold, Burlington co., N. J., EMILY, daughter of George Newbold, of the city of New York, aged twenty-six years; leaving the consoling evidence that her bereaved parent and relatives do not sorrow, as those without hope. She had from her childhood been of a delicate constitution, which seemed to increase with years, so as to baffie the skill of the best medical aid. Although she had every indulgence that could be bestowed in her father's house, yet the bustle, and what might be termed the pleasures of a city life, had no charms for her. She loved the retirement of a country life, where her contemplative mind could look up, through nature, to nature's God, "and smiling say, my Father made them all." During the latter part of her illness, her mind became more seriously impressed with the belief, that she must soon put off her frail tabernacle. She loved to be pretty much alone, (or with a few of her dearest friends and relatives, in order to meditate on the things that belonged to her everlasting peace. A few days before her dissolution, it was remarked, that if she had any thing on her mind to impart to her cousins and companions, near her age, it might prove of lasting benefit to them; after a little pause, she said, "Dear Aunt, I feel it enough for you to watch, and pray for myself. All looks peaceful; through mercy, I see nothing in my way—it is clear." And when the summons was given, her precious spirit so quietly departed, that death seemed deprived of its sting, and the grave of its victory.

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